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THE

LATTER-DAY SAINTS'

MILLENNIAL STAR.

VOLUME XXXII.

"ALL YE INHABITANTS OF THE WORLD, AND DWELLERS ON THE EARTH, SEE YE, WHEN HE LIFTETH UP AN ENSIGN ON THE MOUNTAINS; AND WHEN HE BLOWETH A TRUMPET, HEAR YE."—*Isaiah* xviii, 3.

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PREFACE.

THE Thirty-second Volume of the LATTER-DAY SAINTS' MILLENNIAL STAR we have endeavored to make a reflex, full and varied, of the condition and progress of the work of God generally, and in the European Mission particularly, during this most eventful year, also making occasional notes concerning passing events in the world outside the Church. We have sought to fill the Volume with articles instructive and interesting, cheering and encouraging to the Saints of the Most High and to all men and women who desire to see Truth and Righteousness prevail, and who pray for the Kingdom of God to come and His will to be done upon the Earth as it is done in Heaven.

EDITOR.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Repent: for the kingdom of heaven is at hand."—JESUS CHRIST.

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FREE THOUGHT, FORMING OPINIONS, AND OBEDIENCE.

(From the Deseret News.)

SOME writers, in treating upon the affairs of Utah, seem to entertain the idea that the people of this country are dwelling under a mental despotism, without the power to think or act for themselves; rendering servile obedience to a great central authority, which fulminates its edicts to suit its own whims, and to more firmly rivet its chains of tyranny. The Omaha *Republican*, in alluding to affairs here, indulges in the hope that the people of this country will soon begin to think and form opinions for themselves, and then, he imagines, they will arrive at conclusions very different from those which they entertain at present. A stranger reading his remarks would suppose that the people of Utah were an ignorant, unreasoning, doltish race, living in a condition of abject serfdom, and destitute of the opportunities for obtaining knowledge which are within the reach of the other citizens of this Republic.

Now, whatever faults the people of Utah may have, the habit of not thinking, or not forming opinions for themselves, is certainly not one of them. Writers who assume that this is the case betray great ignorance of the people of whom they treat. The very opposite of this is the case. If there is any people or community within the confines of this broad Republic who have distinguished themselves above all others for moral courage in daring

to think for themselves, they are the inhabitants of this Territory. Their whole history proves this. If they had not thought, and had not formed opinions for themselves, can any one, who is familiar with this country, suppose for a moment that they would be here? A people who have had the courage and independence to break the shackles of priestcraft, to dissolve life-long friendships, to rend asunder the ties of relationship, to abandon the homes of childhood, to encounter the scorn and contumely of the world, and to go forth into the wilderness and brave all its dangers, have not done so without thought or without forming opinions for themselves. He who imagines that they have, and talks about them as though they had yet to know what free thought is, must either be a fool or knave—a fool if he does not know better, and a knave if, knowing better, he states to the contrary.

What grounds are there for imagining that the people of Utah have been made to bow their necks to a yoke of mental bondage, or that they have surrendered the right of thinking to others? Is there anything in their history to warrant such a supposition? Did they exhibit this feature when they sacrificed their good names and worldly prospects—viewing them from a worldly stand-point—to embrace the Gospel in which they believe; and that, too, when religious teachers per-

suaed and threatened them? Was it seen in severing all their former connections and launching forth into a new, untried, and almost unknown country? Did they evince a servile disposition when mobs menaced and attacked them, and when death stared them in the face? Or, even later, when Buchanan, yielding to the schemes of traitors, and in violation of his own oath of office, sent an army with its filthy concomitants to this Territory?

Where is the point in their history that gives the indication that they do not think, form opinions, and act for themselves? It has required the highest form of independence, courage, and thought, on their part, to pursue the path they have trod. A driveller, coward, or idiot can drift with the stream; but when have the Latter-day Saints ever done so? They have had to stem both wind and current, and have never spread their sails to catch the favouring breezes of popularity.

It has been imagined that because they are united and obedient, they must, of necessity, have surrendered their judgment and fallen into the habit of obeying, unreasoningly, the dicta of others. In nothing do their critics show more ignorance than in assuming such to be the fact. In every move which the people have made they have been urged to find out and understand the propriety of it for themselves. After the murder of Joseph Smith a crop of apostate pretenders arose, who each claimed to have received his keys, and to have the right to wear his mantle. When it was determined to complete the Temple, and, afterwards, to push out westward, they did all in their power to discourage the people in taking this course, and to have them follow them. Rigdon, who had been one of the First Presidency; William Smith, John E. Page, and Lyman

Wight, of the Twelve Apostles; and James J. Strang, all used their influence. Then the knowledge which the people had been urged to seek they found of use. They were obedient; but it was to the one holding the legal authority. They knew the voice of the true shepherd, and they followed him; but they did not recognize the voice of the pretenders, and they would not follow them.

Rigdon would have left the Temple untouched, had the people scattered or gone with him to Pittsburgh. Lyman Wight would have taken them to Texas. William Smith and Page urged the folly of going into the wilderness, and tried to appal them by picturing to them the tyranny they would have to submit to from the rule of President Young and the Twelve; and James J. Strang, to whom some foul, lying spirits, representing Joseph and others had appeared and given authority—at least this is what he claimed—called upon all to accompany him to Voree.

Was it want of thought, or of a disposition to form opinions for themselves, or was it unreasoning obedience, or a neglect to exercise their agency that caused them to turn their backs on these wretched impostors? Would they have manifested higher thought, or more reasonable obedience if they had become apostates than they did in clinging to the truth? Let the results which have attended the two lines of policy answer. Where are Rigdon, William Smith, Wight, Page, Strang, Thompson, and their followers to-day? Who shall write their history? If anything is known by posterity concerning them and their follies, it will be from details written by those whom they denounced for their blind and slavish obedience to rightful authority. So will it be with others who pursue the same course.

CHRISTMAS AND THE NEW YEAR.

The Family Herald takes rather a gloomy view of the national outlook, judging by the following:—

The old couplet, comforting in itself

to a people that sacrifices much ease in the pursuit of comfort,—

Christmas comes but once a year,
And when it does it brings good cheer,

will this year, perhaps, have a more partial application than ever it had. It was never very true. Mid-Winter is not more merry in the abstract than Mid-Summer, and no time in the life of man is free from trouble. "There is no household, howsoever befriended, but has some vacant chair;" and Christmas memories are to some the saddest of all, especially when they bring recollections of joys that are past, jollities that will be no more, hopes that have been wrecked, honour that is wounded, and (soonest of all!) good name that is lost. There may be some bright comforts, like the red berries of the holly-bush, lurking amidst the darker foliage, and peeping out pleasantly in the warm evening light; but the symbol may be carried on:—those comforts are seldom unaccompanied by the rough leaves of trial and the pointed thorns of sorrow.

But it has been so much the custom—a custom taken up and insisted on by Charles Dickens, who, in his genial, jaunty way, determined that all his readers should be happy—to write jovially and joyfully of Christmas, that it will be quite a relief to our readers to have a sensible and sober view of the season. After Mr. Dickens came a host of minor writers, each with his Christmas story, and almost every publication came out with a Christmas Number. Some were "Snowed Up," others were "Frozen In;" some spent Christmas at the "Holly Tree Inn;" others were "Locked Up;" others "Shut Out;" some told their stories with "Thirteen at Table," and others related theirs in a "Stable for Night-Mares." In all these the jollity was of the most tremendous and fast kind; the Christmas reader had a mental dyspepsia from good things, or turned from the joyous picture on the printed page to the more sombre one in the dreary book of his life, with something like envy, disappointment, and dismay;—so unlike was the reality to the illustrated paper. The snow in towns is not of a virgin white, and has not a "pleasant crunch under the feet;" the beef and turkey are not so wonderfully fine (Mr. Dickens describes one turkey in a rapture of delight that almost makes one hungry), and somehow or other poetical justice with the

good fairy, rich uncle, or repentant miser, who gives the virtuous couple a nice little fortune, and insists on dancing Sir Roger de Coverley at the Christmas party, is very unlike the unassuming common-place of life, in which one awakes with a bill to meet and no money to meet it; a family quarrel, and no importunate peace-maker; a trial to go through, and no one "to back you up;" a sorrow to be borne which must always be borne alone. When the lamps die out behind the Christmas transparency, the canvas is a mere smudge of green, yellow, and red; and when these joyous anticipations dwindle down and fade into the light of common day, many of us are all the worse from the bright contrast and for having been the fools of fancy.

Christmas in reality is a very hard time for many to bear. In London especially there are so many poor, who dislocate themselves from the country, where they can do something, and drift up to the great city, and other cities, where they can do nothing, that there are perpetual calls in the newspapers upon all charitable people. Distressed needlewomen, poor boys' weekly dinners, extra demands upon district charities and hospitals, meet our eyes at every turn. These perpetual calls rather harden than soften the heart. There is an end to the longest purse; there is no end to the demands upon it. Begging has become a system and alms-giving a nuisance. The old custom of giving Christmas-boxes, which had in it something so pleasantly patriarchal, is being savagely written against; and errand-boys, servants, postmen, and the few poor clerks whose incomes were enlarged by a good Christmas-box, are in danger of being cut off with nothing. Luckily the Queen still keeps up the ancient custom, which, like many other ancient customs, is very good, although its abuse may be very bad; and kindly feeling will not entirely die out. Not that we suppose that that feeling which is fostered and kept up by gifts is worth much; it is better here, as everywhere, "to give than to receive." The man who has made many happy by his little thoughtful presents is a much happier

man than he who has been solely a recipient. Gifts and free-will offerings are better able to bind people together than a limited salary, bounded by a hard and dry life, whereby one man buys the labour of another, and the other sells his brains and his liberty. But the rarity of the occasion enhances the value of these offerings; and even the festive associations of Christmas could not apologize for the tax of Christmas-boxes if they were collected twice a year.

Not the least serious outlook for us is that very Ireland; and there is arising a party in England, which, not being content with giving to Irish disaffection the "old dumb, everlasting John-Bull No," as Kingsley phrases it, will demand separation upon English grounds. What do we get from Ireland but trouble? We are not speaking of our loyal friends in Ireland, of whom we have many, but of those eternally disaffected. What can this long-suffering English nation do but offer to Irishmen a fair share of patronage and place in the army, the law, the Church, trade, and commerce? They have, these restless islanders, less taxes to pay than we; the English Church, which never hurt nor oppressed them, is now overthrown; a Land Bill will put the tenants on so comfortable a footing that no one will invest property in land, and money will leave the country. The secret societies are so "free" that they go out, as the Reverend (?) Mr. Ryan hinted they would do, and shoot their landlords every week. The press is so free that it is allowed to encourage murder and insurrection, and to call the English newspapers "blood-thirsty hirelings." The country is held down by a large army and by armed policemen, or the well-affected could not live in it; and yet the Emperor of the French, who himself has hosts of political prisoners, while we have none,* calmly congratulates us on doing "justice to Ireland." We wish some calm wise-head would do "justice to England," a long-suffering, very patient nation, which has been playing the lamb to

the wolf of foreign objugation for a long time.

Another sad outlook for Christmas and the coming year is the state of our colonies. Our colonial empire is the pride of the world. There never was, and there certainly never will be, anything like it in the world. Quoting from statistics, prepared by Mr. C. W. Eddy, if we were to use the figures of a chess-board as an illustration, while Great Britain and Ireland occupied one square, our colonies would occupy forty-four squares, and India and other dependencies eight; thus, in space, being as 52 to 1. In trade, which is the sustenance of these islands, the life of the rich as well as the poor,—for the rich are only enabled to be rich through the industry of the workers around them,—the colonies are of immense service. While we export to France about 13s. 4d. per head, our exports to New Zealand reach £13. 2s. 5d. per head; and while to America we export 14s. 5d. only, to Australia we export £9. 15s. 4d. per head. Our total trade with our colonial customers then, is, in exports only, to be put at a figure of 90 per cent. of our own produce, while to France, our very best customer—not of our own family—we sell only 36 per cent.; that is, our colonies are nearly three times as valuable to us as strangers. But this is the lowest estimate to be put on the colonies; their use and value to us is incalculable; they are of our own flesh and blood. The colonists have an inalienable right to be British citizens; and yet New Zealand has been coolly told that if she likes to part with us she may!

Another Christmas trouble to Protestant England—and all the wise heads and calm brains of men who are Christians above party, charitable beyond sect, and reflective beyond the momentary excitement of to-day, know how much England owes to her Protestant faith—is the advance of Papal pretensions and the arrogance of the doctrines supposed to be about to be promulgated,—doctrines of which we will only say that they are opposed to the Bible and the word of God, nor

* Fenian prisoners have been condemned and are imprisoned for plotting insurrection and inciting to murder. These, we hold, are more than merely political crimes.

were they even known for at least six hundred years after Christ; that all the wisest and best Roman Catholics have always rejected them, and do now reject them; and that their pretence, driven to the extreme, made the great and the good Lamennais an infidel, rather than an Ultramontane. Before this Essay is printed an *infallible* Pope will sit amongst his priests at the Vatican and proclaim as an *infallible* doctrine that the Virgin is Co-Redemptrix, by birth supernatural, always to be worshipped; nay, as Doctor Manning has it, in a recent work, that the salvation of man could "not have been effected by God without her consent;" and English Roman Catholic Bishops will be the first and most abject of the Pope's adorers, while French Roman Catholic Bishops, and the best German theologians have predicted a most serious falling off from the faith. So portentous are these matters that one recalls St. Paul's description of the last days: "that day shall not come except there come a falling away first, and that man of sin (*ὁ κατέχων*, he who checketh, hindreth, or beareth down) be revealed, the son of perdition; who opposeth and exalteth himself above all that is

called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God." (2 Thess. ii. 3, 4.) By an overwhelming evidence, says Dean Alford, we are constrained to say that the Pope is not antichrist,—and Christian charity would only speak well of those who own with us all the essentials of faith.

These four, then, and other little matters, are for our Christmas consideration. They are not very bright nor very pleasant; they are rather calculated to make men reflect than to make them ridiculously merry; but, while they make us serious they may make us brave. A rat will fight well when he is "cornered;" and John Bull has been in many corners, and has fought his way out of them. For fifty years, in political folly, and certainly in commercial dishonesty, we have known no worse year than 1869; let us hope that 1870 may be better. We have abundance of riches, and all the bone and muscle of strong men around. What we want are prayerful souls and tender hearts, together with some very strong heads, that will know what weakness and wickedness are, and repress both.

THE CLERGY OF THE ESTABLISHED CHURCH.



TO THE EDITORS OF THE LIVERPOOL MERCURY.

GENTLEMEN,—A very important question has been opened up in your columns by the letters of a "Lancashire Vicar" and "Observer"—the inferior class of young men that have been for some years admitted into holy orders in the Church of England. The fact constitutes a complaint in the charges of all our bishops. Various causes explain it:—

1. It is in great measure the fault of the bishops themselves, who notoriously fear and dislike any display of ability or independence in their inferiors. Men of very moderate powers of oratory or erudition, but prepared to be absolutely their tools or slaves, are the characters they love to be surrounded by and to prefer. Consequently, among all the clergymen pro-

moted by prelates we have hardly an instance of a really effective preacher or sound scholar. Of course, young men possessed of talent and spirit decline enlisting under such a system, and perhaps refuse to listen, even as laymen, to the third class minds that have taken their place. This is very natural, but ruinous to the church. Intellect will not be dictated to by mediocrity.

2. Curates, licensed or unlicensed, are by ecclesiastical law at the mercy of the bishop, who has the power (which is not unfrequently used) of ruining by one act of caprice or tyranny, whatever may have been the length and severity of his services, a curate and his family. As long as this is the case, no man who has any regard for

security as to the just remuneration for his labours will ever think of the church as a profession. After twenty years' work a letter comes, dated "The Palace," and he finds himself, his wife, and children cast on the wide world. He curses the hour when he took orders upon him.

3. The work of a clergyman is treble what it used to be, and, considering the advance in the prices of all the conveniences and necessities of life, the pay not half so good. Under such circumstances, no man who is not as strong as a horse and stupid as a certain other quadruped will face the hardships of the position.

4. The world—i. e., every mother who has a marriageable daughter—expects a clergyman to marry. If he looks out for money he is pronounced mercenary by all the girls who have none, and who seem to have a vague but fixed idea that every clergyman has a bank somewhere in heaven, on which he can draw at pleasure. Now, most clergymen are hooked young or they would not be hooked at all; and what the results are need not be told. Young men combining sense and sensitiveness avoid the dilemma by avoiding the profession. They are too high-minded to be mercenary, and not such fools as to rush into pauperism for life.

5. The church itself is in such a chaotic state that no man wishing to become a minister in it knows what he will have to believe himself or teach his people. Bishop is divided against bishop, diocese against diocese, school against school. Any day the church association or the church union may come down upon him—costs in the Court of Arches and before the Privy Council, £5,000. If he has been under Durham, Oxford will not have such a black sheep in his diocese for any consideration—he would infect the whole flock; and vice versa with the whole episcopal bench. Practically, instead of finding himself in the church of the nation, he discovers that he has got into a church of cliques. If he is seen speaking to Dr. Pusey, Dr. M'Neile forthwith begins to pray for him—if he shakes hands with Dr. Temple, half his own clerical friends will suggest water of purification. Young men with prudent advisers at their sides

will not hazard their future prospects and comforts in such a cauldron of "Bubble, bubble, toil and trouble" as this.

6. The civil service—India, China, our colonies, America—to say nothing of certain professions, present far more promising fields of competency, wealth, distinction, to young men of even average ability, than the church. Every one knows scores of civilians who, after 21 years' service in India, have returned, all with handsome pensions, many with fortunes. All know also scores of clergymen who have worked as hard or harder for double the period, yet have no pension to look forward to, nor a £10 note in the house. Who can doubt, then, that to any young man of education and intelligence the church is the very last avocation that can be recommended?

7. And what weighs most with a large class is the widely spreading conviction that the establishment itself will last but a few years, and with the disestablishment will disappear that superiority of position and prestige at present attaching to its ministry and ministers. There will then, of course, be no dissenters, there being no establishment from which to dissent; but the very thought that George or Charles will be on an equality—neither lower nor higher—with "that Wesleyan or Calvinistic preacher" imparts such a pang to the bosom of every mother in anything approaching county, or good society, that rather than incur such indignity neither George nor Charles shall think of holy orders. So George and Charles go elsewhere, and an inferior class, certainly in family and station, most probably in ability and gentlemanly feelings and manners, present themselves from Heaven knows what college, before the lord bishop and his groaning chaplains.

In my opinion, these are a few of the causes to which the general complaint alluded to may be attributed; and as their appearance may elicit others, you will perhaps find a place for them in your valuable columns. I have not in a public journal touched on the purely spiritual part of the question.—Yours, &c., SENIOR.

—*Liverpool Mercury.*

THE PROSPECT.



"GRACCHUS," in *Reynolds' Newspaper*, thinks the prospect is very "glum" for the new year. He says, "Never did we enter upon a new year with more gloomy prospects than those looming darkly in the distance." He thinks Gladstone means well enough, but lacks the courage or the resolution to tackle the enormous abuses upheld by the influential orders; the only reformation Mr. Bright has effected is the Quakerian and Marcan one of "the substitution of the ordinary trousers and coat for the mountebank costume persons appearing in the royal presence were formerly compelled to wear;" Messrs. Cardwell and Childers "have proved themselves nothing better than barking curs, who, when out of office, yelped at the heels of the great sinecurists; but the moment they had the opportunity of biting, they were afraid to do so, and contented themselves with flying at the throats of those who could not retaliate, and have no protectors," their economical reforms being of the usual kind—dismissing industrious workmen and poorly paid common soldiers, but leaving the thousand pound colonelcies and other luxurious sinecures intact. Says the grumbling "Gracchus"—

"But if the prospects of the working and industrial orders are gloomy, those of the 'upper ten,' or privileged classes, are as bright and brilliant as ever. If the denizens of the East-end of London are perishing of cold and hunger, consequent on want of work, the inhabitants of St. John's-wood—the quarter where the royal, the rich, and the titled maintain their seraglios—are more flourishing and luxurious than ever. One avenue or road called 'the Duke's,' because a certain 'noble' duke maintains a harem therein, and another 'the Prince's,' because a particular prince does the same as his

ducal neighbour, are peopled with demireps, who enjoy every luxury and comfort the world can supply or money procure. The finest horses, the choicest wines, the richest dresses, the costliest jewellery and furniture, are supplied to these harlots by their titled and wealthy 'protectors.' Blear-eyed old debauchees, as well as youthful spend-thrifts, may be seen hobbling into these villas, after voting in the House of Peers for some measure calculated 'to maintain the Church of the State, and thereby promote religion and morality throughout the land.'

"There is no lack of purple and fine linen in St. John's-wood, albeit famine prevails among the industrial population of other districts. One demirep of photographic notoriety is reported to be living at the rate of sixteen thousand per annum, provided her by old and young members of the aristocracy. A score or more of horses are in her stable, and a rank of liveried lackeys in her hall. And yet the honest poor clamour for bread! All this shameful luxury is paid for by persons who derive the means of gratifying their profligacy from the toil of the wretched agricultural labourer, with his eight or ten shillings weekly; from the next to suicidal occupation of the badly paid coal-miner; in short from all industries to which they themselves are strangers. Who shall dare to say that a country where harlotry thus thrives and honest men decay is not a prosperous, a well-regulated, and a model nation?"

It is well enough known that "Gracchus" is paid to grumble in this way, and pretty well he does his work. At the same time there is much ground for his grumbling, and little hope for the removal of the evils set forth, except in so far as men repent, and obey the Gospel.

"One of the Million" has issued a pamphlet, entitled "Stealing no Theft and Killing no Murder; or, our so-called Commercial Respectability Unmasked;" the object of the pamphlet being to show that the world is going from bad to worse, and to propose some rather stringent measures for stopping its downward course.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, JANUARY 4, 1870.

CRAIN AT WORK AGAIN.

IN the United States Senate, Dec. 6, Mr. Crain, of New Hampshire, introduced a bill providing for the execution of the law against polygamy in the Territory of Utah, and for other purposes. It was laid on the table. Crain wants to punish polygamists tremendously; yea, he even desires to persecute those who believe in polygamy, by civil disabilities, from which any whoremonger, adulterer, pimp or procurer is free. He must be getting awfully righteous, as righteous as the whitest of whited sepulchres. It is astonishing to what lengths clever people will go, when they take leave of their senses, and Satan leads them captive at his will. If nobody has got any more sense than clever people, such as politicians, parsons, savants and literati frequently manifest, then Heaven help the world. It is a good thing that the Lord passed by the wise men of this world, and picked up the weak and the foolish to accomplish His purposes.

The New York *Sun* talks a little more liberally, as will be seen by the brief article in another column. The *Sun* thinks the peculiarities of Mormonism may safely be left to the corrective power of advancing civilization, which is a sage conclusion. The *Sun* further thinks the Pacific Railroad has struck Mormonism a blow that makes it stagger, which is not so sage a conclusion. The *Sun* also thinks that Gentile advancement will cause the Mormons to seek safety by moving on also. If the *Sun* lives, it will discover how sage that conclusion is.

But we must commend the courage and fairness of the *Sun* in proposing to let "civilization" and Mormonism grapple, with a fair field and no favour. Crain is not half so manly as that. He wants to force the contest and win by striking foul blows. He might remember that he who strikes below the belt loses the fight and disgraces himself.

J. J.

BREACH OF PROMISE.

REV. HUGH STOWELL BROWN, in the course of a recent lecture on "Breach of Promise," said there were many shameful breaches of promise of which the world never heard. The most shameful cases of all were those in which persons called gentlemen reckoned upon womanly shrinking from publicity and broke their promises with impunity. The lady who had the courage to strike terror into the hearts of such mean, cowardly, worthless men, did some service. When there was no justifiable reason for breaking a promise to marry, there should be, in addition to his being mulcted in bank note damages, some sharp

and memorable damages inflicted on the breaker's person in the shape of a sound thrashing. Breaches of promise after marriage were also very bad, and he was shocked to hear that they occurred on both sides. Some young ladies also were too fond of "jilting," which was also bad, as the word "jilt" was only "guilt" with the "g" soft. Men would sometimes beat their wives, and women would get drunk. It was also possible for a man, without doing physical violence to his wife, to insult, afflict, and degrade her and drive her to the borders of despair, by manifesting towards her the manners of a bear and the spirit of an incarnate devil—then no breach of promise to marry was for a moment to be compared in hatefulness and atrocity and damnableness to such a breach of promise made in marriage. As to "incompatibility of temper," that should be discovered before marriage. As to breaches of promise in politics, there was no place where more piecrusts were made than the hustings, and none where more were broken than the House of Commons. Breach of mercantile promise was a still more fruitful subject. He had applied to friends for specific instances, which were furnished, but his friends evidently were quite bewildered and embarrassed by the multitude of cases and classes of cases which had come under their notice, and he thought the audience had had quite enough of such things, for they had been the town's talk for a long time past, and probably his hearers were heartily sick and tired of them, as he was himself, and he could not say anything of them that they would not understand better than he did himself.

We were sorry to see such a confession of political and commercial unreliability in this town and country. We recollect, too, that two or three months ago a local paper called attention to the breach of promise of marriage mania which was prevailing. We call upon the people of this country to repent of their covenant-breaking and all other sins they may be guilty of, be baptized for the remission of their sins, have hands laid upon them for the gift of the Holy Ghost and live a godly life thereafter. The law of God, revealed through the Gospel of Christ, has the best remedy for breaches of promise of marriage, either before or after, by allowing a good man to have more than one wife. A woman then would soon know her worth, and that if one man broke his promise to her, a better man would keep it and make her his wife, instead of it being as now in England, wherein, if a woman loses one offer of marriage, Heaven knows when she will get another, for the customs and the laws are such that there is not and cannot be one chance of marriage for every woman, to say nothing of more chances than one. As to covenant-breaking after marriage, there are laws which will apply, as is evident from the Scriptures, for they say that he that is faithful over a few things shall be made ruler over many, and in order to make provision that he may it is also written that he who abuses his one talent, shall lose it, and it shall be given to him that hath ten talents, and honoureth them all. That will prove a pretty effectual way, by and by, of reducing the number of breaches of promise.

J. J.

OLD AND DECREPIT.

OUR good friends of the Established Church of England seem to be in a peculiarly unpromising condition just now. For several hundred years they have had a monopoly of good things and good places, of power and national

influence, of Oxford and Cambridge, and have been lavishly paid by the State, really by the people, for it, but a mighty poor showing the State Church makes after all in this latter half of the nineteenth century. In fact the poor old church appears to be experiencing the usual results of luxurious living and the common infirmities of old age and decrepitude, far too thoroughly to admit of any renewal of its youth and vigour. It has the backache, the lumbago, the rheumatics, the gout, its vitals appear to be affected, and Heaven knows what else is the matter with it, old general debility included. If a bishop is appointed there is almost a fight about it, while fights outright there are about candles and vestments and genuflections and divers other notions, adored by some and execrated by other good brethren of the subsidized church.

"Senior" presents his complaints under seven heads, specially touching the reason why the clergy are mainly composed of an "inferior class of young men"—1st, the bishops are jealous and overbearing; 2nd, a curate is the slave of the bishop; 3rd, too much work and too little pay for the working clergy; 4th, the girls love the parsons and will set their caps at them, angle for them, and "hook" the victims; 5th, the church is a "church of cliques," and nobody knows what to believe or preach; 6th, civil service pays better than clerical service; 7th, the conviction that the State Church will only live a few years longer, and then "good society" must give it up. These reasons are almost ludicrous, some of them at least. There is some sense in the objection to heavy work and poor pay, now everybody is so anxious to get rich quickly, but it is awful to think that "good society" will discard the Church of England the moment the State sets it adrift. The fourth objection is rather vicious and decidedly cowardly—to shirk the ministry because the girls like the parson! Good girls and sensible they are. The parson is supposed to be the best man in the church, the model, the exemplar for the rest of the church, and surely the girls are not censurable for wanting to have the best man! Would you have them choose the worst? Never, never. They must not be shouldered off and told to go to the bad like that. The fifth objection is really tangible and weighty. Indeed, who would like to engage to preach, to have to preach, to not know what to preach, and yet to be liable to be censured and fined £5000 if he preaches false doctrine? He can't help but preach false doctrine, in the opinion of some reverend doctor or other. What a funny church to be sure, blown about by every wind of doctrine, and nobody to decide between the true and the false! Well might it be said at the late Church Congress that the Church of England was absolutely clean "gone." Poor thing, when it is as dead as a door nail give it decent burial. Don't refuse it common funeral rites.

J. J.

THE ELDERS IN THE STATES.—The Big Sandy (Kentucky) *Herald* notices the presence there of Elder D. H. Peery, of Ogden, and thinks he has good reasons and logic for the faith that is in him.

The *Deseret News* says that Elders W. W. Biter and Jas. C. Rich had an interview with Dr. Miller, editor of the Omaha *Herald*. The Doctor did not believe the people of Utah were immaculate, but, he said, "I know we have greater evils here than you have there; and this being the case, how can we assail the people of Utah while we live in glass houses?"

In a letter by Mrs. Louisa King Spencer, from West Stockbridge, Massa-

chusetts, to her mother, and published in the *Deseret News*, she says she and her husband were well received, but plurality of wives is the great bugbear, yet some of the women there "see as much misery as they think we do in plurality. You would shudder to hear of the impurity that is going on between men and women, and boys are even boasting over their unholy deeds with the other sex! You would feel to glory that you were in Zion; yes, it is well named. I have seen nothing here that I would exchange my home and standing there for. The people you meet here (there are exceptions) seem dead to all religion and the things of God. I surely feel I am on a mission. I value my home more than ever."

Brother Albert Lutz wrote from Philadelphia to the *News*, Nov. 30, that the arrival of so many Elders was causing considerable comment, though few were ready to obey the Gospel. Two meetings had been held in that city, at which Elders Brigham Young, junr., Henry McEwan, A. K. (R.) Wright, and W. Wright were present. On the 29th the Young Men's Christian Association of Philadelphia were discussing the subject—"Shall the Mormons and Mormonism be tolerated in the United States?" A lecture on the above subject "took immensely." Fond of sensations is Brother Jonathan, even when he wears a broadbrim.

Brother Burr Frost wrote from New Haven, Connecticut, Nov. 30, that he was endeavouring to obtain a room or hall in that city, to preach the Gospel in.

Elder Joseph C. Rich wrote to the *News* from Homer Tray Grove, La Salle County, Illinois, Dec. 5. He was in excellent health, and was having a good time in preaching Mormonism to his friends. He and Brother Lewis Robison were expecting to start on the 6th for Nauvoo, whence J. C. expected to depart for Kentucky. He says Illinois "is the hotbed of apostates, and one is forced to contend against a thousand lies, that grow prolific among that class of men."

Brother James May wrote from Greenwood, Steuben County, New York, Dec. 22, to the *News*, that he and Brother James P. Barnard had held four meetings in that place. The people were kind to them, permitted them to preach in almost any of their preaching places, and listened attentively, but cared for nothing but money-making and the things of this life. Anything about the great hereafter was an idle tale to them.

The *Salt Lake Telegraph* says a letter from Elder C. V. Spencer states that he and Elder Jacob Gates had called on the Revd. Dr. Todd, of Pittsburg, Massachusetts, who preached in both Tabernacles at Salt Lake City last summer, but he refused to allow Elders Spencer and Gates the use of his church to preach in. He stands on his dignity. How very surly some people's dignity is when they are at home! How cantankerous some roosters are when they get back to their own dunghills!

A Des Moines (Iowa) paper had a talk with Elder Edward Stevenson, who had arrived in that city in company with Elders Nathan T. Porter, Ezra T. Clark, Stephen C. Perry, and Moroni L. Pratt. A church of 18 members existed at Des Moines.

The Cincinnati *Times* says—"Several Mormon apostles are now trying to evangelize the United States. They have been holding meetings in Philadelphia. One of them stated that President Young declared that 'the people of the United States do not deserve one single sermon more,' but he had graciously concluded to make them one more offer of salvation. One of them stated that there was not a grog-shop, a house of prostitution, nor a billiard-saloon

in Utah. He also stated the solemn fact that the men marry not for lust, but in obedience to the will of God. These apostles, however, expect very little success, because the almighty dollar is 'all the go,' and the people are given over to their idol."

Elder R. T. Burton, Bishop E. F. Sheets, and a number of other Elders have been in New York recently, and we have sent over a number of books as per order.

FEDERAL OFFICIALS FOR UTAH.—The *Chicago Times* says President Grant has appointed John M. Moore Postmaster at Salt Lake City, in place of A. W. Street. The *Omaha Herald* of Dec. 5 says—"Mr. Grant has appointed a private Governor for Utah; at least we are told that the appointment will not be made public for some days." The *New York Tribune* of Dec. 22 gives the name of J. Wilson Shaffer, of Illinois, nominated to be Governor of Utah, vice Durkee.

We have heard of private tutors before, but a "private governor" must be an original idea. Anyway, it is to be hoped that these and any other new appointments for Utah will be improvements upon recently previous ones. There is no wholesome law against improvement in governmental officials, nor in the choosing of them, and Heaven knows it is needed, in places. If the good folks of Utah love Uncle Samuel, they can hardly be expected to entertain the warmest affection for every mangy cur of his dogs.

A NEW YEAR'S GIFT.—Everybody has been rejoicing over the giving and the receiving of Christmas boxes and New Year's gifts, for there is a good deal of pleasure in receiving, notwithstanding it may be more blessed to give. Among all these gifts, perhaps, there are none of more widespread benefit than that covered by the following notice, issued last December by the Postmaster General:—

On the 1st of January next, and thenceforward, the combined rate of British and United States postage on letters posted in the United Kingdom addressed to any part of the United States, and whether conveyed by packet or by private ship, will be reduced to 3d. per half-ounce or fraction thereof, provided such postage be prepaid. Unpaid or insufficiently paid letters will be liable on their delivery to an additional charge of 3d. each over and above the postage.

Among late American cable dispatches in the papers we find the following:—

The Cunard and Inman steamers having refused to carry the mails at the reduced rates, the Post Office authorities have contracted with the Oelrich's steamers for one year to carry the Saturday mails. They will commence on the 1st of January, 1870. It is reported that the Wednesday mails will be carried by the Williams and Guion steamers.

The above paragraph evidently refers only to the mails from America to England.

VISIT TO LEEDS AND BRADFORD.—On Christmas Eve, with Elders J. M. Ferrin, Thomas Rogers, Frank Hyde, and M. B. Shipp, we had the pleasure of participating with the Saints in their social recreations in Leeds, and in Bradford on the 25th, harmony and enjoyment characterizing each evening's festive pastimes.

Sunday, 26th, attended meetings in Leeds. Elders Hyde, Shipp, and

Carrington addressing the congregation in the afternoon, and Elder Carrington in the evening. The audiences manifested much interest in the remarks and teachings, and it was very gratifying to testify of the zeal, kindness, and harmony prevailing among the Saints. We trust they will continue to faithfully live their religion, that their gathering may be hastened in its time, when they can be further instructed in the great plan of salvation, and be able to more efficiently aid in ushering in the reign of righteousness.

SUPPRESSING POLYGAMY BY LAW.

MR. CRAGIN, of New Hampshire, has just introduced into the United States Senate a new bill for the suppression of polygamy among the Mormons in Utah Territory. The bill is elaborately drawn and sweeping in its provisions. None but citizens are to be competent to serve as jurors, and the United States, in any case in which it shall be a party, shall have the right of challenging jurors. The courts and the militia are to be placed under the control of the Governor appointed by the United States. Marriage is to be a civil contract. Polygamy in every form is forbidden under severe pains and penalties, while those who practice it, or even believe in its rightfulness, are declared incompetent to serve as jurors in criminal cases arising under the act against polygamy passed in 1862. A number of ordinances enacted by Brigham Young and his officers, granting rights to water and pasture in Utah, are disapproved and annulled. Finally, all acts of the Legislature of Utah Territory, or of the so-called State of Deseret, inconsistent with the provisions of the bill, are declared null and void.

It is evident that Mr. Cragin is one of those good people who believe that in order to eradicate any evil it is only necessary to pass a law against it. Legislation is their panacea for every

disorder of the social system. But men who have had experience in such matters know only too well that no matter how good and wise a law is, it will amount to nothing unless it be backed by a power capable of making itself respected. If the public opinion within the community be not sufficient for this purpose, a civil or military force must be summoned from without. Now, it is clear that no law against polygamy will receive the support of the Mormons themselves. Is Mr. Cragin prepared to supply its place by an army of the United States? If he is not, his bill is waste paper; and if he is, the acts against polygamy now on the statute book are all that is needed.

Mormon polygamy we think may be safely left to the corrective power of advancing civilization. The building of the Pacific Railroad has struck it a blow, the effects of which it can escape only by flight to some remoter region. The whole Mormon population of Utah Territory does not much exceed 100,000, and in a very few years this little band will be outnumbered by the crowd of Gentiles who will surround Salt Lake. There will be no need then to make laws against polygamy, and until then there will be no use in doing so.—*New York Sun*, Dec. 15.

UTAH NEWS.

The following are from the *Deseret News* to December 13:—

Horace S. Eldredge, Esq., left Salt Lake City for the Pacific Coast, Dec. 8.

The plastering of the Theatre having been finished, the scaffolding was removed and the sidewalks gravelled.

Mr. Hadyn Smith had produced a specimen of iron, made from hematite specular ore, dug on the Weber. The ore will yield 60 per cent. of excellent iron.

Trains were to run on the Utah Central twice a day each way between Farmington and Ogden. Fares—Farmington to Kaysville, 25 cents; Farmington to Ogden, \$1.00; Kaysville to Ogden, 75 cents.

Brother C. W. Penrose, of Logan, reported, Dec. 11, all well at that place. The Cache people had finished the Logan cañon road to Ricks' Springs, 25 miles, the rest of the distance being in the Bear Lakers' district. Coal, promising a good yield, had been discovered between Clarkston and Westor, on the west side of the valley. A new bridge over Bear River was to be built just below Smithfield. In spite of the ravages of the grasshoppers, nobody was suffering for want of bread, a good spirit prevailed, and the people generally felt well.

Samuel Kimball, son of the late President Heber C. Kimball, while harnessing a span of mules, was kicked by one newly shod near his residence in the 19th Ward, Dec. 9. He was struck on the side of the head, above the ear, breaking off a piece of the skull and driving it into the brain. Drs. Anderson, Richards and Bernhisel attended him, removed the broken piece of skull, replaced the protruding brains, raised the dented portion of the skull, and did everything that science and skill could suggest for the unfortunate young man. Though his condition was critical, there was some hope of his recovery.

Presidents Brigham Young, George A. Smith, and Daniel H. Wells, Elders John Taylor and George Q. Cannon, Bishop John Sharp, and Elders Robert L. Campbell and John Henry Smith left Salt Lake City, Dec. 1, on an excursion to Ogden. Two hours' buggy ride brought them to Farmington, thence to Ogden, 22 miles, was accomplished per rail in an hour. Gov. Stanford, of the C.P.R.R., and Assistant-Superintendent Meade, of the U.P.R.R., had an interview with President Young in relation to the location of the junction of those two roads. The return trip occupied about the same time.

"Basso" wrote from American Fork, Dec. 7, that the citizens of that place had resolved to raise a school tax; Colonel Washburne Chipman had opened a military school; music was receiving considerable attention; the brass band, led by Brother William Grant, was a credit to the place; the choir numbered twenty members, nearly all readers of music; a juvenile singing class, numbering forty, under the care of Ebenezer Hunter, leader of the choir, were learning satisfactorily, and were taught free of charge, the enterprising and energetic Bishop, L. E. Harrington, endeavouring to provide the necessary books gratis.

Brother M. J. Shelton wrote from Beaver City, Dec. 7—"A co-operative company have erected a woollen factory here. It is of stone, 90 by 40, three story high, with capacity for 360 spindles and six looms. They expect to have it operating next fall. The Female Relief Society have completed a meeting house. It is of fine red brick, 35 by 19. The citizens have in course of erection and in fair prospect of completion four capacious schoolhouses, and, judging by the number of brick houses here, this should be styled the 'Brick town of Utah.' Peace and union are dominant here. I shall leave at 12 o'clock to-day for St. George to join Black Hawk. I am not informed as to the route he intends to return to the Uintah reservation, but it is my intention, with the blessings of God, to accompany him to that place."

The following are from the *Salt Lake Telegraph* to Dec. 11:—

Coal was selling at Ogden at \$9 per ton.

Governor Durkee and wife returned from California, Dec. 2.

Wells, Fargo and Co. were about to re-open their office at Ogden.

The ties were laid on the Utah Central from the Salt Lake City terminus to near the Hot Springs.

Gilmer and Salisbury's stages were to connect the Utah Central Railroad at Farmington with Salt Lake City.

SCRAPS OF NEWS.

A bill was introduced in the U.S. House of Representatives, Dec. 20, instructing the Committee on Territories to inquire what further legislation is necessary to suppress polygamy in Utah.

Dec. 25, Mr. Cragin reported to the Senate favourably, with an amendment, the bill to provide for the execution of the law against polygamy in the Territory of Utah.

After forty years' service, Rev. T. Binney, of London, retired with £1,339 15s. as a farewell gift.—The Pope was recently disgusted by a hundred priests precipitating themselves upon him to kiss his toe. He called his body guard and retired, but returned on the priests promising to show less enthusiasm.—The Earl of Cavan preaches.—

The New York "Tribune" says it has given the hospitality of its columns to "negroes, musselmen, rebels, and even of late to Mormons. After them it is Fisk's turn."—Wells, Fargo and Co. announce that they will not be responsible "for any loss or damage by fire, the acts of God or of Indians, or other public enemies of the Government."—Three hundred Chinamen have been sent to work on the railroad from Promontory to Ogden.—The San Francisco "Bulletin" has bought the "Morning Call," and the "Alta California" has bought the "Times" of that city.—Belle Boyd, who recently became insane at San Francisco, has gained a baby and regained her reason. A baby ought to bring reason to any woman, or any woman to reason.—A Barnsley man was fined 1s. with 16s. costs for swearing in his own house.—Protectionists and Free Traders are at more than usual loggerheads in France, England, and America.—The clergy of Butler, Pennsylvania, asked three weeks' respite for a sentenced murderer to prepare him for death. Pshaw! He is not fit to live. Death is all that a murderer is fit for.—"Negro equality" cases monopolize the Washington courts.—An Edinburgh town councillor defines "bunkum" as "some kind of abomination."—The Royal Marines must wear the mustache and may wear the beard.—One million dogs are taxed in England, five shillings each.—Lopez has no wife, but, like other "great men," has a number of mistresses, of whom Madame Lynch, formerly a Parisian prostitute, is the favourite. McMahon thinks better of her.—Extensive robberies on the Inman and other Atlantic steamers are reported.—The "Rheinfehl" steamer on Lake Constance exploded, killing seven persons, and severely wounding several others.—A fire in London burned six persons to death.—The magistrates and roughs of Preston are having a set to.—The Kilkennians are hound-poisoning and covert-burning.—A Loire priest, in spite of his celibacy, has eloped with a "sister."—Scotch foxes worry sheep. An American weasel would like to do the same.—Dr. Cumming thinks Popery going, going, but not gone.—The 19th century is in its 71st year, and is getting rickety.—Ex-Secretary Stanton died at Washington, Dec. 24.—The Victoria Parliament has passed a bill to abolish State aid to religion.—Two and a quarter million dollars in Southern Confederacy bonds were lately sold for \$35 greenbacks in New York.—The Welsh Tory evictions have set the Principality by the ears.—What with gold bubbles, Erie rascality, revenue frauds, State bond frauds, and divers other frauds, New York has a nice time of it.—Eighteen persons were trampled to death in a theatre crowd at Bristol, Dec. 27. It all came of trampling on a woman's long dress, which caused her to fall.—Tom Lockyer, the famous wicket keeper, "the low comedian of the cricket-field," "the most universally popular of modern cricketers," is no more.—Military rule has been restored in Georgia.—The Glasgow cotton spinners' wages are to be reduced 10 per cent.—Dr. James Prince Lee, Episcopal Bishop of Manchester, died on Christmas Day.—Grat at floods and heavy snowstorms in various parts of England about Christmas.—The recent revenue frauds in New York exceed half a million dollars.—Champagne mouffetard is made from rotten oranges picked up in the streets of Paris.—Miss Lizzie Boynton, of Indiana, announces herself for Congress.—First big snowstorm at New York this season, Dec. 6.—Cobbett said the root of Ireland's evil was tatars; "Punch" says it is not tatars, but agitators.—San Francisco wants a vigilance committee to suppress political rings, and New York wants one to secure the administration of justice.—Rich gold discoveries in Nicaragua.—The Ecumenical excites little interest in America, the parsons being so busy in discussing "an adulterous deathbed marriage" that they pay little heed to the "great ecclesiastical event of the century."—Father Hyacinthe thinks marriage a duty, but being a priest he can't do marriage duty.—Nearly the whole Georgian press is opposed to the Congressional reorganization of the State.

OLD COPPERS.—Perhaps few of our readers are overburdened with cash of any kind, but those who have old copper coin should take notice of the following, if they have not already done so, as after the date named the coin mentioned will be of value only as old copper:—"Under the authority of the Lords of the Treasury, the Master of the Mint will receive consignments of old copper coin up to Friday, the 21st of January, 1870, inclusive, and will pay for all coin received up to that day its full nominal value, with the usual premium of 2 per cent. This arrangement is sanctioned solely with the view of enabling collectors to receive the coin up to the 31st of December, 1869, inclusive, without loss to themselves; and it must be distinctly understood that no further extension of the time within which full value will be given for this currency can be granted."

P O E T R Y.

A WORD TO OUR FRIENDS IN THE EAST.

We call on you to mingle
With the little growing band :
United hearts, or single,
Hear, ye honest, understand !
Tis Jehovah bids us warn you
Of the dangers of your way ;
His dear voice and counsel scorn you ?
List, believe ye, and obey !

Lo ! we call you, kindred, brethren :
Ye, who are of Israel's fold,
Join the sacred Gospel gathering—
Let no power your steps withhold :
Gather up, you are invited
By the chosen and their Head,
Where the faithful are united,
And by Jesus Christ are led.

Where the "Mormon" Pilgrims rested,
With no longer cause to roam ;
For a season unmolested,
Exiled from their native home !

Nov. 17, 1869.

Deseret News.

Plundered, prey'd upon, and driven,
To an untamed wilderness,
With no covering but heaven,
And no friend but God to bless.

Where the prospects now bear witness
To the wisdom of their ways,
And portray the heaven-born fitness
Of their homes in these last days ;
Up, to where the crystal fountains
Gleam with gems of life and health ;
Gather ye unto the mountains,
Rich with consecrated wealth.

From the paths of strife and blindness,
Which the nation long hath trod,
In the voice of love and kindness,
In the name of Israel's God,
We call you—we beseech you,
May the warning be of use,
May the Holy Spirit teach you.
Ye are left without excuse !

LULA.

D I E D.

EAMES.—At Plain City, Nov. 24, 1869, John Eames, aged 49 years, 10 months, and 24 days.—
"Deseret News."

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LONDON :

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 20, BISHOP'S GROVE, ISLINGTON,
AND BY ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Repent: for the kingdom of heaven is at hand."—JESUS CHRIST.

No. 2. Vol. XXXII.

Tuesday, January 11, 1870.

Price One Penny.

SIMILARITY OF PAST AND PRESENT APOSTASY.

(From the Deseret News.)

AN examination of all the apostate schemes which have been concocted for the division and overthrow of the Church of Jesus Christ of Latter-day Saints reveals the curious fact that they all bear the marks of a common origin. The lapse of years and the change of men make no difference in this respect. If the programme of the apostates from the Church in Kirtland, and that of the apostates in Nauvoo, and that of those of later days be compared, the similarity is most striking. If they were the production of one brain, they could not be more alike. Even the language in some points is almost identical. In Kirtland the doctrine which Joseph had taught, the organization which he had perfected, and the ordinances which he had administered were all divine, so said the apostates; but *he had fallen*, and was no longer a prophet. He had transgressed, they said, and because of this his power and authority were taken from him.

The Nauvoo apostates took precisely the same ground. Everything that Joseph had taught and done up to a certain point, even including the acts and policy which their predecessors, the apostates at Kirtland, had objected to, was correct; but they affirmed that he had fallen, because of something which he had just then done. He began to teach false doctrine, they said; the possession of

power had spoiled him, he had become so intoxicated by it that he did not yield that respect to others which was justly their due; in fact, instead of being the Prophet of God which he once had been, they declared he had become a tyrant. The prospectus of the paper which they started at Nauvoo stated that its publishers had, as their object in publishing it,

"To restrain and correct the abuses of the unit power, to ward off the rod which is held over the heads of the citizens of Nauvoo and the surrounding country, to advocate unmitigated disobedience to political revelations," &c.

"To advocate and exercise the freedom of speech in Nauvoo, independent of the ordinances abridging the same, to give toleration to every man's religious sentiments, and sustain all in worshipping their God according to the monitions of their consciences, as guaranteed by the Constitution of our country, and to oppose with uncompromising hostility any union of Church and State, or any preliminary step tending to the same," &c.

The cunning of these apostates is apparent in every line of this prospectus. Its writers knew the views of the enemies of the Church, and they artfully worded their prospectus to appeal to them, pandering to their prejudices, and thinking, thereby, to evoke their sympathies and to obtain their atten-

tion and support. Yet none knew better than they that to establish a "unit" or "one-man power," in the sense which they wished it understood, or to effect a "union of Church and State" was not the aim of Joseph Smith or the people of the Church.

In the *Expositor* itself appeared half-a-dozen columns of "Cards" and "Manifestoes," in the shape of a preamble, resolutions and affidavits of the publishers and their fellow-apostates. But with all these, they wished the public to know that they were still Latter-day Saints; in fact, the only pure Latter-day Saints; for they said:—

"As for our acquaintance with the Church of Jesus Christ of Latter-day Saints, we know no man nor set of men can be more thoroughly acquainted with its rise, its organization, and its history, than we have every reason to believe we are. We all verily believe, and many of us know of a surety, that the religion of the Latter-day Saints, as originally taught by Joseph Smith, which is contained in the Old and New Testaments, Book of Covenants, and Book of Mormon, is verily true; and that the pure principles set forth in those books are the immutable and eternal principles of Heaven, and speak a language which when spoken in truth and virtue sinks deep into the heart of every honest man."

We never look for consistency in apostates from this Church; for of all people, they are the most illogical and inconsistent. The prospectus of the *Expositor* and the contents of its first and only number are but fair specimens of this inconsistency. In one breath calling Joseph a prophet, the doctrine and religion which he taught the immutable and eternal principles of heaven, and in the next denouncing him as guilty of everything that is low and vile, and clamouring for his blood. Napoleon, we believe, it was who said that there was only one step from the sublime to the ridiculous. We never knew an apostate from this Church to undertake to defend his own course and to assail the presiding authority in the Church who did not take this step. A complete illustration of this is afforded in the case of these apostates in

Nauvoo; yet, the language and conduct of men of this class were the same previous to those days, are the same to-day, and will be so as long as Satan can entrap dupes and make them his willing tools.

The publishers of the *Expositor* were seven in number, and around them rallied the corrupt and the disaffected to the number of nearly as many more. They probably did not number twenty all told, yet they had the cool assurance to try and persuade the people that they were the Church, and while claiming the doctrines which God had revealed through Joseph as their own, they declared that he and those who followed him were all wrong, and that if they ever did get right, it would have to be through their reforming and reconstructing agency! They were not apostates; oh, no. It is true, they had been cut off from the Church; but what difference did that make with men who believed the religion of the Latter-day Saints as "originally taught?" How curiously history repeats itself! They only said what other apostates, years previously, had said, and what other apostates, years subsequently, are saying to-day; and doubtless what apostates will iterate and reiterate in years to come; that is, if men continue to yield to corrupt and iniquitous influences.

Among the advertisements in the *Expositor* was one, which, to the uninitiated, was full of gushing philanthropy. The publishers did not say that the *Expositor* was "no personal speculation;" but two of them did what they thought would be equally effective: William and Wilson Law, who as merchants and millers had fleeced the people and defrauded them by means of false scales in their mill, offered to grind the grist of the needy Saints one day in the week toll-free! But even this philanthropic dodge failed. With all their efforts they never secured enough followers to make it difficult for a child to count their number on his fingers. The whole scheme collapsed, and all their belief and knowledge "of a surety that the religion of the Latter-day Saints is verily true," suddenly disappeared, to be heard of no more.

THE CONTAGIOUS DISEASES ACTS.

THE following has been issued by the Ladies' National Association for the repeal of the Contagious Diseases Acts:—

There are two Acts of Parliament—one passed in 1866, the other in 1869—called the Contagious Diseases Acts. These acts are in force in some of our garrison towns, and in large districts around them. Unlike all other laws for the repression of contagious diseases, to which both men and women are liable, these two apply to women only, men being wholly exempt from their penalties. The law is ostensibly framed for a certain class of women; but, in order to reach these, all the women residing within the districts where it is in force are brought under the provisions of the acts. Any woman can be dragged into court and required to prove that she is not a common prostitute. The magistrates can condemn her if a policeman swears only that he "has good cause to believe" her to be one. The accused has to rebut, not positive evidence, but the state of mind of her accuser. When condemned, the sentence is as follows:—To have her person outraged by the periodical inspection of a surgeon, through a period of twelve months; or, resisting that, to be imprisoned with or without hard labour—first for a month, next for three months—such imprisonment to be continuously renewed through her whole life unless she submit periodically to the brutal requirements of this law. Women arrested under false accusations have been so terrified at the idea of encountering the public trial necessary to

prove their innocence that they have, under the intimidation of the police, signed away their good name and their liberty by making what is called a "voluntary submission" to appear periodically for twelve months for surgical examination.* Women who, through dread of imprisonment, have been induced to register themselves as common prostitutes, now pursue their traffic under the sanction of Parliament; and the houses where they congregate, so long as the Government surgeons are satisfied with the health of their inmates, enjoy, practically, as complete a protection as a church or a school.

We, the undersigned, enter our solemn protest against these acts.

1. Because, involving as they do such a momentous change in the legal safeguards hitherto enjoyed by women in common with men, they have been passed, not only without the knowledge of the country, but unknown to Parliament itself; and we hold that neither the representatives of the people nor the press fulfil the duties which are expected of them, when they allow such legislation to take place without the fullest discussion.

2. Because, so far as women are concerned, they remove every guarantee of personal security which the law has established and held sacred, and put their reputation, their freedom, and their persons absolutely in the power of the police.

3. Because the law is bound, in any country professing to give civil liberty to its subjects, to define clearly an offence which it punishes.

* The following is an extract from the evidence given before the Parliamentary committee:—"Mr. E. K. Parsons, visiting surgeon of the Portsmouth Lock Hospital, was examined by the committee, and asked, (398) whether, if the police by error bring up a really modest woman to the surgeon, mistaking her for a harlot, the woman signs a voluntary paper before the surgeon examines her. He replies—"Yes, they all sign a voluntary submission, unless sent by order of a magistrate." The questioner continues (399), "But a modest woman would decline to sign that paper, would she not?" Reply—"No; for this reason. The police, believing in the correctness of their own impression (!), say, "Very well, if you do not sign that you go to the bench." And then the woman says, in order to avoid that—"Well, I do not mind going into a private room and speaking to Mr. Parsons." And she will sign the voluntary submission." (400.) Question: "Therefore they (really honest women) sign a voluntary submission under the fear of being taken before a magistrate?" Reply—"Unquestionably." Mr. Parsons also says (370) that the police are very apt to jump to the conclusion that a woman is a prostitute if they see her out at night."

4. Because it is unjust to punish the sex who are the victims of a vice, and leave unpunished the sex who are the main cause both of the vice and its dreaded consequences; and we consider that liability to arrest, forced surgical examination, and, where this is resisted, imprisonment with hard labour, to which these acts subject women, are punishments of the most degrading kind.

5. Because, by such a system, the path of evil is made more easy to our sons, and to the whole of the youth of England; inasmuch as a moral restraint is withdrawn the moment the State recognizes and provides convenience for the practice of a vice which it thereby declares to be necessary and venial.

6. Because these measures are cruel to the women who come under their action—violating the feelings of those whose sense of shame is not wholly lost, and further brutalizing even the most abandoned.

7. Because the disease which these acts seek to remove has never been removed by any such legislation. The advocates of the system have utterly failed to show, by statistics or otherwise, that these regulations have in any case, after several years' trial, and when applied to one sex only, diminished disease, reclaimed the fallen, or improved the general morality of the country. We have, on the contrary, the strongest evidence to show that in Paris and other continental cities, where women have long been outraged by this forced inspection, the public health and morals are worse than at home.

8. Because the conditions of this disease, in the first instance, are moral, not physical. The moral evil through which the disease makes its way separates the case entirely from that of the plague or other scourges, which have been placed under police control or sanitary care. We hold that we are bound, before rushing into the experiment of legalising a revolting vice, to try to deal with the causes of the evil, and we dare to believe that with wiser teaching and more capable legislation those causes would not be beyond control.

Harriet Martineau	Florence Nightingale
Josephine E. Butler	E. C. Wolstenholme
Cathrine Hill Burton	Ursula M. Bright
Martha Baines	K. E. Backhouse
Elizabeth Malleson	Margaret Lucas
Elizabeth Garnett	Jane Wigham
Eliza L. Oldham	Susan A. Pease
Mary Bennett	Catherine Blackburn
Mary Estlin	M. C. Hume-Rothery
Mary Merryweather	K. E. Malleson
Mary Priestman	Lillias S. Ashworth
Mrs. Trew	Anne Taylor
Lydia A. Horton	Lydia J. Jackson
Mrs. Thos. Hervey	Mrs. Venturi
Lydia E. Becker	Lucy Thomas
Agnes M' Laren	Miss Anthony
Mary Eulton	Mary Crudelius
Helen Baumgartner	Mrs. H. Briscoll
Elia Barham	Eliza Clark
Mary I. Garston	E. Hannah Ford
E. C. Griffiths	M. A. Temple
Sarah Gibbins	Mrs. W. Ferguson
Ellen Marriott	Clara Ann Parker
Mrs. Whiting	Sarah Centou
Lucilla Smith	Eliza Thomas
Mrs. William	Mary Feast
Mary M'Combie	Detsy Goodson
Isabella Syde	Mrs. J. P. Whitehead
Hannah Kay	Caroline H. Ferrell
Mrs. George Tatham	Mary Steel
Elizabeth Fleming	Mrs. Stewart
Mary Kirby	J. Boyd Henderson
Annie M'Combie	Mrs. Garden
Lydia Sanson	Mrs. Major Greig
Flora Ann Ross	Priscilla M' Laren
Susan Dick Lauder	Margaret Pennington
Elizabeth P. Nichol	Eliza Wigham
Caroline A. Smedley	Mrs. Boucherett
Kathue. Thomasson	Anne Eliza Fryer
Isabella M. S. Todd	M. C. Jevons
Jane Crossfield	Mary H. Martindale
E. Cobb	Lavinia Solly
Rebecca Moore	Lydia Wodehouse
Maria W. Palmer	Miss Leonard
L. Leonard	Elizabeth Waters
Annie F. Ashworth	Agnes Mayoh
M. A. Symonds	Elizabeth Drummond
Anna N. Haslam	Mary Anne Barton
Mrs. Wm. Walker	M. F. England
Mrs. Charles Thomas	Anna Batt
Mrs. Thorpe	Sarah Mayoh Clow
Bridget Draper	Margaret Marriott
Sarah Dell	Lucy Wilson
Mary Clodd	Margaret Stafford
A. A. Catford	Mary F. Gough
Anne Barber	Eliza Fowes
Miss Hooper	Rachel C. Wakefield
Eliza Millward	Mrs. Riddle
Celia Walker	Maria Sowarth
M. B. Crook	Alice Hargreaves
Mary Wills	Emma Bryant
Emily Beaumont	Jane Leslie
Mrs. Morris Sterling	Ann M'Combie
E. M. Slovin	Harriet Brand

A Ladies' Association has been formed for the purpose of obtaining the repeal of these obnoxious acts. The necessity for such an association becomes more urgent from the fact that a society is

already in existence for procuring their extension to the women of the whole kingdom.

We earnestly entreat our country-women of every class and party to help us in the difficult and painful task which only a deep sense of duty could have forced us to undertake. We have not entered lightly upon it, nor shall we lightly abandon it, because we believe that in its attainment are involved, not only the personal rights of our sex, but the morality of the nation.

COMMITTEE.

Mrs. Reid Mrs. Jacob Bright
Mrs. Nicholl Mrs. George Butler
Miss E. Wolstenholme

Honorary Secretary—Mrs. George Butler,
280, South-hill, Park-road, Liverpool.

Treasurer—Mrs. Jacob Bright, Alderley
Edge, Cheshire.

All ladies desirous of joining the association are requested to sign the above protest, and to return it to the secretary.—*Liverpool Mercury*.

A STROLL THROUGH THE BEDFORDSHIRE CONFERENCE.

Cross Keys Field, Mill Street, Stony
Stratford, Bucks, Dec. 24, 1869.

President Albert Carrington.

Dear Brother—By your consent I propose we take a stroll through the Bedfordshire Conference, and for fear of overtasking our locomotive abilities I propose we spiritualise the pedestrian portion of it. Well, for a beginning we will start from Stony Stratford for Northampton. The reason I suppose they call it Stony Stratford is that in the early days of Methodism John Wesley was hurling his anathemas against the corruption of the day in this place, when the rabble commenced hurling stones at him.

The Northampton Branch, over which Brother Henry Linnell presides, is composed of the Saints of Northampton, Wellingborough, Irchlister, Stanwick, Kettering, &c. This is a very good Branch.

From Northampton we will call on a number of the Saints till we arrive at Great Staughton, where Brother Wm. Altrop has a general superintendence over the Saints at Great Staughton, Eaton, Socon, Gravely, &c. Here the Saints are very much scattered, but doing very well.

From Gravely we will go to Winwick, where we shall find Brother Benjamin Rose, who presides over the Saints of Winwick, Sawtry, Ramsey Heights, &c. This Branch is improving. The Saints live their religion and feel well.

We leave Sawtry for Ramsey Heights, but before we start we had better roll up our trousers, for we

shall be sure to find some mud before we get across the Fens. Well, here we are at Brother Cullop's, and as we are rather fatigued from slipping, sliding and wading through the mud and water, we will remain under his hospitable roof and rest our weary bodies and refresh the inner man.

Now, then, for St. Ives. Probably you will recollect the arithmetical riddle—

As I was going to St. Ives,
I met seven wives, &c.

From which I infer they were polygamists in former days, if they are not now.

There being no Saints here, we will take train for Cambridge, where they apprentice young men to the preaching business, and as that is to be their mode of making a living, they are taught to preach for hire and divine for money, the Scriptures to the contrary notwithstanding.

At this place there is but one family of Saints, so we will bid them good bye, leave our blessing, and go to Whaddon, where Brother John Jacklin presides. This is one of the largest Branches, but very much scattered. It is composed of good Saints and true. We could spend several days visiting here, but we must hurry along.

We will leave for Upper Caldecote. This is a Branch of nearly all sisters. They have held many meetings without a single male member present. I ordained Brother James Wells to the office of a Priest. He now has charge of the Branch. The Saints are good and faithful.

From Caldecote we will go to Bedford. This place is noted for its pride, poverty, Harpur's and some other charities, also for being the place where John Bunyan was imprisoned for preaching the truth, as he understood it. There was once at this place a very large and flourishing Branch, but it has grown smaller by degrees and beautifully less. There are only part of two families that now take upon themselves the name of Saints. The meetings are held at Kempston, three miles west. Brother John Brightman is the Branch President. There are but a few of them, but they feel well, and rejoice in the work in which they are engaged.

We will now pass on through Cranfield, Wooburn Sands, Fenny Stratford, at each of which places one family of Saints lives, and thence on to Bletchley, where we will

Ride a cock horse
To Banbury Cross, &c.

At Banbury Brother Aines resides. This is a small Branch, but the Saints feel well, and were rejoiced to see me. It has been lately added to this Conference. I have only had the pleasure of visiting them once.

From Banbury we go for Hemel Hempstead, Brother John Grant President. Here we have a neat little chapel, and it is at this place where the sweet singers of Israel most do congregate. All feel well, and the most of them do well.

From Hemel Hempstead we go to Studham, Whipsnade and Kensworth. This is a very good Branch. Brother Impy, the late President, emigrated last October. Brother Alfred Brundson was appointed in his stead.

From Kenworth we go to Chiltern Green, thence to Beechwood Green, where meetings are held occasionally, as there are but few Saints, and they live a long distance apart. Mr. John Wakes, of Luton, acts as book agent for them. He is not in the Church, but soon will be, I hope. He has a great desire to emigrate to the valleys.

From Beechwood Green we go to Luton, and from Luton to Stony Stratford, the place of beginning, where we will put up at Brother James Durrant's, the general book agent for the Conference, and President of the Deanshanger Branch.

Now by taking a retrospective view of this Conference, you will discover that it is just the opposite of the great army of the Potomac during the revolution in the States. That was compact, but greatly demoralized. This is very much scattered, but not demoralized. If it should be your intention to emigrate the scattered members, who have been faithful these many years, always providing the state of the finances will permit, this Conference will go sure, and by so doing it will save the trouble of annexation. There are but few being added to the Church, as the Gospel does not appear to have many charms for the world, and I don't suppose it ever had, or ever will. There is quite a spirit of inquiry at Northampton, and I think several will be added in that Branch soon. I should never wish to labour among a better lot of Saints than can be found in the Bedfordshire Conference. They are good, kind, and hospitable. They are, as a general thing, blessed with a large amount of poverty, faith, humility, and the Holy Spirit, with a great and anxious desire to emigrate, which I hope they will all retain, with a slight alteration in the former, that they may be able to accomplish the latter.

I have had a short visit from Brothers Shurtliff and Spencer. They enjoyed themselves very much, and so did the Saints whom they honoured by their agreeable company.

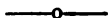
I will now close this brief note, praying God to bless you and all in the Office with His Holy Spirit at all times, that you may be able to perform all the duties devolving upon you in such a manner as will be pleasing to Him.

Respectfully your brother in the Gospel,
H. B. CLEMONS.

News has been received of Dr. Livingstone up to July last.

The exclusion of the Mormons and all polygamists from the privileges of citizenship in the United States or Territories is proposed in a bill which has just been introduced into the House of Representatives by Mr. Cullom.

THE OLD AND THE NEW YEAR.



THE year of 1869 is now numbered with the past, and this day a new period of time commences. Standing on the boundary line which separates the past from the future, mingled feelings animate the breast as the mental vision scans the scenes of the past year, and the bright imaginings of hope gild the future. Nationally, no great events occurred in 1869 to convulse the kingdom to its centre, and all enjoyed the blessings which a wise and wholesome system of Government invariably confers upon subjects; but commercially the year was crowded with disappointments and perplexities. In the retrospect the stoutest heart fails and the strongest limbs tremble. To men of limited capital the year was one of intense anxiety, and many who commenced it with a fair prospect have succumbed and gone to the wall. Business in every department was frequently in a state of stagnation, and men of trade and commerce looked at each other with a stare of almost blank despair. Public confidence had been shaken, and last year men reaped the bitter consequences in a slackness of what might be designated as the common trade transactions of human life. The effect of this was apparent in nearly all the great centres of industry, and it made itself seen and felt through every class of the working population. The consequences were short time, small wages, and proportioned want and sorrow among a section of the people least able for a long period to sustain such heavy and pressing burdens. Yet the working men bravely faced the trouble, and, despite the buffeting to which they were subject, they passed through the trial manfully, suffering their full proportion of

the evil, but silencing their murmurs by the anticipation of brighter and better days.

There is in most minds a vague hope that more prosperous times are at hand, but it is difficult to discover on what that hope rests. Commerce is not now more active than it was a few months since, but whether the return of spring will give a new impulse to trade it is difficult to determine. There is no desire either to weaken or to destroy the hope thus fondly cherished, because its influence cannot be other than good; on the contrary, the wish is for the realization of the hope, and for such a return of former prosperity as shall make all classes of the community happy. It is feared that the making up of Christmas accounts will in many instances give anything but a satisfactory result. In the future, strict economy, combined with active business habits, perseverance, and industry, will be indispensable not only in the acquisition of a fortune, but to the maintenance of a respectable position among the commercial and trading portions of the community. Under the circumstances in which Liverpool now finds itself placed, it is most earnestly to be hoped that all minor, and even all political differences will be sunk in a strenuous effort to develop the trade of the port, upon the success of which the prosperity of the town entirely depends. At the same time it is expected that those who have the management of local affairs will exercise a due vigilance over the public expenditure, so that by retrenchment and economy they may be able to reduce the local taxation, which is now a burden too heavy to be borne.—*Liverpool Mercury*.

In the U. S. House of Representatives, Dec. 20, S. S. Cox introduced a resolution to inquire what further legislation is necessary to suppress polygamy in Utah.

A London paper says the total of the poor rates is about eight millions, including, in many instances, county and police rates; that it is only about an eighth part of the loss endured, through bad debts, by the industrious members of the community; that beggars are sent to the treadmill, while directors who purloin a few hundreds of thousands are acquitted; that wrath arises when Jones asks the relieving-officer for food, while complacency is manifest when Lord Adolphus complains that he can't live on £400 a year, and therefore must leave tradesmen unpaid.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, JANUARY 11, 1870.

MAKING OUT THE CASE.

Schuyler Colfax has been wiggling, in the New York *Independent*, to prove that the Mormons were never persecuted for their religion, but merely punished for their wickedness, also to prove that marriage among the Mormons is not a religious doctrine and ordinance, but a civil regulation, of course looking to the inevitable *ergo* that Mormonism ought to be put down by law, and of course to the other inevitable *ergo* that Colfax is the man to put it down, and to the further inevitable *ergo* that the man who could devise and carry out a plan to put down Mormonism is the man of all men for that much coveted chair in Washington, and is worthy the eternal gratitude of the nation, albeit the gratitude of republics is not proverbial. Great Heavens, on what a slender thread hang such stupendous things!

Colfax's friend, Sammy Bowles, in his Springfield *Republican*, does not seem to agree exactly with the pious but aspiring Schuyler. Sammy says, "the bond of union, the reason for the peculiar mode of life of both Mormons and Shakers, is a religious one." Consequently Sammy comes to the conclusion that "we know no way in which the evils, both social and religious and political (both three), which prevail in Utah, can be so effectively overcome, as by encouragement" of discord, division and apostasy among the Mormons. Sammy evidently thinks as one before expressed—"Discord, dire sister of the slaughtering power."

President Grant is reported to have given it as his opinion that it is too late in the day to persecute anybody for colour or religion in this latter half of the nineteenth century. This makes it the more incumbent on the scheming Schuyler to show that Mormonism is not religion, if he would make out a clear case against the Mormons, which he evidently wants to if he can. J. J.

PROFOUND DEGRADATION OF ENGLISH WOMEN.

ON another of our pages will be found a document of more than ordinary import, being a protest of the Ladies' National Association for the Repeal of the Contagious Diseases Acts of 1866 and 1869. Those laws operate exclusively on women and with a refined extreme of cruelty perfectly revolting. At present they apply to women residing in or for fifteen miles around naval or military stations, but a society exists for the purpose of endeavouring to procure the extension of those outrageous laws over the women of the whole kingdom. Those laws, with the avowed purpose of checking the spread of shameful diseases, subject any woman, on the strength of the stated belief of

a policeman, to the devilish indignity of periodical personal inspection by a medical man, with the option of being publicly charged before a magistrate with being a prostitute, or of being subjected to periodical imprisonment with hard labour during her life. This in Christian England, the land of Bibles and endowed bishops, the land which projects its Bibles and its religion and its civilization into all other lands, as the best and brightest and most promising things that the world affords for the regeneration of poor sinful humanity!

If men were not pretty thoroughly steeped in wickedness, they would repel with the promptest and most uncompromising indignation the slightest suggestion in favour of a law or a custom subjecting their mothers, their sisters, their wives, and their daughters to any such gross, perfectly inexcusable, and exquisitely cruel indignity, outrage, and degradation. It is an all-sufficient trial to the natural modesty of a woman to surrender her person to her husband, a trial which only love and duty render endurable to many, and no righteous law nor salutary custom sanctions or permits greater violence to the innate modesty of woman. Only through the force of a most vicious public sentiment can men tamely submit to have women subjected to male medical inspection. Such inspection, common in some continental countries and distant military stations, conduces to the degradation of womankind as well as mankind, it invests with the sanction of the law one of the greatest and most destructive crimes which it is possible for men to commit, and against which most dreadful anathemas have been persistently launched by holy men of God in all ages. The curse of God is upon adulterers and whoremongers, and whosoever aids, abets, and sanctions the same. Nothing will cause a man sooner or more completely to lose the Spirit of God and be left to grovel in darkness and wallow in the mire of his own degradation than the crime of adultery. It is a painfully significant sign of the times that the desire and the effort for such legal recognition and sanction of debauchery increase in England and America.

And why is all this? Wherefore must women be subjected to such a refined and debasing outrage? Simply to make sin easier and pleasanter to the "lords of creation," to smooth the way of the adulterer, to make lewdness physically safe to mankind, to enable debauchery to continue with impunity its hideous march along the downward path which leads to hell, to prevent the infliction of that plague-penalty which commonly follows gross licentiousness. O, the beautiful modesty of woman must be outraged to make pleasant the slimy paths of the debauchee, to hinder him from becoming rotten in body as he is rotten at heart, to save him from being smitten with physical leprosy as a consequence of his moral leprosy! Legislation for such a sublime purpose in Christian England! We may go further and say that there is scarcely an invention, a suggestion, a habit, a custom that the most wickedly fertile imagination can conceive, or the most diabolical ingenuity can devise, for the abuse of the organs of reproduction, for the indulgence of licentiousness, for the avoidance of its deserved penalties, for even the prevention and destruction of the natural results of procreative contact, that is not known and developed, to greater or less extent, often to greater, in the four foremost nations of our time and of this world—England, America, France, and Germany, the most Christian and most civilized nations on this earth. What a humiliating fact! How mortifying to human pride! But those who rule will have it so, other-

wise they would rule such a state of things out of existence at all hazards and at any cost, and in double quick time too.

Who especially desires to have such outrage perpetrated upon the daughters of England? The Peace Society's papers say, "The brothel keepers and the military are highly pleased with the new Act, as it will increase the security and profits of the former, whilst supplying the latter with 'fine healthy subjects' for further and easier immorality. No poor girl will in future be safe in such districts. The Rev. Dr. Rule, military chaplain at Aldershot Camp, and other experienced authorities, declare that this Act is producing increased debasement. It must naturally do so. In France and Belgium, even degraded prostitutes have been rendered far worse and more brutal by their periodically enforced exposure."

The arguments in favour of the Acts are mainly that they tend to the diminution of venereal disease, especially in its worst forms. It is urged that the French army suffers from a much smaller amount of the disease than the English army, yet nobody contends that the morality of the former exceeds that of the latter, though neither army has anything to boast of in that important particular. It is stated that in Malta, through such regulations, the disease has been almost stamped out; and in the Ionian Islands, under similar circumstances, Sir H. Stork says it "almost disappeared."

The prime argument then for the existence of those shameful laws is plainly and unblushingly stated to be that man may commit a most deadly crime and yet go scot free, so far as is possible, and in order to guarantee his sinful lordship this fiendish impunity that the finest and purest, the most beautiful and expressly admirable instincts of all womanhood be compulsorily subjected to periodical outrage! Can degradation further go? What possible commendable motive can there be in making the ways of sin and death more easy, more inviting, more attractive, more safe, by taking away one of the most dreaded penalties, and doing it by the positive and compulsory sacrifice of womanly self-respect and virtue? If attractions and safety are to be added to anything, let them be added to virtue, if possible, at the expense of vice, and not added to vice at the expense of virtue. Is a debauchee so sacred a character that the modesty of womanhood is nothing in comparison to his ease and safety? Let the *roue* perish unlamented in his rottenness, with the curse of God and man upon his guilty head, rather than undermine the delicacy and purity of woman to render his sinning physically safe to him. Vice has had the sway on this earth about long enough. It is getting time that the tables were turned, that virtue may have a fair chance.

As to this "stamping out" process, trying to stamp out the effects of sin by legally recognizing and sanctioning the sin and allowing it full swing, with guaranteed safety, is like trying to dam a river. Stop it at one place, and it breaks out with greater violence at another. To dry up the current, you must begin at the source. If a cause is permitted to exist, not only with impunity, but with legal protection, it is folly to endeavour to abolish the effects, much more to institute that impunity and protection for the purpose of abolishing the effects. Indeed it is criminal, for if you check one kind of effects, you increase other kinds in proportion. In this instance, if you mitigate the physical effects, you aggravate the moral effects, and the moral effects you can not abolish, it is beyond the power of man to do it, so long as the cause remains. If you stamp out the physical disease, you stamp in the moral disease accordingly. In that direction Heaven has made it impossible for you to escape the legitimate consequences and the just penalties of your sin, but that way increases the innocent victims offered up to the Moloch of man's insatiable lust, and proportionately enhances his condemnation.

Efforts have several times been made in the United States of North America to bring prostitution under the express surveillance and sanction of the law,

and during the late intestine war in that country regulations of that nature were introduced in some of the camps or garrisons of the U. S. army. The Cincinnati *Times* of Dec. 9 says that the day previous, at a Municipal Convention at Columbus, a proposition was introduced by Mr. Walker, of Cincinnati, "to authorize Boards of Health, in cities of the first-class, to regulate houses of ill-fame, and to prescribe the limits within which they shall not be allowed to exist." The proposition was adopted by a vote of 27½ against 15½. From the foundations of the world limits have been prescribed by the highest authority within which such houses should not be allowed to exist, and those limits embrace every foot of this earth. But that is not the meaning of the proposition of Mr. Walker. Speaking of it the paper last referred to says, "It is very strange that morality should come to this pass!" And again—"The main argument was, that this policy was the only one that had in any city seemed to check the evil. Such a policy in this city (Cincinnati) would be utterly impracticable. The owners of property and the people in the neighbourhoods in which such houses should be located would not permit them to exist. The law would be utterly powerless. Such houses would be demolished by mobs, if no other relief could be procured." The morality of Christendom is certainly stooping down very low, dragging its skirts deep in the mire. It is a grand mistake, however, to think that the legal sanction policy is the "only one that has in any city seemed to check the evil." In Salt Lake City another and a better policy has entirely prevented the evil.

The ladies of England do well to protest indignantly against such shameful outrages as is covered by the Contagious Diseases Acts. If Parliament will not listen to their protest, then we would recommend those ladies, every mother's virtuous daughter of them, to resolutely bid adieu to Albion's shores and make their way to a country where they will be subjected to no such indignity, but where their womanly rights and virtues and instincts will be respected and provided for. As soon as ever they announce their willingness and readiness to commence this exodus to a land of brighter promise, we will be ready to tell them where that desirable and hopeful country they seek can be found.

J. J.

THE ELDERS IN THE UNITED STATES.—Bishop Israel Evans wrote to the *Deseret News* from Smicksburg, Pennsylvania, Nov. 30, that he and Brother Murdock had been preaching in the northern portions of that State to good congregations of attentive listeners. Brother Murdock had gone since to Massachusetts to see and preach to his friends. Brother Evans had preached eight times in Indiana and Huntingdon counties within two weeks to good and attentive audiences; but Josh. Billings had said truly, "However anxious folks are to get to Heaven, very few are willing to start," yet, said Brother Evans, "many persons see that this nation is drifting to an awful future, and feel to shrink from the consequences, but few have faith enough in God to make any move to escape."

Elder C. V. Spencer wrote to the *News* from Berkshire County, Massachusetts, that great prejudice existed there against the latter-day work, and but few opportunities to preach in public could be obtained, so he did most of his preaching by the fireside.

Bishop A. H. Raleigh wrote to the *News* from Millford, New Hampshire, that he was in good health and had been received with courtesy and kindness wherever he had been. A spirit of inquiry existed among the people, though few cared further for the truth. The Bishop's address was Concord, New Hampshire.

Elder Theodore B. Lewis wrote to President B. Young, from Burks Garden, Tazewell County, Virginia, Dec. 2, that he had been labouring in Rupell

County the previous two months, where he had baptized 28 persons, the Branch there then numbering 54. The Branch was organized in May, and nearly all the members had the spirit of the gathering, and were operating accordingly. He had baptized 15 in other places. Many more seemed to be strong in the faith, and the work was growing rapidly. Money was scarce, but the majority of the Saints could obtain means for their lands and cattle. All the baptized were energetic and zealous. There was some persecution, most where the greatest work was done. A Baptist missionary at Rupell, in his sermon, said, "If the people were like me, they would shoulder their guns and drive all the Mormons from the country." Elder Lewis replied that was the only weapon they had ever fought the Saints with; they did not have the moral courage to meet them on the broad platform of eternal truth. Elder L. W. Peck had passed through on his way to Ohio. Elder D. H. Perry and wife had visited there in the summer, borne their testimony to the people, and removed much prejudice. Elder Lewis was expecting to go to Smyth County. He had opened a good field in Kentucky last winter, but was unable to attend to it. Two or three hundred souls expected to emigrate from his district next summer.

Elder Stephen C. Perry wrote from Polk City, Polk County, Iowa, Dec. 6, to Elder G. Q. Cannon. Elder Perry and the Elders with him had held about 17 meetings in and about Des Moines, two in the Court House, to attentive congregations, and a spirit of inquiry was manifest, with no public opposition, except from one apostate. Elders Perry and Moroni L. Pratt had a pleasant interview with Governor Merrill, and Hon. Mr. Craig, of Bluff City. Four persons had been added to the Branch by baptism, making 22 in all; others were ready, and the field was extending. The Elders expected to go further east shortly.

Elder F. A. Hammond wrote to the *News* from Patchogue, Long Island, that he had met with much prejudice and ignorance, but he had the privilege of addressing a large congregation a few days previously, at that place. Plurality of wives was the doctrine *par excellence* that the people wished to hear about, manifesting indifference to all other Gospel principles. It is well that they want to hear about one good principle. When they understand one thoroughly they may be ready for another. One good thing may be as much as they can endure at one time.

Elder Theo. McKean wrote from New York, Dec. 5, to Elder Wm. Clayton, that Captain Hooper had been very ill of a bronchial attack, but was convalescent. Among the Elders who had visited him were Brigham Young, jun., R. T. Burton, E. F. Sheets, S. D. Serrine, H. W. Brizzee, N. A. Empey, and B. Groo, all of whom were in good health. Elder McKean thought the people thereabout were not very anxious to hear or investigate the truth. About the first things they asked were, "Can money be made pretty easily in your country?" and, "How many wives has such a one got?" If the first principles of the Gospel were introduced, the subject was soon changed to one of money and speculation. Those are the two identical questions that the world first presents to the Elders here, instead of taking the advice of Scripture and seeking first the Kingdom of God.

We shall be gratified to hear direct at any time from the Elders in New York or any other portions of the States.

THE SANDWICH ISLANDS.—Elder Geo. Nebeker wrote to the *Deseret News* from Laie, Oahu, Nov. 21. He and Brother Napela arrived at Honolulu Nov. 4. Horses awaited them, and they arrived at Laie next day, where they found things moving right, and the brethren and sisters glad to see them. The Saints met in Conference, Nov. 6, and were delighted with Brother Napela's description of his visit to Salt Lake.

Brother Napela had visited the King several times, and was kindly received, the King making many inquiries about the people of Utah and his trip there. The present sent by President B. Young was kindly received, and one promised in return. The King advised Brother Napela to become a candidate for the next Legislature.

Brother Nebeker commenced grinding cane Nov. 18, with all the help he wanted. Some of the crop was light, on account of drought, last season having been the dryest for twenty years.

Some of the most faithful Elders had been appointed to visit the different islands with Brother Napela.

UTAH APPOINTMENTS.—The *Springfield Republican* says that the U. S. Senate has confirmed the appointment of Giles B. Overton, receiver of public moneys for Utah, and John M. More, postmaster for Salt Lake City.

It was reported in Utah that O. J. Hollister was to be Governor. That was Colfax's work, but as Grant and Colfax are not grinding the same axe, we next hear of Gen. J. Wilson Schaffer, of Illinois, for that post. The *Chicago Tribune* says Schaffer was Butler's Provost-Marshal, and President Grant has promised him all the troops required to enforce the laws. The *Springfield Republican* of Dec. 25 says he was chief of the quartermaster's department in the southwest, under General Butler, during the war, and further—

General Grant appoints him on the strength of personal knowledge of his character and experience. We do not need a hot-headed, impulsive zealot, there, by any means; but we do need a man who respects himself, respects the government that sent him, and is able to command the respect, if not the obedience, of the community to which he is sent. Ex-Governor Durkee, of Wisconsin, who has been there for the last several years, is a nice old gentleman, and yet is just about as fit for the place as Mr. Grinnell is for collector of New York. It is just the time now to send a better man to the Mormons. But at the very moment of the nomination of Gen. Schaffer came the news of his serious and probably fatal illness, at his home in Freeport. We hope he will be spared to do the country more distinguished service in Utah, even, than he did it during the war.

The *Republican* evidently wants somebody to do something of some sort in Utah. All right.

NO, THANK YOU.—Madame Olympe Audouard has published a book concerning her visit to America. In the portion relating to her trip to Utah, she manifests weakness and wickedness, makes many misstatements and tells many glaring untruths. Of one of her conversations with a Mormon lady she relates—"The hope of converting me to Mormonism frightened me horribly, and I could not restrain myself from saying, 'Oh! no, thank you; I have had a French husband; that is to say, I know Mormonism by experience already, and I have had enough of it!'" Madame made the same egregious mistake that many other people make—she confounded adultery with plural marriage.

She leaves her readers to divine whether or not she imitated the example of her husband. French husbands, however, will feel complimented by her not very modest witticism at their expense.

THE LAST RAIL.—We have much pleasure in submitting to our readers the following telegram from President Brigham Young :—

Salt Lake City, January 10, 1870.

Albert Carrington.

Last rail laid, last spike driven in the Utah Central at two o'clock.

B. YOUNG.

UTAH NEWS.

THE following are from the *Deseret News* to December 18 :—

James Dwyer had returned from his visit to the States.

Mr. Wilson, of California, was a new accession to the Theatre.

Samuel H. Kimball was progressing favourably towards recovery.

The Deseret Telegraph Line was extended to Richmond, Cache County.

Mr. J. M. Hardie left Salt Lake City, Dec. 17, to fill an engagement at Omaha.

The 10th Ward Female Relief Society were to hold a fair, Dec. 22, 23, and 24, to procure means to build a room for the use of the Society.

Utah beef, killed at Promontory, had found its way in a refrigerator car to San Francisco, and sold at 12 cents. a pound. It was pronounced superior and cheap.

Richard Hall, working at the woollen factory of A. O. Smoot and Co., while labouring under partial insanity, shot himself with a revolver in the head, causing instant death, Dec. 4.

The first lecture of the season, under the auspices of President Joseph Young, was delivered by Elder H. W. Naisbitt at the Seventies' Hall, Dec. 15, to a select and invited audience. Subject—A review of the censorship of the press and of places of amusement in Britain, France, &c., contrasted with the liberty and license in America. After the lecture, Presidents Joseph and Brigham Young made instructive remarks.

Mrs. Nersen, of Corn Creek, Millard County, was fatally shot by the accidental discharge of a revolver, in the hands of one of her brothers, Nov. 21, the ball lodging in the pit of her stomach. She lingered to the 26th, giving premature birth to a child on the 24th, which died three hours after. Mrs. Nersen was on a visit to her parents, Mr. and Mrs. Neilsen, of Bountiful, also to see a brother and sister, who went by the past season's emigration. So many serious accidents occur through the foolishly careless use of firearms, that the careless handlers ought to be adjudged guilty of manslaughter, and punished accordingly.

The U.P.R.R. Railway Company had effected a settlement of the claims of the Weber Cañon Wagon Road Company, through Bishop John Sharp, acting as agent of General Superintendent Hammond. The Bishop had received from Col. Hammond this note, dated Omaha, Dec. 13—"You are most respectfully requested to arrange for the claim of the Weber Wagon Road Company, by paying \$25,000 therefor in full. Payment in three drafts, on Boston, one-third at four months, one-third at five months, and one-third at six months. Should have made the payment earlier, but we have a large sum to pay in the month near by. We will make the drafts at 7 per cent. interest. A proper voucher and acquittance will procure the drafts."

The following are from the *Salt Lake Telegraph* to Dec. 18 :—

Hon. Joseph A. Young left Salt Lake City, Dec. 11, for the States.

Brother James Needham was rapidly recovering his former good health.

A social party was held in the Sixth Ward, Dec. 6, for the children of the Sunday School. All enjoyed themselves until midnight.

Brother C. W. Penrose reported that the Logan Tabernacle, 50 by 30 feet, had been raised three and a half feet and thoroughly underpinned. Twenty feet were to be added to it next spring.

Two feet of snow had fallen between North Platte and Omaha, but the trains were not delayed in consequence. It is the drifting and not the downfall of snow that greatly obstructs travel per rail. The Central Pacific Company had two snow plows between Ogden and Promontory.

Henry Barrows, a young man in the employ of Mr. Charles B. Taylor, butcher, was thrown from a horse, Dec. 16, dragged by the stirrup six rods, when his foot slipped from his boot and he was picked up insensible. However he sustained no very serious injury and was soon doing well.

SCRAPS OF NEWS.

The new Inman line of steamships between Liverpool and Boston is to make fortnightly trips at first.

The North German Lloyd Company has undertaken to convey the English mails from New York during the present year, which last year were conveyed by Cunard's steamers.—"Ill. London News."

Horace Greeley, at a meeting for the organization of a colony in Colorado, proposed by N. C. Meeker, said—"The Salt Lake plan is good. The Mormons are a clever people. Their plan is to put eight settlers on ten acres, allowing each man one and a quarter acres."

New York State wants to get rid of New York City, the latter is so horribly wicked.—The number of wrecks reported during the last week was 79, making, for the year 1869, 2,759.—"Liverpool Mercury," Jan. 5.—Mrs. Harriet Beecher Stowe's new work—"Lady Byron Vindicated," is strongly condemned by the United States press.—Chief Justice Breese is writing a history of Illinois, from its earliest date.—From Herefordshire and Worcestershire between 200 and 300 tons of mistletoe are annually exported.—The Queen of Madagascar has been burning the idols of that country.—The Chicago Common Council want to put down smoking by resolution.—At the Albert Dock, Liverpool, the ship "Maitland" discharged 19,809 packages of tea in 7½ hours, Dec. 28.—The visiting justices of the borough of Liverpool say "no labour not in itself monotonous and disagreeable can be made a means of punishment."—Three thousand shade trees were set out in Denver last year.—A skater in London broke through the ice twice, and was rescued, but he would go on straightway again, and the spectators hissed him for his foolhardiness.—Lord Arthur Pelham Clinton, brother to the Duke of Newcastle, is a bankrupt. He has "no occupation," spent £1,000 a-year, and attributes his bankruptcy to "insufficiency of income," what ruins everybody.—Mr. Ruffy, President of the Swiss Confederation, died Dec. 28.—Santa Maura, Ionian Islands, destroyed by earthquake Dec. 28.—A general Indian war is rumoured in America.—Dr. Oliver was shot at Charlottesville, Virginia, Dec. 16, by George Ayres for seducing his daughter.—Women have full right to vote in Wyoming Territory, if Congress does not veto.—Mr. Asbury's "Cambria" and Mr. Bennett's "Dauntless" are to race from Old Head of Kinsale to Sandy Hook or New York, commencing July 4.—Thirty-two lords, "spiritual and temporal," died in 1869.—Relapsing or famine fever in Manchester.—What a lot of religious people prayed the old year out and the new year in, when decent folks were in bed!—In Paris 683 horses were used as human food during the last three months.—Southampton has seen a magnificent spearlike meteor.—Mr. Williams, of Oregon, Dec. 6, introduced in the U.S. Senate a bill to aid in the construction of a telegraph line from the Columbia River to the Great Salt Lake.—Creosote is a valuable remedial agent in typhoid fevers.—Molten iron is now forced into clay moulds, and highly finished castings are the result.—Lord St. Leonards says somebody or other is ever and anon sending false letters and telegrams, in his name, to eminent professional gentlemen, first-class London tradesmen, and members of his own family.—Muskrat meat is said to be fit for an epicure.

VARIETIES.

Men praise virtue, but patronize and practice vice.

I will listen to any one's convictions, but pray keep your doubts to yourself: I have plenty of my own. —*Goethe*.

The New York *Herald* thinks the whole condition of things in the departments of the Federal Government looks very bad.

Some persons who do nothing, fancy they can do everything and do it much better than anybody else can, and they are always talking like that.

The Chicago *Tribune* says Peabody has been buried to death, and he will enter the Kingdom of Heaven if funeral honours can take a rich man there.

Eau de cologne is getting more fashionable. Ladies use it for scenting their handkerchiefs, for toothache, headache, rheumatism, burns, bruises, washing their persons, and making grog.

Old Dr. Cooper, of South Carolina, said to his students, "What is dirt? Dirt makes corn, corn makes bread and meat, and that makes a very sweet young lady that I saw one of you kissing last night." Chemistry teaches all that. What a splendid thing chemistry is!

The Lord Chief Justice, in the Overend and Gurney case, said—"There can be no doubt that the spirit of speculation and gambling has taken deep root in the minds of all classes of the community. Those who were wont to be satisfied with moderate profits and safe investments seem now to be led away by the spirit of greed."

Dr. Begg, of Edinburgh, says "the times at present, both in the church and in the nations, seem very ominous and threatening, and no one can tell what will take place;" but the "struggle will not terminate till the kingdoms of this world become the kingdoms of the Lord Jesus Christ," and till then the world will not recognize his supremacy.

The reporter of the Chicago *Tribune* has been interviewing Lydia Thompson. Lydia thought the Chicago theatre-goers were "appreciative and discriminating." Those of St. Louis and Cincinnati were not high-toned, though they "shouted and shrieked, and eased themselves of prolonged yells." The "New York audiences were equalled only by Chicago." The Philadelphians were "cold and stiff." The Baltimoreans could not be warmed into good humour in less than three nights. The Buffalonians were "nice." Lydia wanted to go to Utah, but she had her doubts, as she understood that the folks there were not well affected towards scanty petticoats, and said Lydia, "I could not dance, you know, in long clothes." The New York *Tribune* commentingly remarks that it has seen sylphs and fairies, and land-sprites and water-sprites, who could not dance in the briefest tunics.

INFORMATION WANTED of the whereabouts of Robert Poppet, who emigrated to Council Bluffs in 1848, and afterwards to Utah.—Address Robert Poppet, sen., care of Edwin Davis, Big Engines, Asterly, near Minsterly, Shropshire, England.

DIED.

WILLIAMS.—At Blinmawr, Breconshire, Dec. 10, 1869, John Williams, late of Peterchurch, Herefordshire, aged 60.—"Deseret News," please copy.

PHILLIPS.—At Garndiffaith, Monmouthshire, Dec. 26, 1869, Elizabeth Phillips, aged 59 years.—"Deseret News," please copy.

CLAY.—At Rochdale, Dec. 9, 1869, Sarah Ann, daughter of Henry and Sarah Clay, aged 6 years, 4 months, and 22 days.—"Deseret News," please copy.

WALKER.—At Halifax, Yorkshire, Oct. 4, 1869, Sarah Elizabeth, daughter of Richard and Sarah Walker, aged 3 months.—"Deseret News," please copy.

GREENWOOD.—At Cinderhills, near Halifax, Yorkshire, Jan. 4, 1870, Elizabeth, wife of James Greenwood, aged 65 years, 3 months, and 18 days.—"Deseret News," please copy.

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LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 20, BISHOP'S GROVE, ISLINGTON, AND BY ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Repent: for the kingdom of heaven is at hand."—JESUS CHRIST.

No. 3. Vol. XXXII.

Tuesday, January 18, 1870.

Price One Penny.

A VISIT TO BEAR LAKE.

(From the Deseret News.)

Salt Lake City, Dec. 6, 1869.

EDITOR DESERET NEWS.

Dear Sir—The late call of missionaries to settle in Bear Lake Valley has caused many to feel an interest in that locality, hence a brief description of that section of the Territory may not be undesirable to some of your readers.

On the journey, by what is called the Northern, or Cache Valley, road, there is much in the scenery to gratify the admirer of the grand and sublime in nature. Shortly after leaving Franklin the traveller enters a country of undulating slopes and rolling hills that stretch away all around as far as the rising grounds permit the eye to reach. On the way meandering mountain rivulets, fringed with fresh verdure and clumps of willows and brush, help to relieve the monotony of the scene, which appears as if a turbulent sea of huge waves had been transfixed by some great unseen power. About twenty-five miles north of Franklin the traveller has to climb the side of a high mountain; as this mountain is approached and the road is seen winding up to its summit it appears as if it would be next to impossible for a team, even with an empty vehicle, to make the ascent; but like the hills and difficulties of life, the obstacle appears of the greatest magnitude when viewed from a distance. As the top of the ascent is neared the sur-

rounding scenery becomes more grand and wild; he who can gaze unmoved upon such sublime pictures is to be pitied. Mountains around, above and below, covered here and there with tall pines, gnarled, withered and fallen trees, huge piles of rugged rocks, clumps of brushwood of variegated hues, and, away beneath, the deep dark ravine and the little mountain stream winding its way like a tiny thread. At last the summit is gained and the traveller enters North Creek Canyon, the sloping sides of which are covered with excellent timber.

On emerging from this canyon the first glimpse is caught of Bear Lake Valley. On proceeding southward the scene widens and expands until the traveller finds himself in one of the most beautiful and picturesque valleys in the Territory. The first settlement approached is Liberty. This is a small but thrifty place, and possesses inducements for new comers in the shape of some available and yet unreclaimed farming lands. About seven miles further south, Paris is entered; this is the head-quarters of Rich county. It is the largest settlement in Bear Lake Valley, and is situated on the northwest side. Were it not for the rolling and uneven nature of the ground upon which it is built, the situation might be considered unexceptionally pleasant. On traversing the streets of this town I was surprised to see the many im-

provements that had been made since my last visit, a year ago. The dingy looking mud-roofed log cabins are being replaced by neat frame houses and shingled roofs; not only is private enterprise increasing among the citizens of this place, but public improvements are being entered into and pushed ahead with a vim. Suitable materials are being collected with which to erect a neat and commodious meeting house, to take the place of the long, squatty, low-roofed school house in which meetings have hitherto been held. I understand that it is the intention of Elders C. C. Rich and D. P. Kimball to divide the town into several wards, and to build a school-house in each ward. In order to give this idea shape Brother Kimball, at his own expense, has already got together part of the material necessary to build a school-house in the part of the town in which he resides.

Under the united presidency of Elders C. C. Rich and D. P. Kimball, I do not entertain any doubts but that this stake of Zion will become one of the most flourishing in the Territory. The facilities for it becoming so are excellent. I do not consider that it is equalled, as a stock raising country, by any other part of the Territory, and as the winters are gradually becoming less rigorous and severe, its advantages in this respect are improving.

There is an excellent range for stock, large tracts of good hay land, also extensive tracts of eligible farming land that are yet untilled and unreclaimed. There is room enough for several thousands of families to settle in this valley and secure to themselves homesteads and lay a foundation for future comfort and temporal prosperity. The climate of Bear Lake Valley is salubrious. Since its first settlement there has been but little sickness amongst its inhabitants at any season of the year.

Bloomington and St. Charles are situated, the first two, and the other six miles south of Paris; both settlements are well situated, commanding as they do a fine view of the valley, St. Charles having the advantage of a view of the lake. These settlements, like Paris, are being materially improved and built up. The same can be

said of Montpelier and every other settlement in the valley.

The lake and its surroundings present a most enchanting picture, whether seen at early sunrise, when the king of day peeps over the eastern mountains, chasing away with the radiance of his countenance the sombre shades of night, whilst the beautiful lake reflects him from its placid face a welcome greeting; or in the full blaze of noon-day, when the clear surface of the lake and surrounding mountains, whose bases seem to dip into the waters, are flooded in light; or when the sun is tipping the giant peaks of the Western mountains with rich golden tints, and causing a part of the lake to appear like a mixture of copper and gold, which, combined with the deep shadows in the nooks and hollows of the mountain sides, forms a magnificent picture, well worth travelling some distance to see. Nor is the scene less striking when it is lit up by the queen of night, casting her delicate, shimmering light on the placid bosom of the lake, giving the scene the appearance of a picture conjured by the efforts of imagination rather than one of reality.

Bear River Valley lies at a distance of about thirteen miles, in an easterly direction, from the south end of the lake. This is an extensive valley, being about twenty miles in length, and, as far as I was able to judge, in viewing it from the hills by which it is bounded on its western side, about three miles in width, at an average. As I did not descend into the valley I was unable to determine the nature and quality of the soil; I have no doubt, however, but the valley contains many thousands of acres of rich land, which invite the husbandman to till, cultivate, and bring forth from it the good things of the earth; and it required no great stretch of the imagination to picture that, at present, desolate region peopled with thousands of busy and prosperous inhabitants in the due course of human events.

The early settlers of Bear Lake Valley have had their share of the trials, inconveniences and hardships attendant upon settling a new country. In past years, what with early frosts, grasshoppers, etc., the grain crops have been very meagre. In the present

year, however, good crops have been raised nearly all over the valley, and no grasshoppers' eggs have been deposited there, so that, by the blessing of

the Almighty, should the summer frosts be subdued, the prospects for another year are excellent.—Respectfully.

JOHN NICHOLSON.

THE LADIES' PROTEST AGAINST THE CONTAGIOUS DISEASES ACT.

WE published a few days ago a protest, signed by sixty ladies of the highest character and position, against the Contagious Diseases Acts. The subject is one which journalists, like other decent people, would gladly avoid, but fastidious scruples must be set aside at the call of imperative duty, and objections which might have been deemed insuperable must be held to have but little weight when discussion is invited, and even forced upon us, under such auspices. We shall offer no apology on behalf of the ladies who have signed the protest. They have counted the cost, and, considerable as the sacrifice must have been, they felt bound to make it. We can only say that their motives are unassailable, and that the reputation of their sex could be in no safer hands. But the matter cannot be allowed to rest here.

The public at large cannot affect a purism which so many of the representative women of England have felt compelled to disdain in their determination to expose a wrong of which women are the sole victims. Are the principles upon which these Acts are based sound in morals? Are the measures themselves defensible on the score of expediency? Assuming that certain useful results would be attained in a sanitary point of view, are we justified in seeking them by a procedure which sets at naught the personal rights and liberties of one-half of the nation? Are we prepared to accept the ultimate consequences which could not fail to flow from the general adoption of the system? Are we willing to see the haunts of profligacy flourishing under the patronage of the authorities, and a sad traffic facilitated by monthly certificates from the police? These are questions which must be answered now that we are fairly confronted with them, and, unless we greatly mistake the sentiments of the public, the reply

will be one of unequivocal condemnation.

How, it may be asked, has such a system been allowed to get even a partial and temporary foothold amongst us? Well, it is one of the blessings we owe to the existence of a standing army, and to the sympathy for military weaknesses which prevails at the Horse Guards. Our soldiers are drawn from the least civilized portion of the population; they enter the service young, ignorant, and often brutal; the discipline of barrack life deals with them merely as physical machines; their minds are left without occupation; they have a good deal of idle time on their hands, and we need scarcely add that they are fearfully immoral. A garrison town is a huge den of infamy. A thousand men are literally let loose to prey upon the female part of the community, and the consequences need not be depicted. Vice is rampant, and disease follows in its train. Military men care little about morals, but they cry out when a fifth of the soldiers are in hospital.

The first of the Contagious Diseases Acts was passed in 1866, the second, intended to supply the deficiencies and add to the stringency of the first, was passed last year. No one out of Parliament knew anything about them. Even in Parliament they were huddled up in mystery. The officials in charge gave it out that it would not be safe to talk much about them, and occasional scruples were silenced by the assurance that they were absolutely necessary. We cannot describe them in detail; the merest outline must suffice. In the garrison towns in which they are in force all women without exception are placed under the surveillance of the police. If a policeman thinks he has reason to believe that any woman whom he sees in the street, or of whom he hears through "private information," belongs to the vicious

class, he reports to his superintendent; this official makes oath to the same effect to a magistrate, and a warrant is forthwith issued for her apprehension. When brought before the magistrate, she is required to prove to his satisfaction that she is *not* of the class to which she is alleged to belong. If the magistrate is satisfied, she is dismissed; if not, she is handed over to the surgeon. If she belongs to the unhappy class, she is bound to appear at stated times for examination, and is furnished on each occasion with a certificate which will be of use to her in her calling. Any attempt to evade the law, that is, to secure her personal liberty, is treated as a crime, and is punished with imprisonment. In this way the vice of the town is regulated. It is made safe to one sex by a wholesale victimization of the other. All the women in the place are subjected to police espionage; not one can stir abroad after nightfall without feeling that the "policeman's eye" is upon her; those who fall under his suspicion are subjected to a continuous series of revolting outrages—and all for what? Just that those sensitive and pampered gentry in the barracks may run no risk in their sensual indulgences.

And this system we are assured will shortly be extended to the whole of the civil population throughout England. We need not point out how delightful in that case it will be to be a woman. In Manchester thousands of women are compelled to leave their homes or places of business after dark. They exercise the right at present under considerable penalties, but what will it be when they see in every policeman whom they meet a State official appointed by a special Act of Parliament to keep a watch over their movements, and to report any suspicions he may entertain respecting them to his superiors? How comfortable they will feel in knowing that the man in uniform may, by some accident, some visual

mistake, suppose them to be what they are not, and that the consequences may be to be lodged home, and served with a warrant next day to prove their virtue before a magistrate? But the police are not required to act exclusively upon what they see themselves. They may and do act upon information given to them. In garrison towns the information upon which the policemen act generally comes from the soldiers in hospital, the day after their debauch, and also from "gentlemen." In other words, an innocent victim may, for purposes of spite, be privately denounced to the police, and a cowardly miscreant has it in his power at any moment to set the whole machinery of the law in motion against any woman for whom his love may have been changed to hate. But of course there are legal securities. Such men are liable to be proceeded against for libel. We are sorry to say that no such securities exist. The Act contains clauses exempting the police from all subsequent proceedings. As the public prosecutor of women, he is armed with absolute impunity. Can we wonder that the ladies of England, including such honoured names as those of Miss Martineau and Florence Nightingale, have felt themselves forced and goaded, in defence of their own rights and those of the entire sex, to protest against the perpetration of an odious tyranny like this? We believe from the inquiries we have made that the alleged remedy would prove no remedy at all; but if it were ever so efficacious it would be worse than the evil it is meant to cure. The personal rights and the moral interests involved are too sacred to be made the sport of doctrinaire experiments. We feel assured that the odious features of the system have only to be known in order to call forth a storm of disapprobation against which no Government would venture to contend.—*Manchester Examiner*, Jan. 5.

A GENTILE VIEW OF MORMONISM.

SALT LAKE CITY, Dec. 17, 1869.

I AM a stranger in your midst, having arrived here for the first time some few weeks since; consequently, what I may

say in this brief article is but the first impression of a stranger.

I have often heard, as I presume others have, what a wicked people the

"Mormons" are, and how dangerous it is for Gentiles to go among them, to remain even for a brief period, as their lives are in danger. I have already proved the falsity of this assertion, and, believing that justice should be given where it is due, I write to contradict this falsehood as well as others which I will mention. I have repeatedly heard ideas advanced, in regard to your people, touching their daily lives, which, upon acquaintance with them, I find entirely false and without foundation. I had been led to believe that some of your religious ideas lead directly to immorality, and that I should find you very low in spiritual culture, while abounding in grossness and sensuality of every description. In this I find I was also much mistaken. I have travelled somewhat extensively in our country, and resided in nine different States, and frequently in different towns and cities in the same State. I have spent much time in Boston, New York, Chicago, San Francisco, and other large towns and cities, and feel competent to speak understandingly of what is called the first circles of society among the evangelical churches, and those considered orthodox in religious faith; and truth compels me to say, I have never met with a people so free from those habits that lead directly to sensualism and immorality of every kind as I meet here.

One of the first things I noticed upon our arrival in your settlements, was an entire freedom from drunkenness and profanity. This being so marked, and different from what I had ever seen before, it at once arrested my attention. As we were passing through one of the southern settlements, a man came to our wagon and asked if we had any wine which we could spare, as his wife had been sick a long time, he thought a little would benefit her; but he could procure none in town. Thus

I learned that it was not sold or used by the people, and being the first town I was ever in in my life where liquor could not be procured in abundance, I could thank God that I had found *one spot* on earth where the *demon alcohol* was not sold, to degrade and destroy men and their families. I have not seen a single instance of intoxication in your city since our arrival, now some five weeks ago. I am much pleased with your habits of temperance and total abstinence in many directions, not only in the use of alcoholic drinks, but in that of tobacco, tea and coffee. The use of tobacco by man is truly abominable. How extremely offensive to those unaccustomed to its fumes! How repulsive it makes those who use it; their breath is so offensive as frequently to produce nausea and sickness upon persons of sensitive organizations. I have suffered much by being compelled to sit for an hour or two in church, or lecture-room, near those using the filthy weed, to say nothing of those who have the audacity to go into peoples' presence with a pipe or cigar in their mouths, thus polluting the atmosphere others are compelled to breathe.

I have heard, also, there is not a gambling-house or house of prostitution in your whole city, and although I am not a "Mormon," I must admit that your habits of life are a thousand per cent. superior to those of the persons who denounce you so bitterly. I have said this much in commendation of the habits of your citizens, because I love sobriety, chastity, and uprightness among any people, and I find your citizens, as a class, possess more *practical Christianity* in many things, than any class of people I have ever met before.

Yours for truth and justice,
OLIVE N. ROBINSON.

—*Deseret News*.

A FORM OF GODLINESS WITHOUT THE POWER.

THE Dean of Ripon (Dr. M'Neile) preached in the morning and evening yesterday at St. Paul's Church, Prince's Park, on both occasions to large congregations. The church was densely

crowded in the evening. The dean selected as his text for the evening sermon Acts of the Apostles, I., 6 and 7—"When they therefore were come together they asked of him, saying

Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, it is not for you to know the times or the seasons, which the Father hath put in His own power." After speaking of the prophecies as to the second coming of Christ, and as to the meanings of the word "kingdom" mentioned in Divine revelation, Dr. McNeile said the sovereign of one of these kingdoms was Satan, who was called by our Saviour the prince of this world. Some of Satan's subjects were serving him violently and outrageously, so as to incur even the censure of their fellow-subjects—this was the criminal class. Some were serving him moderately, highly respectably; they had given no offence to their fellow-subjects, paid their debts, and were punctual in all their engagements, and considered themselves the most respectable of society; yet they were slaves of the devil. The miser who gloated over his gold was as much a miserable subject of Satan as the poor wretch who exposed himself to reproach for his drunkenness. He (Dr. McNeile) believed that the Pharisaic part of the kingdom of Satan was often worse than the criminal part, and that the amiable and excellent amongst men who are highly esteemed, and the covetous, and the whole of that class of highly respectable society, are harder to bring into Christ's kingdom than the publicans, or the harlots, or the

drunkards. The only remedy for the confusion that Satan had been permitted to occasion upon earth was the period we looked forward to be ushered in by the presence of the King himself. There was no hope to mend present times by present means. Our statesmen and divines were at their wits' ends to try to mend what must be broken. Babylon must fall instead of being plastered up, and Babylon was reeling to her fall. Endeavours were now being made to alter the face of society, and to aid what were called "the ignorant masses." The educated classes required it just as much; the hypocrisy of some of them was as atrocious and hateful in the sight of God as open crime. What could our men of mark and mind do in the matter of education? They might do something, but it would be infinitesimal compared with the misery that surrounded them. If they had all the people taught what they wished to teach them—geography, arithmetic, writing, and reading—they had not thereby rescued one of them from the kingdom of Satan, they would not thereby translate one of them into the kingdom of Christ, they would not thereby have made the earth one bit better or more fit for Christ to reign over it. Christ must come himself and clear it of its iniquity; and the Lord Jesus hasten the time.—*Liverpool Mercury*, Dec. 20.

MINUTES OF A CONFERENCE

HELD AT THE VICTORIA HOTEL, 235, BUCHANAN STREET, GLASGOW, JAN. 2, 1870.

11 A.M.

THE following Elders from America were on the stand—Albert Carrington, President of the European Mission; H. C. Jacobs, President of the Glasgow Conference; Geo. Romney, President of the Liverpool Conference; J. M. Ferrin, President of the Leeds Conference; J. Q. Knowlton, President of the Norwich Conference; A. Dewey, and T. Richardson, Travelling Elders in the Manchester Conference; H. G. Park, Lot Smith, and Wm. Douglas, Travelling Elders in the Glasgow Conference; Samuel M. Price, Travelling

Elder in the Liverpool Conference; and Stephen Taylor, not yet assigned.

President Jacobs wished all the brethren and sisters a happy new year. It would be understood by the Saints that, since the last Conference, the Edinburgh had been joined to the Glasgow Conference, which was divided into the north and south districts.

Elder H. G. Park reported his labours in the southern district. He had found the Saints a good, kind people, striving to live their religion.

Elder Lot Smith reported his labours for the last five months in the northern

district. He found many good, faithful Saints, who were willing to do what they could for the advancement of the Kingdom of God, but a few were lukewarm and indifferent.

Elder Wm. Douglas had laboured in connexion with Elder Smith in the north. He found the Saints to be really a better people than he had anticipated, willing to help with their faith, prayers and means in building up the Kingdom of God.

President Jacobs said he had travelled with the brethren as far as business would permit, and from their reports it would be perceived that the Conference was in pretty good standing.

He then read the statistical report, showing 21 branches, including Seventies, 4; Elders, 98; Priests, 41; Teachers, 44; Deacons, 24; cut off, 33; dead, 17; emigrated, 107; baptized, 33; members, 807; total, 1018.

The authorities of the Church were

presented and unanimously sustained.

Two P.M.

The Conference was addressed in a highly interesting and instructive manner by Elder A. Dewey and Presidents J. Q. Knowlton, J. M. Ferrin, and G. Romney.

President Carrington gave the Saints some general instructions regarding the gathering, &c.

Six P.M.

President Carrington occupied the evening, speaking upon the spiritual, temporal, and eternal interests of the Saints, and remarked that the exclusiveness charged upon the Latter-day Saints was the exclusiveness of the Gospel, which excluded everything that savoured of error, sin, and wrong—everything not good and true.

Meetings opened and closed by singing and prayer as usual.

WM. LATHAM,

Clerk of Conference.

MINUTES OF A CONFERENCE

HELD IN THE MUSIC HALL, NELSON STREET, NEWCASTLE-UPON-TYNE, JAN. 9, 1870.

Meeting Room, Newgate St., 11 a.m.

The following Elders from Utah were present—Albert Carrington, Pres. of the European Mission; George H. Peterson, Pres. of the Durham and Newcastle Conference; George O. Noble, Travelling Elder in said Conferences; J. M. Ferrin, Pres. of Leeds Conference.

Elder Noble reported favourably of the Saints, and exhorted them to increasing diligence in good works.

Pres. Peterson read the financial report, which was unanimously accepted. He said the Saints in this Conference were a good people, and were improving. He then presented the authorities of the Church, and they were unanimously sustained.

Music Hall, 2 p.m.

Pres. Carrington spoke at length on the principles of the Gospel as revealed in this our day.

6 p.m.

Elder Ferrin spoke of the Gospel as we believe it, and testified that he was in the Church and Kingdom of God.

Pres. Carrington briefly reported the encouraging condition of the European Mission, so far as the zeal, faith and good works of the Elders and Saints can effect it, and gave plain instructions upon the plan of salvation.

Benediction by Elder John Ullertorn, Pres. of the Newcastle Branch.

BENJAMIN S. NEWTON,

Clerk of Conference.

Mr. John Madden, of Hilton Park, Ireland, was appointed High Sheriff of Leitrim. He considered the appointment an insult, and let the Government know that he was surprised and indignant that it should take such a liberty with him. The appointment was revoked, and Mr. Madden became "madder than ever."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, JANUARY 18, 1870.

ALL THE WAY BY STEAM.

IN OUR last number we were enabled, through the aid of the telegraph, to record the laying of the last rail of the Utah Central Railroad the next day after the occurrence took place, and our published statement of the fact achieved will be read in the *STAR* at Salt Lake City about the same time that the details of the same event will be read in the *Deseret News* at Liverpool. The U.C.R.R. is about forty miles in length, and connects the junction of the U.P.R.R. and the C.P.R.R. at Ogden with Salt Lake City. We saw the first turf dug on the U.C.R.R. by President Brigham Young on the 17th of May last at Ogden. The whole work, therefore, has been accomplished within eight months, and would have been accomplished much sooner, had there been no delay in the supply of iron, accomplished at a time when many of the people were very much cramped by payment withheld for work done on the U.P.R.R.

Now the gathering Saints can go "all the way to Zion," every mile of the way to within five minutes' walk of the Temple at Salt Lake City, by steam, from almost any considerable city in Europe. This is a great benefit, and just at this time comes the report of material reductions in the fares for travelling across the American continent. The *Springfield Republican* says emigrant fare from New York to San Francisco is down to \$40 currency. In the *Salt Lake Telegraph* we find the following figures in currency for travel on the Pacific and other railroads:—

From San Francisco to Omaha, \$111; St. Louis, \$129; Chicago, \$130; New York, \$150; New Orleans, \$162.

Silver palace sleeping coaches are run daily from San Francisco to Promontory. Double berths \$6, state rooms \$12. Double berths accommodate two persons. State rooms three persons.

Second-class trains leave San Francisco at 4.00 p.m.; Sacramento, 4.30 a.m. Fare (currency rates) to Omaha, \$60; St. Louis, \$60; Chicago, \$60; New York, \$70.

Children not over twelve (12) years of age, half fare; under five (5) years of age, free.

It is fairly presumable that the fares to and from Utah are also lower in proportion, which will be a great blessing to the Elders and Saints who may travel east or west.

J. J.

THE ELDERS IN THE UNITED STATES.—Elder S. W. Richards wrote from Cheyenne, Dec. 14, and Omaha on the 15th, to the *News*. He left Ogden on the 13th. The "Vigilantes" were active at Cheyenne. Several persons were

warned to skedaddle in brief time, on pain of "swinging." Snowsheds and breaks were being extensively erected along the line, where most likely to be blocked. Three locomotives were attached to the train. Elder Richards arrived at Omaha on the evening of the 15th. Workmen had been engaged at Council Bluffs, grading down a spur of the hills on Pierce Street, known as the "Old Mormon Graveyard."

Elder Angus M. Cannon wrote to Elder Geo. Q. Cannon, from Cleveland, Ohio, Nov. (Dec. ?) 11. He had been invited to visit a number of influential citizens and converse upon our policy, religiously, politically, and socially. He addressed congregations in a hall on the nights of the 8th, 9th, and 10th. Most of his congregations had been Manx, as Mona's children prevailed at Cleveland. He had made some very agreeable acquaintances there, and had as many engagements to call and visit as he could possibly attend to. He had an agreeable conversation with the oldest editor in Cleveland, a brother-in-law of Brother Royal Barney. Elder Cannon visited the Shakers, eight miles distant, and found them industrious, happy, and prosperous. Elder Cannon said—"Elder Curtis received me with marked respect, notwithstanding he was informed I was a believer in Celestial Marriage. I was shown through their houses, workshops, factories, and mill, and are informed that they are misrepresented by the world, inasmuch as they are not opposed to marriage, but believe that if men marry for the purpose of fulfilling the first great command of God, it is no matter whether they have one or several wives, as long as they are governed by principle. They believe us to be far in advance of the world who traduce us, inasmuch as the latter live in their degradation and lasciviousness. It is true the Shakers live together as a community, in one family, and do not retain persons in their community after they desire to marry; yet they are far from condemning those who wish to marry. Elder John P. Root, who used to be well acquainted with Uncle John Young, sends his kind love to him; he is at the present time head man of the Shakers."

The *Salem Observer*, Dec. 4, said, Elder N. H. Felt was in that city, visiting his friends and willing to do a little Mormon missionary work, if the people wanted to hear him. The *Observer* of Dec. 11 contained an announcement that Elder Felt would next day deliver three discourses on the views and doctrines of the Church of Jesus Christ of Latter-day Saints. Elder Felt had met with a kind reception from a large circle of his old friends and acquaintances.

The *Cincinnati Times* of Dec. 23 says—"A family of nine persons left Oxford county, Maine, last week for Utah—converts to Mormonism."

OMINOUS.—Since the disestablishment of the Irish Church, devout Episcopalians have been profoundly penetrated with the idea that the end of all things is nigh at hand. The disestablishment and disendowment of the Episcopal Church in Jamaica has followed, and the English and the Welsh churches are tottering. When the two latter shall have been disestablished, the end will be nearer and nearer still. When the preacher's bread and butter fail, they are certainly serious times, times which try men's souls as well as their bodies. The Dean of Ripon (Dr. McNeile) well-known and once very popular in Liverpool, and an able and eloquent preacher too, recently told the people of this town, as will be seen on another page, that "respectable" society was not much nearer Heaven than was the scum, but was indeed a little

more hypocritical, and fully as helpless to save itself from the evils that prevail in the world, and would continue helpless until the coming of the Lord Jesus Christ, in which opinion the Dean evidently agrees with Dr. Berg, of Edinburgh, both gentlemen seeming to be convinced that the world is in too radically corrupt a state for popular religions and popular civilization to effect any very material amendment. Both gentlemen are near the truth in that regard.

CORRESPONDENCE.

AMERICA.

Weber City, Dec. 2, 1869.

Brother A. Carrington.

Dear Sir,—In writing on the subject of emigration, I am reminded of a great many old friends in Liverpool and Manchester, both in the Church and out, who no doubt often wonder what has become of me, and if any of my expectations have been realized. I would say, in answer, many have, others I am still looking for.

I expected to meet with hard times in coming here, and years of care and toil after I got here, the consequence of settling in a new country, myself being unfitted, both by occupation and training, for such a life, and I have not been disappointed, except that I got along better than I expected. I will say, if it had not been for an undying faith in my God, and His work, I should never have overcome the difficulties of such a life. But although I miss much that I was used to in England, I am compensated for it otherwise. My children can be trusted out of doors with safety. No gin palaces, no houses of ill fame, no professional thieves, in fact nothing evil of this nature that tempts the feet of the young *there*, is found in Utah. I have travelled from one end of the Territory to the other, and I have never seen one house of this kind, nor heard of one, and I have never been in a settlement of 15 or 20 families, that did not contain a meeting-house and school-house—this fact will speak for itself.

Concerning the Church, I find by doing my duty the blessing of the Lord is upon me, and prosperity has attended my labours. I have found that Brigham Young and those who labour directly with him are the very best of men, ever striving for the general good

of the people, and I bear this testimony after eight years' connection with them, and I have been a close observer. I was a member of the Church in Liverpool for twelve years, and I have been nearly eight here. I have had a fair opportunity for judging, and my honest testimony is that it is the work of God, and the leaders of it are men of God, doing their best for the benefit of their fellows.

I am a tailor by trade, but I found little use for it when I came here (it is better now), so I went at anything that offered. I made molasses, adobies, &c.; have worked in the cañon for \$1 per day, chopping wood, in snow four feet deep, driven team, built houses, clerked in store, been in a stable tending horses, run a farm and made one for myself, built a saw-mill and run it, took charge of a steam mill and run it, herded sheep, run a threshing machine, and mower, and have been for the last 15 months timber inspector and agent for the U.P.R.R. In all these and as many more, I have had health and success, and can to-day take my scythe, my plow, or axe, and feel I can do a day's work with either, and I do work all the time. This is no country for loafers, but an industrious man can do well, and is sure to become independent. As the result of my labours I now own a steam mill and a water mill, have two good farms, three good teams and wagons, two cows, two good houses and garden, with stable, &c., with many other things, such as mowing machine, plows, harrows, and farming utensils, and I did not have one cent in money or other property when I came here.

I have suffered hunger and cold, have seen my children cry for bread,

and did not have it to give them; have seen the grasshopper eat up my last kernel of grain and destroy my year's labour in a few hours; have worked all summer to get a team, and had it die in the winter; in fact, have felt to say in my heart, "Oh Lord, how long shall this trial last?" and had it not been for a testimony of the truth still left, I should have fled from the country as from a plague. Yet the hand of the Lord has been in all, and to-day I know that He has never forgotten me. It is not he that runneth well for a season, but he that endureth to the end, that shall be saved.

May God bless your labours in the prayer of your Brother,

JOSHUA WILLIAMS.

Fillmore City, Dec. 5, 1869.

President A. Carrington.

Dear Brother,—I thought I would drop you a few lines to let you know that I am still alive and well, and have not as yet forgotten my friends whom I left behind when I left the shores of Britain.

My health continues good, for which I am ever thankful. I still continue to appreciate the various blessings that the Gospel of Jesus Christ brings unto us. More and more every day can I see and realize that of all people we, as Latter-day Saints, have the greatest cause to rejoice.

Some few weeks since, I paid a visit to the southern part of this Territory, and truly delighted was I to see the progress made there in so short a time. While viewing the nice houses, beautiful orchards, and above all the well-ordered and neatly laid out towns, thought I, if this is not fulfilling that part of Scripture where it says the "desert shall blossom like the rose," where shall we go to find it? To the brethren who have held out faithfully in the "Dixie" country, there is certainly great credit due, and now they can see what has been accomplished, and as a reward for their industry they can sit under their own "vine and fig-tree," and "none to molest them or make them afraid." Well may they say, Give me a home in "Dixie," but the comforts they have there have not come without toil. The rough, rugged mountains with which

they are surrounded look to the weary traveller anything but inviting; but on the small rivulets that wind themselves along down the valleys we find the home of the Saints, and in them are to be found peace and plenty.

Kind regards to inquiring friends. I remain your fellow-labourer in the cause of truth. N. B. BALDWIN, Jun.

Salt Lake City, Dec. 13, 1869.

President Carrington.

Beloved Brother,—I am happy to inform you that I am in excellent health and spirits, and am fast regaining the flesh that I lost in England.

I saw your wife yesterday and learned from her that your family were all well, but I believe they are very anxious for the return of the absent one.

Everything is very quiet in and around the city this winter. There probably never was a time when business was so dull here as at present, though I understand that since the junction of the roads was fixed at Ogden that place has assumed a very lively appearance and importance.

I often think of you and the boys in England, and at many times I almost wish myself back again in the field, for I can truly say that I never spent any portion of my life more happily than the time I was on my mission, and I shall always feel myself deeply indebted to you for the kind, fatherly and wise counsels you imparted to me while I was in England, for which I earnestly pray God to bless you and eminently qualify you for your high and responsible position before Him, that peace, happiness, and the favour of God may be your portion both here and hereafter.

Please remember me kindly to all in the Office, and to the boys whom you may see in your travels, and believe me, as ever,

Your brother in Christ,
A. E. HYDE.

SWITZERLAND.

Sihlhalle, Aussersihl,

Zurich, Jan. 1, 1870.

President A. Carrington.

Dear Brother,—An hour after receiving your "God speed you, Henry," I left my quarters in Great Crosshall

Street and reached the Lime Street Station in time for the 1 30 train to Manchester, where I found Chariton and passed two very happy days in his well-conducted Conference.

The Monday following I took train for London, and three days later for Dover, where I arrived and crossed the Channel during the night, reaching Calais at 12 p.m. I remained and took the morning train for Paris, where, thanks to Brother Robert Roth's letter of introduction to Monsieur Metzger, in the Rue St. Roch, I spent four agreeable days.

Sunday, June 27, I left the French capital for Zurich, arriving the next day. I passed a week with Heber in Sihlhalle, another with Brother Willard in Bern, and the summer in the Jura district, puzzling over German adjectives, verbs and adverbs, until the sun of September was fairly down on me, when President Maeser, finding I had acquired sufficient *patois* to make myself understood, sent me a roving commission, as General Travelling Elder, through the Conference, which to-day, the first of the new year, is exchanged for that of Secretary of the Mission on the Continent, and President of the Conference known as that of East Switzerland.

I have found the Saints here generous and hospitable to the Elders, patient and prayerful in their families, and, as a class, faithful to their covenants, with an earnest desire to reach that Zion for which some here have waited fifteen years, and yet I see their patient, uncomplaining eyes as full of hope as in the day when the Gospel first touched their world-wearied hearts and bore witness it was heaven-born.

I have found many things different from what I had led myself to expect. I have found the Gospel is preached louder (at least in this land) from private life than from public pulpits, the people judging from its principles, by the men who represent them. Again and again I have found men who dare not peril social prestige for such a trifling matter as their souls' salvation, and who, rather than embrace the Gospel when conviction first sets in, will linger on until the way closes up and there is no longer a thoroughfare.

I solemnly believe there is a great

and glorious future for the Gospel in these lands. God, in His infinite mercy, grant it may be. I am sure we have your prayers, for our labours lie lightly on our shoulders, though deep within our hearts.

President Maeser is very zealous and industrious; Heber, in the new year, takes the Presidency of the Jura District, including Geneva; Brother Grant retains his field of labour in Bern and the Oberland. They all send their greeting, and desire the prayers and kind remembrances of their brethren across the Channel.

In all earnestness and faith,
Your servant in the Gospel,
HENRY SNELL.

Sihlhalle, Aüssersihl,
Zurich, Jan. 6, 1870.

President A. Carrington.

Dear Brother,—To-day I forward you the statistical report of this Mission for the last half-year, which is as correct as the figures I have received from Branch Presidents would allow me to make them.

With the beginning of this year I take a change in my field of labour, and Henry Snell will succeed me here in the Office, as also in the Eastern Switzerland Conference. I have been appointed by Brother Maeser to labour in the Jura District for the present time, and will leave to-morrow for my new home.

The holidays have been spent very pleasantly here in Zurich by Henry, Louis and myself. Christmas night we had a social gathering with all the Saints of this Branch. After regaling ourselves on the dainties which had been prepared for the occasion, we spent the evening in listening to sweet songs and well executed recitations.

Brothers Maeser and West were at Bern, to enhance the holiday felicity of the Saints of that portion of the Mission. They are still at Bern, where Brother Grant and myself will join them in a day or two.

So far as my meagre knowledge will allow me to judge of the condition of this Mission, I can veritably say it stands in as healthy and as promising a state as I have ever known it to be in; and our prospects for new members are anything but discouraging. As

you will see from the statistics, we have baptized 108 persons during the last half-year, and with Heaven's blessings on our humble endeavours we hope to do as well, or better, the coming six months.

The brethren here are all well, and

continue to rejoice in their labours. All desire a kind remembrance to you and those at the Office. Wishing you and co-labourers a happy and prosperous New Year, I will close.

Your brother ever,

HEBER YOUNG.

UTAH NEWS.

THE following are from the *Deseret News* to December 22 :—

The weather at Salt Lake City was very cold.

Telegraphic communication was opened with Franklin, Cache County, Dec. 18, Alma U. Hobson, operator.

Patrick Lynch, Esq., has resigned his position as clerk of the Court of the Third Judicial District of Utah, and the Hon. Stephen A. Mann, Secretary of State for the Territory, has been appointed to fill the vacancy.

The Fair of the 14th Ward (not 10th, as erroneously stated in the last number of the *STAR*) Female Relief Society is excellently spoken of by the reporter of the *News*, as a credit to the sisters who contributed to get it up.

Brother C. C. Hurst reported Dec. 21, matters and things at Logan generally satisfactory, the health of the people was good, and they were united in sustaining the work of the Lord with faith and good works.

A hundred horses were driven off the range east of Little Creek, Parowan Valley, Dec. 13, and taken up that cañon. Eight men from Paragonah, under S. S. Barton, and subsequently another company, under Edward Dalton started in pursuit, but returned in a few days unsuccessful.

J. H. C. wrote from Weston, Cache Valley, Dec. 4, that the settlement (opposite Franklin) numbered fifty families, in comfortable circumstances, with a Female Relief Society, a good school-house, and a first-class grist mill. Timbers were on the ground for a bridge across Bear River.

The American Fork choir visited Springville, Dec. 11 and 12, had a supper and a dance on the Saturday evening. Sunday morning and evening the choirs of both places attended meeting, which was addressed by Elder John Taylor. In the afternoon the two choirs met in the New Meeting House, and had a good musical time together.

Brother Harvey H. Cluff, who with others was on a mission to the Sandwich Islands, wrote from San Francisco, Dec. 16, that he and brothers King and Hawkins, with the feminine portion of the company, arrived there Dec. 13, making the trip from Ogden in 50 hours. They expected to sail on the steamship *Idaho* for Honolulu on the 17th.

The *News* says—"There are many speculators and characters of a worse kind trying to obtain a footing in Ogden, no doubt with the idea of starting grogeries and all the adjuncts and concomitants usually considered necessary to finish a railroad town; but the strict enforcement of the municipal laws, and the feeling, general among the citizens of the city, to stem the tide of corruption that will naturally seek to obtain an abiding place there, has had a decided check upon their ardour to speculate."

A social party was held, Dec. 21, at the Union Hall, for the benefit of the 17th Ward Female Relief Society. Committee, Mrs. R. M. Carrington, Mrs. A. Kimball, Mrs. R. Clayton, Mrs. G. A. Alder. Committee of Arrangements, Messrs. George A. Alder, Robert Golding, and W. H. H. Sharp. Floor Manager, M. A. Doremus. The party was a most agreeable one, music excel-

lent, dancing spirited and extending into the little hours. The utmost good feeling prevailed. An excellent supper was provided for the musicians and invited guests.

A. C. wrote from Brigham City, Dec. 13, that President L. Snow, Counselor L. Smith, and Bishop Nichols had located a site for a co-operative woollen factory on Box Elder, a sixth of a mile above the old grist mill, the factory to be 386 by 35 feet, two stories high, one of rock, the other of adobie. Lumbermen, carpenters, and rockhaulers were engaging for work on the building during the winter. Mercantile co-operation was prosperous, the capital stock amounting to \$35,000. Many other substantial improvements had been effected the past summer, union and good feeling prevailed, and theatrical representations and social parties were indulged in for recreation.

On Nov. 25, Mr. James Townsend, "Mine Host" of the Townsend House, gave a complimentary party to the Federal officers, civil and military, the county and city officers, and other distinguished citizens. The party was got up in excellent style and seemed to be heartily enjoyed by all present. The following were among the guests on the occasion: His Honour Judge Hawly, Ex-Judge Hoge, Hon. S. E. Mann, Territorial Secretary; Major T. B. Overton, Cols. J. T. Turtelot and J. W. Wickizer, Majors W. H. Bird and W. P. Offley; Capt. E. Zabriskie, Lieut. Jacobs, His Honour Judge Elias Smith, Councillor Isaac Groo, Bishops McAllister, Sharp and Jenkins; Drs. Clinton and Ormsby, Mr. J. M. Moore, Kate Denin and many other ladies and gentlemen.

Elder Robert L. Campbell, Superintendent of Common Schools, Dec. 17, attended an examination of the school in District 33, Sugar House Ward, Mr. Rogers, teacher. The examination showed that the district "has a first-class primary school, and though it cannot boast of advanced pupils, yet, in figures, geography and grammar, nearly all the children were well up in their studies. The average attendance at the school is about 50 pupils. The School Trustees of this district about two years ago inaugurated the plan of having all the heads of families in the district pay one dollar per month for school purposes, and this has enabled them to pay their teacher \$60 per month; the amount of arrears unpaid at date being \$12. This certainly is a loud encomium on the unity of the brethren in sustaining the measure. The school building was very neat and comfortable."

Elder John Nicholson wrote from Ogden, Dec. 9, that the busy scenes of a year ago were being re-enacted there, mechanics busy as bees, buildings springing up in various directions, "almighty dollar" hunters multiplying, liquor traffic increasing through the influx of outsiders, population of Ogden becoming more heterogeneous, some of the additions not of the most welcome kind, persons away a few weeks would hardly recognize the place, as it was completely metamorphosed, suburban quietness had given place to life and bustle. The U.P. and C.P.R.R. Companies were building telegraph office, passenger office, freight depot, railroad employes hotel, etc. "Forty-rod" vendors were numerous around the depot, but licenses were hardly come-at-able, the R.R. companies and the city authorities harmonizing on that point. A large number of tents and shanties were there, and restaurant and other signs were noticeable. The Corinne people were chagrined over the establishment of the depot at Ogden, and many were pulling up stakes and setting their faces towards the latter place. It was stated that the railroad companies intended to build a large hotel near the depot, and for many reasons the Ogdenites were satisfied that the "great future" so much talked of was near at hand at last.

The following are from the *Salt Lake Telegraph* to Dec. 25:—

Brother Wm. C. Staines had returned from the East.

Wood was \$10 per cord and coal \$15 per ton at Salt Lake City.

A Chinese "social evil" shanty had been demolished by the local authorities of Ogden.

Gus Sprouse was sentenced at Ogden, Dec. 22, to be shot for the murder of Martin some time ago.

Elder C. C. Rich arrived, Dec. 23, from Bear Lake Valley. He had a comparatively pleasant trip, a capsiz in Cache Valley excepted, which left him a bruised hand. He was in good health and spirits.

"C." wrote from Ogden, Dec. 12, that about fifty stores and restaurants were in operation there, what little land had been sold fetched high prices, and small plots had been leased at remunerative rates, buildings sprang up as if by magic, mechanics were in great demand, calico houses squatted near the depot, but the R.R. authorities were opposed to them. There had been a considerable demand for grain, flour, and meat. Wheat averaged \$1.25, corn and barley \$1.00 per bushel, flour \$3.75 to \$4.00 per hundred pounds, beef 10 to 12 cents, mutton 12 to 14 cents, and fresh pork 25 cents per pound retail. The commercial college and other educational institutions were in session.

SCRAPS OF NEWS.

The Nile has risen higher than known before by the oldest inhabitant. Dykes villages, railroads and telegraphs have been swept away.

It is reported from Toronto, Canada, that The Dominion Government has decided upon erecting a large building contiguous to the Grand Trunk and Great Western stations, for the accommodation of immigrants, and as part of the general arrangements to promote immigration during the coming summer.

The Chicago "Tribune" says—"The House Committee on Territories, at their next meeting, will consider the bill relating to Utah, which has been drafted by its chairman, Cullom, of Illinois. It is a very stringent measure, providing for the reorganization of the courts of that Territory, prescribing the duties of Marshals and their deputies, and also the manner of selecting grand and petit jurors. Among its provisions is one that no person living in the practice of bigamy or polygamy shall hold office or be admitted to the rights of citizenship, and persons charged with the crime of polygamy are to be prosecuted in the United States Courts, and on conviction be punished by fine and imprisonment in the Penitentiary."

Paris has narrowly escaped another baptism of blood. Prince Pierre Napoleon Bonaparte, son of Lucien, shot and killed M. Victor Noir, a young Parisian journalist, who, with M. Ulric de Fonviele, had called on the Prince on an "affair of honour." The affair thrilled all Paris. The "Marseillaise" appeared in mourning, and was seized by the authorities for inciting to hatred of the Government, and for calling upon the people to revolt. M. Henri Rochefort compared the Bonapartes to the Borgias, and he is to be prosecuted for his hard words. It is said 100,000 to 200,000 persons attended M. Noir's funeral. Troops were concentrated in Paris, and extraordinary precautions were taken to repel any outbreak. Groups of people passed along, singing the Marseillaise. Marshal Canrobert is reported to have said that if one of his men had been demolished he would have shot down 40,000 men, and calmed Paris in five minutes. But to act, he must have a corpse first. The "Temps" called on him to disavow those words.

"Granny Walker" recently died at Bryce's Land, Govan, aged 103.—A pig at Ballydin knocked a child into a pail of hot water, scalding it to death.—The London Skating Club made a pond that wouldn't hold water.—Miss Howard, an actress at Greenwich, risked her life in saving two children from drowning. — Mercury 30 degrees below zero at Laramie on the U.P.R.R.—Serious riots at the Thorncliffe collieries.—The North German Lloyds' steamers wont carry the mails at the reduced prices. The Guion line carry the Wednesday's mail from New York.—John Bright thinks the land subject will soon be the great question of English politics.—Naples has a speculative mania—loaning money at high interest. As long as lenders are plentiful, all right. But when they grow chary, comes the crash.—Rev. J. Fraser has accepted the Episcopal bishopric of Manchester, "but with grave anxiety, for these are anxious times."—Gold has been found at the Falls of Foyers, Scotland.—Father Hyacinthe says he preaches his own Gospel.—Gail Hamilton (Miss Dodge) says Fields & Osgood, her Boston publishers, hypocritically swindled her, professing to give her the best terms, but giving her the worst.

VARIETIES.

The *Scotsman* says Ireland is an "inflammable and incomprehensible country."

Susan B. says she "can have Susan Anthony on her tombstone, and not 'relict of' some fool of a man."

Let a young woman take the degree of A.B., that is, a bride, and she may hope in due time to be entitled to A.M.

The *New York World* says—"It seems settled that the Cardiff Giant belongs, not to a very remote geological era, but to 'the days when we went gypsuming, a long time ago.'"

An Omaha husband revenged himself upon the man who stole his wife's affections by getting a divorce, and then compelling the lover to marry the woman at the muzzle of a pistol.

It is believed that the native Christian population of Egypt read their Bibles and preserv their hymns and religious books in the same tongue which was used in the days of the Pharaohs.

A Liverpool paper says Miss Madge Clive, in a recent entertainment, appeared as "'Lady Constance' disguised at first as a maid." What in the world does that mean? Was such a disguise necessary?

The *Revolution* wants women put on the police force. The trouble with that arrangement would be, all the nice young men would be staying out late o' nights in the hope of getting "taken in" by the fair guardians.—*New York paper*.

An American paper says:—"While immorality and vice have of late years increased in Paris in a manner astounding to behold, and appear to be increasing every day, a greater number of persons belonging to the higher classes have "gone into religion" than at any former period." Is there any connection between those two facts?

The *New York Express* says it is "informed that there is a bureau in the city from which men may be obtained who will, for a reasonable price, commit perjury upon any subject, or in any interest. To what a condition of demoralization has a community descended in which such a state of things can exist, even for a single day."

An American paper states that at a ball in Omaha recently, a young lady whilst dancing suddenly cried out that a snake had got up the folds of her dress. Great alarm ensued, and a doctor was impressed into service. He caught the tail, gave it a vigorous pull, and out came an enormous bustle. It had become loose during the dancing, and, dangling about, had impressed the fair wearer with the idea that it was a snake.

BIRTH.

HART.—November 4, 1869, Elizabeth Mary, daughter of Capt. John and Mary Jane Hart, formerly of the Sunderland Branch of the Durham Conference.

DIED.

WALKER.—At Farmington, Nov. 24, Frederick Hyrum, son of Walter and Sophia Walker. At the same place, Dec. 12, Sophia, wife of Walter Walker.—"*Deseret News*."

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Price One Penny.

THE "MOVEMENT" AND "PREAMBLE" OF TWENTY-FIVE YEARS AGO.

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(From the *Deseret News*.)

WE have had occasion to refer to the Nauvoo *Expositor* in previous articles. This paper was published by a few men who had been members of the Church and had made great professions of friendship for the Prophet Joseph, but had entered into a secret combination to destroy him. They had worked in the dark until he exposed their traitorous intrigues; then, after attempts to hide their wickedness, they came out openly and avowed their intentions, proclaiming as the reason for their action that Joseph was a fallen prophet. To judge by their own expressions, they were prompted by holy zeal, the reformation of the Church, the purification of its doctrines, and the salvation of the people being the incentives which prompted them to action.

The "Movement" of those men possesses no importance of itself at the present time, aside from the fact that it is a specimen of the manner in which Satan operates; and though twenty-five years have elapsed since that "movement" was introduced, he still gives evidence that he is the same "old devil" now that he was then, however much the belief may prevail that no such being as he has an existence. Revelations from the spirit world through the agency of tipping tables, planchettes, writing or speaking mediums, spirit voices, spirit hands, spirit music, etc., were not known

then; manifestations of that character had not been given, and Satan, therefore, did not avail himself of them to hoodwink his dupes. But he contrived to have them believe that they were just as pious, as honest, sincere, and conscientious as he does the same class in these days. To vindicate the purity and correctness of their views and position they judged it essential to publish their "Manifesto" or "Preamble." The document is only remarkable because of its similarity to the writings of other apostates. The writers desired the enemies of Joseph and the Saints to know that they were very brave; they wished to evoke their sympathy in advance, so in the opening paragraph they describe the furious and turbulent storm of persecution which they expected to burst over their heads. The "Manifesto" opens as follows:—

"It is with the greatest solicitude for the salvation of the human family and of our own souls that we have this day assembled. Fain would we have slumbered, and, like the dove that covers and conceals the arrow that is praying upon its vitals, for the sake of avoiding the furious and turbulent storm of persecution which will gather, soon to burst upon our heads, have covered and concealed that which, for a season, has been brooding among the ruins of our peace; but we will rely upon the arm of Jehovah, the

Supreme Arbiter of the world, to whom we this day, and upon this occasion, appeal for the rectitude of our intentions:

"If that God who gave bounds to the mighty deep and bade the ocean cease—if that God who organized the physical world and gave infinity to space, be our front guard and our rearward, it is futile and vain for man to raise his puny arm against us. God will inspire His Ministers with courage and with understanding to consummate His purposes, and if it is necessary He can snatch them from the fiery furnace or the lion's den, as he did anciently the three Hebrews from the former and Daniel from the latter."

Then follows the extract, which we gave in a previous article, about their thorough acquaintance with the rise, organization and history of the Church, and their testimony that they believed and knew that the religion of the Latter-day Saints, as originally taught by Joseph Smith, was verily true, &c.

In the next paragraph they inform their readers what kind of men ministers of God should be: the honour and glory of God, the salvation of souls and the amelioration of man's condition should be kept steadily in view; in all of which Joseph and other officials in the Church, according to their statement, were deficient.

They then continue:—

"We most solemnly and sincerely declare, God this day being witness of the truth and sincerity of our designs and statement, that happy will it be with those who examine and scan Joseph Smith's pretensions to righteousness and take counsel of human affairs and of the experience of times gone by. Do not yield up tranquilly a superiority to that man which the reasonableness of past events and the laws of our country declare to be pernicious and diabolical."

They conclude the paragraph by declaring many items of doctrine, as taught by the prophet and his brethren, to be heretical and damnable. Their country and their God requested that they should "rectify the tree."

The piety, good feeling, brotherly kindness and disinterestedness of the next paragraph could not be surpassed by apostates of the present day,

whose prototypes they were. They say:—

"We have called upon him [Joseph] to repent, and as soon as he showed fruits meet for repentance, we stood ready to seize him by the hand of fellowship and throw around him the mantle of protection; for it is the salvation of souls we desire and not our own aggrandizement."

The "Manifesto" continues:—

"Many of us have sought a reformation in the Church without a public exposition of the enormities of the crimes practised by the leaders, thinking that, if they would hearken to counsel and show fruit meet for repentance, it would be as acceptable of God as though they were exposed to public gaze; but our petitions were treated with contempt, and, in many cases, the petitioners spurned from their presence, and particularly by Joseph." * * * * *

"As we have before stated, the various principles of men we are determined to explode. It is not that we have any private feelings to gratify, or any private pique to settle, that has induced us to be thus plain. For we can respect and love the criminal if there is any hope of reformation."

"The next important item which presents itself for our consideration, is the attempted political power and influence which we verily believe to be preposterous and absurd. * * * We do not believe that God ever raised up a prophet to Christianize the world by political schemes and intrigue. It is not the way God captivates the heart of the unbelieving."

So full of zeal were they that they cried out:—

"Oh Lord! shall we sit still and be silent while thy name is blasphemed and thine honour, power, and glory brought into disrespect?"

The next paragraph denounces what they are pleased to call the inquisitorial practices of Joseph and "his accomplices." Then follows an account of the trial, in which they contend they were not cut off from the Church, but were still members of it. A string of resolutions, thirteen in number, follows the "Manifesto" or "Preamble."

The second resolution states that, they are constrained "to denounce

them (Joseph and Hyrum Smith) and others as apostates from the pure doctrines of Jesus Christ."

The third resolution states "that we disapprove and discountenance every attempt to unite Church and State; and that we further believe the effort now being made by Joseph Smith for political power and influence is not commendable in the sight of God."

The fourth resolution says that "the hostile spirit and conduct manifested by Joseph Smith and many of his associates towards Missouri and others inimical to his purposes are decidedly at variance with the true spirit of Christianity and should not be encouraged by any people, much less by those professing to be the ministers of the Gospel of peace."

The sixth resolution says:—

"That we consider the religious opinions exercised in financial concerns by Joseph Smith is as unjust as it is unwarrantable; for the Book of Doctrine and Covenants makes it the duty of the Bishop to take charge of the financial affairs of the Church and of all temporal matters pertaining to the same."

Joseph's injunctions respecting the purchase of property were as objectionable to apostates then, as the injunctions of to-day, about purchasing merchandize, and respecting co-operation are to apostates now; for the tenth resolution says that they consider "the injunctions laid upon the Saints, compelling them to purchase property for the Trustees in Trust for the Church as a deception practised upon them."

The thirteenth resolution sounded ludicrous at the day in which it was written; but how much more so now? It reads:—

"That we call upon the honest in heart in the Church and throughout the world to vindicate the pure doctrine of Jesus Christ, whether set forth in the Bible, Book of Mormon, or Book of Covenants, and we hereby withdraw the hand of fellowship from all those who practise or teach doctrines contrary to the above, until they cease so to do, and show works meet for repentance."

Had they assumed to have been under the direction of "a priesthood

behind the veil," they could not have aped the tone of authority better than they did. Both then as now, and now as evermore, however cunningly false shepherds try to imitate the voice of the true shepherd, they signally fail.

The fifteenth resolution says that "in all our controversies in defence of truth and righteousness, the weapons of our warfare are not carnal, * * * but against spiritual wickedness in high places; and therefore we will not use carnal weapons save in our own defence."

These men made the highest pretensions possible concerning their love for the truth and for the Saints. To judge by their language, they would not hurt a hair of their heads, would not harm Joseph, but only wished him to repent and reform his life. In their editorial they said: "The question is asked: 'Will you bring a mob upon us?' In answer to that we assure all concerned that we will be among the first to put down anything like illegal force being used against any man or set of men."

The paper containing this "preamble" or "manifesto" and resolutions was dated June 7th, and twenty days after its issue, the prophet Joseph and his brother Hyrum lay weltering in their blood in Carthage jail. The machinations of these apostates had brought them into the toils of their enemies; through their agency their deaths had been compassed. Within three short weeks after the publication of their "manifesto" their garments were dripping with the blood of innocence, and this, too, after all their pretensions of meekness and humility and the love of God and friendship for the Saints and their desire to reform the Church and to establish the pure principles of the Gospel and to eschew the use of carnal weapons.

In considering our circumstances to-day there is one especial cause of thanksgiving—it is more than twenty miles to Carthage, and mobs cannot collect and ravage and destroy at a day's notice. Twenty-five years have not produced any change in the hatred and murderous spirit of Satan; but they have produced many favourable changes in the condition of the people of God.

THE CONTAGIOUS DISEASES ACTS OF 1866 AND 1869.

TO THE EDITOR OF THE MIDDLETON ALBION.

SIR,—It may be confidently said that the greater portion of English people are wholly unacquainted with the aim of the Contagious Diseases Acts. They have sometimes in newspapers seen the name of these Acts, but their nature and provisions have not been generally explained. There is a wide-spread impression that they have something to do with the Cattle Plague. The plural, Diseases, has been misleading. It could not thence have been concluded that the Acts related to only one disease. Besides, the newspapers, that usually keep the country informed of debates in Parliament, entered into a conspiracy to be silent on the nature of these Acts. I am more than persuaded that if the country had been acquainted with the Bill of 1866, it would have been so deservedly condemned that Parliament must have rejected it. I believe that if Parliament itself had fully understood the measure, it would never have allowed it to become law.

It was found during the Crimean war that our army was dreadfully unsound. The great bane to the health of the army and navy was prostitution. The dreadful disease it engenders, eats into the flesh, and sometimes the very bones, of its victims. To make this horrible vice as safe as possible to our military and naval forces was the object of the Act of 1866. The Act provides that none but sound prostitutes shall be permitted to ply their loathsome trade in the neighbourhood of certain military and naval stations. Encouraged by the success of 1866, the Legislature at the close of last session passed an amended Act, bringing new towns under its provisions, and enlarging nine-fold in every instance the original area of its operations.

It is provided by these Acts that all prostitutes within the prescribed limits be subjected fortnightly to medical inspection; that the chief policeman inform of any woman whom he may suspect to be a harlot; that such woman submit herself to the medical officer in charge, or in default to be hauled be-

fore a magistrate, who, if she be obstinate, must commit her to prison for a month with hard labour, afterwards for three months if she continue to hold out, and so on until she yield to a most disgusting examination; that every brothel-keeper be an informer against diseased prostitutes; that every harlot who is found to be diseased be sent to a hospital and therein confined until she is well; and that after her discharge she, with all other registered prostitutes, must come to the fortnightly medical examination.

The Admiralty has spent upwards of £30,000 upon a hospital at Devonport for diseased prostitutes, and I am informed that it costs £7,300 a year to work it. For London alone, this abominable system would cost, after an enormous outlay, not less than £100,000 per annum for the accommodation of 3,000 patients, the smallest computed number that would be sent into hospital.

In the next session of Parliament, an effort will be made to include Liverpool, if no more, in the number of "military" towns.

I understand there is a society organised for the purpose of getting these Acts extended to the whole civil population.

With your permission, I will return to the subject, which requires but to be everywhere exposed, to ensure it the heartiest condemnation of every right-minded man and woman in the kingdom. It is a base and abominable subject, but it must be faced and discussed and anathematized, till these disgraceful Acts be repealed, and England be free from the curse and the shame they have brought upon her. I should not like to see a Parliament composed exclusively of working men, just as I cannot in justice approve of a Parliament consisting solely of the upper and the middle classes; but of one thing I am quite sure, that no Parliament of working men, with women sitting in as the representatives of women, would ever have passed such wicked and disgraceful measures as

these Contagious Diseases Acts, the real purpose of which is, not to prevent as far as possible the loathsome vice of sexual depravity, by punishing the seducers of innocent women,—oh! no, not an idea of laying the axe to the root of the tree—but to secure a supply of sound prostitutes for brutalized and brutalizing men in the army and navy. To root out sin! no, that is not the object; but the real object is to stand between the most depraved and disgusting of all sins, and the fearful punishment it is permitted to entail, for the sake of correction and amendment of life; the real object, then, is to enable soldiers and sailors to be themselves prostitutes—they and all such should be branded as *male prostitutes*—without incurring the richly deserved and corrective punishment of prostitution. If this be not the way

to encourage vice and enlarge its dominion, what is it? If this be not infernal, by what name should we designate it? Talk of the State being sanctified by its alliance with the so-called Church! Could a righteous State have given birth to such a foul and abominable contrivance as this? If England, when her eyes are opened upon this wickedness, which I regret to say has been done in secret, does not feel the blood boil in her veins, and demand with an authority which dare not be gainsaid, that these diabolical Acts shall be blotted out, I have strangely mistaken the character of the country of which I think we have on the whole good reason to be proud.

I am, Sir,

your obedient servant,

W. HUME-ROTHERY.

—Middleton Albion.

THE LADIES OF NEW YORK.

THE “proper study of mankind is man,” so we are told. But notwithstanding the talk about woman’s rights, it is presumable that woman will expect to come in under the general head of mankind after all. Man is very frequently a subject hard to understand, but of his fair help-meet it has been written, “Woman—an enigma.” The first woman, we are informed, was made from the rib of a man, but that is not how women are manufactured in these times, at least that is not how the New York ladies are made. It appears that a great many more materials than a rib, or many ribs, go into the composition of women now-a-days. Indeed, judging by the following description from the New York *Home Journal*, the better halves of the lords of creation are more fearfully and wonderfully made than ever, and a New York husband can hardly know what he has married until he finds it out:—

“Fashionable women are in the habit of shaving and clipping the little hair around their forehead, so as to give the hair in front a pointed appearance: and the brow, consequently, presents an arched look. The eyebrows are pencilled and painted with India ink, which gives them rather a

bluish appearance. The *poudre subtile*, for uprooting the superfluous hair, costs one dollar a bottle, while *noir poulette*, with three pencils of various thicknesses for the eyebrows, can be procured for two dollars and a half. For the eyes, our New York belle uses belladonna, to give the upper part of the face a languishing, half-sentimental, half-sensual look. To ‘get up’ this same look costs two dollars and a half of money, and an hour in time. Sometimes this substance is dropped into the eye, when it has the effect to give that organ an eager and expressive look. Then comes enamelling. This process may be described as follows:—The lady is first carefully examined with a microscope, and any rough hairs or furz which exist upon the cheek or bust are at once removed with liniment or plaster, medicated soap, scissors, or tweezers. The cheeks or bust are then coated with a fine enamel, which is composed of arsenic or white lead and other ingredients made into a semi-paste. An ordinary coating will last a day or two, but to render the operation of permanent value, the operation must be repeated once or twice a week. The prices of enamelling vary, but average about as follows:—For enamelling the face to last

once or twice, from ten to fifteen dollars; for enamelling the face and bust temporarily, from fifteen to twenty dollars; for enamelling the face to endure one or two weeks, from fifteen to twenty-five dollars; for keeping the face six months in an enamelled condition from two hundred to three hundred and fifty dollars; for keeping the face and bust in the same state for the same length of time, four hundred to six hundred dollars. Then comes padding. Cotton and horse hair have long been used for the purpose of developing the 'female form divine,' but artificial means of a more elaborate nature are oftentimes employed. Apparatus known as respirators—or 'patent heavers,' as they are sometimes called—are in vogue. These consist of a pair of rubber bags, which can be blown up like life preservers, and, when filled with air, answer the purpose of the natural breast, so far as external purposes are concerned. They vary in price from five to ten dollars. To supply the deficiency of plump, well-rounded arms, our fashionable lady has her sleeves padded, lined with cotton and wool. The padding is a cheap process, costing from nothing up to a few dollars, and is much in vogue for evening dresses. The Italian women of high rank, in the olden time, painted the palms of their hands, so as to produce a delicate effect. Our American ladies of the present day not only paint the hand, but powder it. They paint the veins so as to produce a delicate effect. Cream paste is also applied to the hands. Blue pencilling

is done, and various French preparations used. The nails are regularly trimmed, cleaned, and coloured with a fine powder, applied with a brush. To keep the hand in proper trim costs about fifty dollars a year. Corsets, having so much to do with the beauty of the female figure, are, of course, largely used. When the lady's waist is large, and she wishes to reduce the size, the whalebone of the corset is replaced by steel. Corsets are often padded about the waist, and hips, so as to give those parts a rounded look. The subject of female limbs is a very delicate one, and we would pass it by, were it not that we are pledged to give a full and truthful account of how a woman is made up. False calves are very much used in New York by actresses, women of pleasure, and women of fashion as well. They cost from seven to ten dollars, and are warranted to look in all respects like the natural limb, and, in many respects, a great deal better. Not only are the ankles padded; when the knee is sharp and angular in the outline, a pad is used. Large feet are made to look small by wearing the heels considerably forward. The high instep—the Spanish foot—can be procured at any bootmaker's for a consideration of twelve or fifteen dollars. Ladies' shoes of the very best quality, made to order, cost as high as twenty to twenty-five dollars. A certain actress boasts that she never wears 'understandings' that cost less than thirty dollars."

CRAIN'S BILL.

THE bill of Senator Crain to solve the Mormon question, his old bill touched up a little, provides for some very tyrannical proceedings—it accounts marriage a civil contract only, forbids polygamy in every form, and civilly disables all who practise or believe in it. The bill is so outrageous in its provisions, and would establish such dangerous precedents, that much of the American press speaks out loudly in condemnation of it. The Cincinnati Times says:—

"Such a law will not be written in

the heart of Brigham Young, who holds in his keeping the hearts of that people—about 100,000 of them. No law can be enforced without a large standing army unless it is agreeable to the majority of the people; and especially could it not be enforced if it interferes with the religion of the people. We are not prepared to keep an army of 20,000 men in Utah at a cost of \$50,000,000 a year, for the purpose of suppressing polygamy. The American method is to give time for the correction of religious abuses."

The *Missouri Republican* speaks of this extraordinary bill as follows:—

"While we are glad to see a disposition on the part of Congress to investigate, and, if practicable, to solve this problem, we are not disposed to indorse the measures of the Senator from New Hampshire as the best means to attain the desired end. The remedy proposed is too violent, and can only aggravate instead of curing the disease. It virtually inaugurates a wholesale crusade against the Mormon people by insisting that they shall yield at once and forever the principle which they believe to be a vital portion of their religious creed, or else submit to a species of civil degradation and outlawry not many degrees removed from slavery. Mr. Cragin and those who agree with him ought to remember that no fact is more clearly taught by the history of all ages and all nations than that 'the blood of martyrs is the seed of the church'—no matter whether that church owes its origin to the revelation of God or the instigation of the devil. Had not Joseph and Hyrum Smith been murdered by a mob in the Carthage jail, it is more than probable that Mormonism to-day would have either ceased to exist, or been sunk into an obscure and harmless sect, instead of numbering its converts by hundreds of thousands, having its missionaries and agents scattered through America, Great Britain, and Europe, and holding in its grasp the key to that iron highway which binds the Atlantic to the Pacific shore. The butchery of these two impostors gave to the theological humbug which they had framed a fresh lease of life, and kindled in the bosom of sincere Mormons a flame of fierce devotion which has overcome all obstacles, and transformed the dream of an ignorant enthusiast into a vigorous reality strong enough to vex the peaceful relations of a great nation. We suggest that it is not well to repeat this example on a larger scale, and when the unfortunate consequences of our error are sure to involve momentous issues. In other words, it is not profitable, if possible, to destroy polygamy with steel and gunpowder. We can easily drive the Mormons from Salt Lake City, and perhaps break up completely their political

unity, but they will reappear elsewhere, and reappear, too, with their numerous wives and the patriarchal institution in full bloom, for these misguided people are of the same stock as ourselves; they are Anglo-Saxons, and mainly from the middle and lower classes of English society—a race which has not changed materially in mental structure since Cromwell led his Ironsides over the ruins of monarchy to the scaffold of Charles Stuart. They are none the less stubborn in 1869 than in 1642—they may be persuaded, but they cannot be coerced.

"What then shall be done with the Mormons and their pet iniquity? We say, emphatically, keep them within decent bounds, see that they do not interfere with the rights of other citizens and then let them severely alone. The ties and rails of our trans-continental railway are infinitely more powerful instrumentalities against polygamy and its kindred abominations than sword or bullet, the prison or the gallows. That railway is a gigantic civilizer, and the whistle of the locomotive echoing through the hills and valleys of Utah is more effective than the proclamations of an hundred Presidents, or the fulminations of a score of Congresses. Gentile population and ideas are rapidly invading the Mormon domain, and in the course of a few years must naturally give shape and tone to public sentiment there, and thus slowly but surely consign the objectionable features of the Mormon system to the doom of oblivion. The work of demolition has already begun, and ought not to be hindered by the introduction of brute force, or by any congressional legislation looking to that end. We hope Senator Cragin's bill will not pass."

The wicked and the unbelieving are all pretty well of one mind in rejecting Mormonism and assuming it to be a mere imposition of designing men, but they lose the advantage by their disunion—some of them propose such revolting measures in their zeal to put the Mormons down, that the others will not consent to such measures, but earnestly decry them, and thus all things work together for good to the cause of truth and righteousness. The enemies of Mormonism defeat themselves by their own blind ungodly zeal,

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, JANUARY 25, 1870.

DOESN'T TAKE WELL.

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SENATOR CRAGIN's bill to squelch Mormonism by enacting a law against it and those who believe in it, a law carrying divers extraordinary pains, penalties, and disabilities, does not appear to take well with many of the people of the United States, outside of Congress. His bill cannot be looked upon in any other light than as an attempt to persecute and proscribe religion by the law of the Federal Government, which is a proceeding wholly opposed to the principles of the Constitution of the United States and to American ideas of government. The fact is, the Mormons, although they be men of like passions with the rest of mankind, behave so well as a community that the general laws of the United States will not touch them at all, and consequently their enemies seek every opportunity to pass special laws for the express purpose of bringing them in guilty, just as persecutors did to entrap Daniel and the three Hebrew children, and as wicked men have done in all ages to destroy the righteous. Say such men now—"We will make a law so rigid and of such an exceptional character that the Mormons will be certain to disobey it, and then we shall have them sure," forgetting that whatsoever measure they mete to the Mormons shall be measured back to themselves, pressed down and running over.

Cragin and all such might learn wisdom from the history of others who in past times opposed the work of God. The last notorious instance of the kind is Jim Ashley, of Ohio, who made himself infamously conspicuous in Congress in pushing forward a bill to bring trouble on the Mormons. What has befallen him? Why President Grant a short time ago appointed him Governor of Montana. Lately Mr. Grant removed him, because he had become a perfect stink to the Montanans, and his own party had become thoroughly disgusted with him. Grant himself acknowledged that the appointment was a mistake, and everybody has been glad to say "Exit Ashley." If Cragin perseveres, everybody will be equally glad by and by to say "Exit Cragin." J. J.

ZION'S CO-OPERATIVE.—The co-operative principle—the true welfare of the whole, and especially of the industrious and productive and faithful, instead of the enrichment of the less scrupulous few, moves steadily along in Utah, and takes hold of many important branches of business. It has proved successful so far, having operated to the manifest benefit of the Saints in many ways. Before us lies a four page foolscap circular of "Zion's Co-operative Mercantile Institution, Salt Lake City, U. T.," crowded with all manner of things mercantile—dry goods, groceries, drugs, crockery, iron-mongery, machinery, wagons, plows, saddlery, clothing, boots and shoes, wines and liquors, tools, stationery, and in fact all sorts of things, far "too numerous

to mention," for the person, house, workshop, office, farm, and garden, betokening a spirit of enterprise commensurate with the rising importance of the Kingdom of God. We must wish the Institution all success, and that it may continue to be a blessing to the Saints and an important instrument in building up Zion and establishing righteousness and equity in business matters upon the earth.

THE ELDERS IN THE STATES.—Elder Jeremiah Hatch wrote to the *News* from Martinsburg, West Virginia, Dec. 16. He had visited London, C.W., New York, Williamsburg, and Vermont, where he was kindly received. At North Troy, Orleans County, he found a number of Saints, who had received the Gospel under Elders M. H. Peck and — Cluff. Elder Hatch preached the gathering to them. At Westfield Elder W. P. Wilson had organized a Branch of eight members. In Addison County Elder Hatch preached, and baptized three persons. He arrived at Martinsburg Dec. 1, and was kindly received by Brother A. D. Thatcher's relatives. Mr. James W. Robinson obtained a hall, and Elder Hatch held two meetings. Brother Aaron and he were in excellent health.

Elder R. T. Burton wrote to the *News* from New York, Dec. 18. He had visited his relatives in and near Toledo, and found the country much improved, but not the morality of the people. He held three meetings in school-houses, not large but well filled. The audiences seemed anxious to hear more, wished him God speed, and were surprised at what the Latter-day Saints believe in, and that it could really be found in the Bible. In company with Elder B. Young, junr., he had visited some of the manufacturing districts of Massachusetts, with the view of introducing into Utah Territory improvements in cloth manufacture. The Saints in and near Williamsburg numbered 200. They held meetings three times a week, the hall being generally well filled. Elders Burton, E. F. Sheets, and F. A. Hammond had held two meetings at Freeport, Long Island, where Elder Hulse had been labouring two years and had baptized several. Elder Sheets had gone to Pennsylvania. The Elders were doing well, as far as known.

Elders John S. Gleason and H. K. Whitney wrote to the *News* from Elyria, Ohio, Dec. 20, where they arrived on the 1st of that month, and were hospitably entertained by Mr. S. Frink and family. Great desire was manifest to investigate the doctrines. Several meetings had been held in schoolhouses and the Elders had visited and talked with the people in the evenings, and had been received with marked respect and attention. Several persons were almost ready for baptism. Elders Gleason and Whitney expected to stay a time longer there and then pass on to Kirtland, New York State, and Canada. Horace's suit of homemade attracted considerable attention.

Elder Angus M. Cannon wrote to the *News* from Cleveland, Ohio, Dec. 17, that he was labouring with good effect among his relatives and others thereabout. The *Herald* of that city spoke of him in the following strain—"We believe Mr. Cannon is an *"e pluribus unum"* on the wife question, but he certainly is as mild mannered and gentle—not gentile—as could be asked for, even in a man who has but one wife to mind. He is evidently sincere in his belief, and has that patience so characteristic of a devotee who knows that his cause is just and will surely triumph."

Elder N. H. Felt wrote to his son, Joseph H., from Salem, Massachusetts,

Dec. 16. Elder Felt preached three times, Dec. 12, to congregations averaging two hundred, who paid the strictest attention. He was kindly received by friends and old acquaintances, and had many inquiries. He was in good health and spirits.

Elder Hiram Mace wrote to the *News* from Canton, Pennsylvania, that he and Elder O. Kilburn were going from house to house in that region testifying of and teaching the principles of the Gospel. They had held five public meetings and had been kindly received by many. They were well in health and expecting to go to Williamsport, forty miles distant, and preach.

THE CONFERENCES.—Elder Geo. H. Peterson wrote from Sunderland, Dec. 15, "I am in hopes from this on we shall have better times in the Sunderland Branch. I and Brother Noble are well. We are still lifting up our voices in favour of the Gospel, and not without effect."

Elder Theo. W. Curtis wrote from Norwich, Dec. 20, that the Saints there generally were increasing in faith and good works.

Elder Stephen Taylor wrote from Pendleton, Jan. 22, that Elder W. Taylor and he had just returned from a week's trip round the Conference, preaching in all the Branches visited. Brother Taylor says, "This is new business to me. I would rather be on the hurricane deck of a mule, tending Church cattle, than preaching to a people (outsiders) that don't want to hear me. But all is right."

CORRESPONDENCE.

ENGLAND.

48, Duke Street, Cheltenham,
Dec. 21, 1869.

President A. Carrington.

Dear Brother,—The Saints in the Cheltenham Conference are generally enjoying good health and rejoicing in the work of the Lord. Nearly all have employment, and get fair wages for this country. The Saints are very kind to me. All seem anxious to see and hear from one who has been living in Utah. There are eight Branches in this Conference. It takes me about one month to visit all the Branches, which I take delight in doing, and try to preach by example and by precept. In some of the Branches we have strangers attend our meetings, who seem to have a desire to investigate for themselves. A few are believing, and I trust they will be baptized before long. Some who were disfellowshipped years ago, are not happy unless they have a name and standing in the Church of Jesus Christ of Latter-day Saints.

There are two apostate Mormons in this Conference, who returned from

Salt Lake a short time ago. They have tried to prejudice the Saints by telling lies about Utah and its inhabitants. I have been in Utah long enough to know that the Latter-day Saints are the best people on the earth, and there is more liberty in Zion than in this country. Nearly all the Saints are looking forward with hope to see the day when they will be liberated from Babylon.

In conclusion, I will say that I rejoice in the work of the Lord, and thank God that I am a Latter-day Saint.

With kind love to yourself and all in the Office, I remain,

Your brother in the Gospel of Christ,
AMOS H. NEFF.

20, Bishop's Grove, Ball's Pond Road,
Islington, London, Jan. 5, 1870.
President Carrington.

Dear Brother,—Having been now about six months labouring in the London Conference, I sit down to give you a short account of my experience in travelling through London, visiting the Saints and preaching the Gospel.

After an absence of five years, I found many of my old friends and brethren living their religion, zealous and energetic in their duties, and doing all in their power for the interest of the Kingdom. Others, again, I fear, are not so far advanced as when I left. But all received me kindly, and I hope some at least will shake off their slumbers and awake to their own interest and the interest of the Kingdom. The Saints in London and round about where I have travelled, with a very few exceptions, are very poor, but they are a good, kind, and warm-hearted people. Many of them are out of work and can hardly exist, not to say live, yet they are joyful and full of faith and hope. They love the work of the Lord and His servants, and are doing the best they can, and are eagerly looking and praying for their deliverance from this land to the land of Zion. We urge them to live their religion and do their duty, as the surest and most certain way to accomplish their desires.

Our meetings are well attended, much better than when I first came to London, and a good spirit prevails. As a consequence the brethren enjoy greater liberty and power in preaching and administering amongst them. We are on the increase, some are coming through the door of baptism into the Kingdom, others are just ready, and I believe in this month we shall baptize several more. A few strangers come to all our meetings, especially on Sunday evenings, and are very attentive. Some of them invite us home with them, to talk about the principles of the Gospel. Thus far the Lord is owning and blessing our labours.

For myself I can say I never felt so great joy in my labours, never before felt so much of the Spirit's power on me while preaching the Gospel, never went in and out amongst the Saints with so great satisfaction, and never felt more humble and prayerful, nor a greater desire to assist in building up the Kingdom of our God and to devote all my time and whatever the Lord has or shall bless me with for the interest thereof. I am more than ever thankful to my Heavenly Father for this mission. My health is generally good, and I hope and pray that I may

be able to fill my mission acceptably to God and my brethren who have sent me here, and with great benefit to those to whom I am sent. With regard to the brethren with whom I labour, they are good men, and our labours together are very pleasant. We are united, and we work together in concert, and there is not, nor has there been, the least jar in our feelings one with each other; we love as brethren and labour for the general good, under the Presidency of Elder Shurtliff. I am happy in labouring with my brethren amongst a people, who, although poor and generally despised, are owned and blessed by our Heavenly Father, and are ready to every good word and work.

Praying God to bless and sustain you in all your labours, together with all the brethren in the Office, I remain your Brother in the Covenant of Peace,

JOHN TUDDENHAM.

20, Bishop's Grove, Islington,
London, Jan. 6, 1870.

President A. Carrington.

Dear Brother,—Agreeable to your permission, I started, in company with Mr. Matthews, on the 22nd of December, for Nottingham. At Grantham, we were met by Brothers Lake and Pidcock. We held meeting in the evening, which was well attended, and all expressed themselves pleased with our visit.

On Thursday, 23rd, we arrived safe in my old field of labour in Nottinghamshire. There we met our friend and fellow labourer, Geo. W. Groo, full of life and enjoying the spirit of his calling. President Lake had arranged to hold evening meetings in Mansfield, Arnold, and Eastwood, and a Sabbath meeting in Nottingham on the 26th, all of which were well attended, and I, being a visitor and an old friend, had to occupy most of the time. I had great liberty in speaking to the Saints, and I feel sure much good will be done.

I had the pleasure of seeing Brother Lake baptize six persons, five of them being young men, and all from the Eastwood Branch. To see these young men come forward rejoiced me more than anything else, although the concerts and other parties were good.

All enjoyed themselves and vied with each other in making us comfortable. I thoroughly enjoyed my visit, and feel to thank you for permission to again meet with my brethren, with whom I have laboured with joy, and I would say God bless them and all the Saints that are with them.

I met with a kind reception when I returned home to London. The Saints in the great metropolis are many of them out of work, but I may safely say they are living their religion, for they have nothing else to do. I sincerely hope many of them will be gathered out of this distress and poverty the present year.

With kind love to yourself, and Brothers Jaques and Carlson,

I remain,

Your brother in the Gospel Covenant,
L. W. SHURTLIFF.

75, West Street, Faversham, Kent,
Jan. 10, 1870.

President Carrington.

Dear Brother,—I am happy to inform you that Brother Farr and myself are well, both in body and mind, and are striving with our united efforts to advance the interests of the Kingdom of God in this part of the vineyard.

The Saints in this Conference are poor, and many of the brethren are out of employment, consequently they cannot do much at present to assist in rolling on the great work, but with few exceptions they are a good people, and are striving to live their religion. Many of them have been in the Church twenty years and upwards, have travelled and preached the Gospel, have drunk the dregs of poverty for the sake of truth, and are here to-day waiting patiently for the time of their deliverance to come. I feel to say God bless them for the kindness they have extended to the Elders, and for the integrity they have manifested for the truth. We have some who do not appreciate their standing in the Church and Kingdom of God, being as dead branches attached to a thrifty tree, and it seems that forbearance will soon cease to be a virtue, unless they retrace their steps and show by their works that they are willing to keep the commandments of God.

Some of our meetings are well

attended by strangers, and many admire the principles we advocate, but few out of the many seem to think enough of their salvation to come forward and embrace the truth, and it seems that nothing short of the scourges of the Almighty upon this nation will wake them up to a sense of their duty to Him.

I feel thankful to my Father in Heaven that I had the privilege of coming to this land to proclaim the everlasting Gospel. I can say I have had joy and satisfaction in my labours thus far, and the blessings that were pronounced upon my head by the servants of God previous to leaving my mountain home are being verified day by day, and my prayer is that the Almighty will bless me and all my brethren that are labouring for the cause of truth with His Spirit, that we may honour the priesthood that we hold, and do a good work in these lands in spreading the truth and gathering Israel.

With kind love to you and all in the Office, in which Brother Farr joins, I remain your Brother in the Gospel of Christ,
GEORGE BARTON.

Southampton, Jan. 16, 1870.

President A. Carrington.

Dear Brother,—I am happy to say that the Saints here generally feel well, and rejoice in the work of the Lord. We hope soon to get another room to meet in, the present one being very unhealthy. My health does not seem to improve as yet, but I keep travelling round, in hopes that it will soon. To-morrow I leave for the Dorsetshire district, and hope to have the pleasure of meeting you at Birmingham.

Hoping this will find you and all in the Office enjoying good health, and with prayers for your prosperity,

I remain, your fellow-labourer in our Father's Kingdom,

G. H. KNOWLDEN.

AMERICA.

St. Louis, Jan. 5, 1870.

Brother John Jaques,—I am well and improving. Up to Christmas I have been travelling in Illinois, and preaching Mormonism to my relatives. Last Sunday I held a meeting here

with the Saints of this place, who are but few. This city abounds in apostates of every grade.

Elders Joseph C. Rich and T. Naylor found their way to my boarding place on the evening of the 2nd, whom I was glad to see. We expect to leave here to-morrow for Kentucky. The health of the brethren is good. There are no prospects of our doing a great work here, but in all of our labours God will have to give the increase. The old cry, "Something must be done with the Mormons," is going the round of the papers, and they think apostasy is going to do something towards breaking up President B. Young's influence, but they will find themselves mistaken again. God is at the helm, and He has set up His Kingdom no more to be thrown down, and it is plain to be seen that He is going to have a tried people, if He has to use apostates to help to gather out the tares from among the wheat.

The winter so far has been very wet and the roads very bad.

May the Lord bless you and all Israel.
T. E. RICKS.

St. Louis, Mo., Jan. 6, 1870.

Dear Brother Jaques,—I am well and feel well in my mission. Hope you are ditto. I have been in "America" about six weeks, surrounded by the dazzling blaze of unadulterated "civilization." I have visited some of my relations, some of whom treat me well and may receive the Gospel, but the majority, I think, prefer investigating it in the spirit world. I find I can make more favourable impressions among those who make no religious pretensions. Where they are under the influence of "divine grace," the devil, in my estimation, has a bill of sale for them. An aunt whom I visited was very honest with me. She said she considered we had disgraced our relations.

May God bless you and preserve your life to again return to Zion.

Your brother in the Gospel,
J. C. RICH.

UTAH NEWS.

—o—

THE following are from the *Deseret News* to December 28:—

A pleasant Christmas at Salt Lake. The day passed off quietly and peaceably.

Mr. H. S. Eldredge returned from San Francisco, Dec. 25, well and hearty after a very agreeable trip.

Susan Maria, wife of Elder B. H. Schettler, died Dec. 26, and Dorcas, wife of Elder Joseph C. Kingsbury, Dec. 27.

Brother George J. Marsh wrote that times were moving along pleasantly at Willard, and the people as a general thing were well and doing well.

Gus. Sprouse, sentenced, by the Probate Court of Weber County, to be shot for the murder of Martin Earl, was taken to Salt Lake City on a writ of *habeas corpus* issued by Judge Strickland.

The Female Relief Society of the 17th Ward held the second social party, Dec. 22, for the purpose of raising funds for the relief of the poor of the ward. The party was most agreeable, and the dance freely indulged in.

Mr. H. Clegg wrote that a military dress ball came off in the new hall, Springville, Dec. 15. There was a general attendance of the officers of the brigade. Among those present were Brig. Gen. A. K. Thurber, Cols. Wood, Johnson, and Bromley, Majors Creer and Lisonhee, and Bishop A. Johnson, late Major General. "Not a discordant sound, nor anything to mar the harmony of the occasion, was heard."

At the Seventies' Hall, Dec. 22, Elder David Candland delivered an address on Co-operation. Elder H. W. Naisbitt followed on the Sciences, the practical adoption of which would add to the internal development of the Territory.

President Brigham and Joseph Young followed with appropriate and interesting remarks. The 20th Ward choir enlivened the occasion with musical exercises.

The following are from the *Salt Lake Telegraph* to Dec. 20 :—

Mr. Asmussen's rock store on East Temple Street was being pushed along rapidly, and was to be completed this month.

Drs. Anderson, Bernhisel, and Richards had performed the operation of lithotomy on a boy named Jones, removing a stone an inch by three quarters.

While several boys were at play in the 20th Ward, Dec. 28, one of them struck a four year old son of C. Thirkill with an axe, on the right side of the nose, nearly severing it from the face.

Mr. J. Finlayson wrote from Payson, Dec. 21, "Our co-operative store is a growing institution, having lately purchased machinery for the manufacture of boots and shoes, which is now in successful operation, the calculation being to compete in quality and price with anything of the kind in the Territory. If the frequent putting up of houses and cabins on the outskirts is any indication of the growth of a city, then Payson is decidedly in a growing condition, for these evidences of increase are springing up as if by magic all around us. Last night was intensely cold—the coldest we have had this winter, but to-day the weather has moderated considerably."

"G." wrote from Union Fort, Dec. 24, "While at West Jordan yesterday, I had the pleasure of an interesting interview with Bishop Gardner, who informed me that the canal being constructed on the west side of Jordan, is progressing satisfactorily. The principal part of the labour is now directed at the head of the canal, which is very heavy work for about three miles, and a part of this is being tunneled. Bishop Gardner is pushing the thing with his usual energy, but he needs more help. It is calculated to bring the canal as far south as Bingham Creek in time to use it for irrigating next summer, if the brethren will turn out and help to put it through. The canal will be twenty-seven miles in length, and will supply water to irrigate about 30,000 acres of land. It is estimated that the expense of constructing it will be about \$10 per acre. When this canal and that on the east side of Jordan are completed, a great portion of the water of the Jordan will be dispersed over nearly 100,000 acres of land, thus converting the desert into a fruitful field, which, of course, will have a tendency to lower the Great Salt Lake, which of late years has been gradually rising and encroaching on the land of those having farms contiguous thereto. Yesterday, in company with Brother Peter Van Valkenburg, I visited the Normal School of Union Fort. We were pleased with the discipline of the teacher and the good order of the school generally. The daily attendance of scholars is about forty."

SCRAPS OF NEWS.

The English papers are highly indignant at what they term the stinginess of the American Government in sending the Atlantic mails by comparatively slow steamers in order to save an honest penny.

Among recent confirmations by the U. S. Senate are George R. Maxwell, register of the land office for Utah; Courtland C. Clements, surveyor-general for Utah; and John P. Taggart, assessor of internal revenue for Utah.

Sixteen persons were killed and ten seriously injured through a false alarm of fire, Jan. 23, at St. Joseph's Roman Catholic Chapel, Grosvenor Street, Rosehill, Liverpool. The people in the street, thinking the building was on fire were with difficulty restrained from forcing their way in to rescue those inside.

Eugenie and every individual in her suite has been suffering from the "bouton du nil," a sort of itch or eruption, attacking the neck, shoulders, hands, or feet, and said to be caused by the burrowing under the skin of the larva of the Nile mud worm, or the Egyptian sand fly. The Empress is afflicted on her neck and shoulders, the irritation is extremely painful, and when in a warm atmosphere the itching is intolerable. As all the suite have the affliction the pouting of the ladies and the snappishness of the gentlemen of the imperial household are said to be immense.

Lingard, the actor, was unhappy because Jim Fisk had enticed his wife away from him, but since that the domestic drama of the Lingards has exhibited a wondrous tableau of final reconciliation before the curtain of a New York theatre. They "reconciled" with a vim and an unction that made the mouths of the spectators water. "Their personal exuberances burst forth in the midst of their public performances. The union of hearts overshadowed the unities of the drama. The platonic affection appropriate to a play gave place to the Plutonic warmth peculiar to the players. Mr. L. hung on the lips of Mrs. L. for a kiss instead of a cue. Again and again the osculations were repeated. The lady became the modern Lesbia. 'She, the number never-knowing, he continued still bestowing.' Men, looking on, went wild with admiration, women with envy. At length the descending curtain concealed further display. The hero was called out to receive the plaudits of the spectators."

Frank Blair still believes President Grant means mischief.—The scaffolding and nging in front of the Lime-street Hotel, Liverpool, slowly passes away, and the pedestrian public rejoices accordingly.—A Boston, Massachusetts, jury decided that lager beer is not intoxicating, but the superior court decided that it is.—Omaha city fathers wont have the leg drama.—A Scotch juror didn't understand the case at all, but he thought the prisoner must have had something to do with the crime charged, or he would not have been arraigned for it.—Wife murder is getting prevalent in the United States.—Wyoming has passed over the Governor's veto a law licensing gambling houses.—Handsome Chinese girls sell for \$600 in San Francisco, homely ones for \$300.—A California couple celebrated their golden wedding by a fight. The woman won and the man went and drowned himself.—Pestilence in some towns and villages of India the past few years has carried off 25 per cent. of the population, and in others all.—Some very piquant divorce cases, not "among the lowly," are talked of.—Rev. Dr. Guthrie says he only knows when a man gets out of tune when he sticks.—Intent to procure abortion appears to be increasing in England.—Jean Laurent Palan, a soldier of the Empire, has died at Reynes, France, aged 107.—Piracy is increasing in the Chinese seas.—The mean temperature of the air at Greenwich the second week in January was 39.3°, and 3.2° above the average of the same week in 50 years.—The "City Press" says the old and rotten ships are sent to sea and down they go.—A New York paper thinks Gen. F. Train is the best representative of the typical Yankee.—"Cassell's Magazine" says the four "best families" of England are Hastings, Fielding, Courtney, and Nevil, and of these the Nevil has the best claim. The "best families" in Scotland and Ireland are Hamilton (Douglas) and Fitzgerald.—The "Broad Arrow" talks of teetotalism as "a harmless fanaticism which the English soldier might safely be permitted to indulge in."—Two nuggets in Australia are reported—one 200 oz. 15 dwt., and the other 89 oz., besides several smaller.—One of the rooms in St. Pancras' workhouse is called the "rat ward."—Port Darwin, Northern Australia, is considered a fit place for growing cotton.—One-third of the English people belong to no religious body, and are disposed to accept no religious creed.—Liverpool, because of drunkenness, is called "the dark spot on the Mersey."—For 30 years the English national debt has been almost stationary. In the last nine months the United States has reduced its debt \$75,000,000.—A Londoner earned an "honest shilling" by setting fire to a house and then giving information of the fire at the fire-station.—Mrs. Carter, of Smithwick Hall, has died aged 104 years. She could see without spectacles to thread a needle a few weeks ago.—Liverpool wants another Zoological Gardens.—There are about five groggeries to every bakery in Liverpool. The Liverpool gentlemen don't live by bread alone.—A sharp-witted Parisian girl stole the watch and chain from an eminent advocate. He had her arrested, and she engaged him to defend her for the theft.—The Silk Supply Association are promoting the business of silk reeling, a new industry in England.—The Archbishop of Syra and Tenos recently came to England to consecrate a Greek Church, erected on a triangular piece of land, bounded by Prince's Park Road, Berkeley Street and Upper Stanhope Street, Liverpool.—In a discussion at Leeds on the Contagious Diseases Act, Mr. Baines denounced it as a national and public recognition of vice.

INFORMATION WANTED.—Elizabeth Neuby, 34, Norman-street, Newhendon, Sunderland, wishes to know the whereabouts of her son, who emigrated to Utah, May 30, 1865.—*Deseret News*, please copy.

P O E T R Y.

THE MISSIONARY ELDER.

Thou art absent, dearest father,
Gone and left us here alone;
But thy name is often mentioned,
By thy little ones at home.

Much we miss thy kind attention,
Miss our father's warm embrace;
Oft, forgetful thou art absent,
Run to greet thy loving face.

When the hours of day are numbered,
And the evening lamp we light
E'er we seek our peaceful slumber,
How we miss thy kind—Good Night.

Once again our father's near us,
All our fears are laid aside;
He has come to bless and cheer us,
And our infant steps to guide.

His arm chair no longer vacant,
How we circle it around;
Listening to his voice so gentle,
O, there's music in the sound.

With what joy we hear him talking
Of the places where he's been;
But we wake to disappointment,
For, alas, 'tis but a dream.

How we miss him in the morning,
When draws near the hour of prayer;
At our table, at our meetings;
Yes, we miss him everywhere.

"Why does father go and leave us?"
Little loving hearts do say,
"He must know that it will grieve us
When he stays so long away."

"We have playmates, and their fathers
Never think to serve them so;
And when next he comes to see us,
Mother, don't you let him go."

Stop, my children, be not angry
With your father, kind and true.
It is not for worldly pleasure,
That he bids his home adieu.

Let us take the Holy Bible,
O'er its sacred pages look,
Read the words of Christ the Saviour,
Which are written in that book.

"He that leaveth father, mother,
Wife and children, for my sake,
To go forth and preach the Gospel,
Of my glory shall partake."

Now we understand it plainly,
Why from us he now doth roam;
'Tis to herald forth salvation,
And we would not call him home.

But we'll ask our Heavenly Father
To protect him on the way;
And as God loves little children,
He will hear us when we pray.

And while we are separated,
O, how good we'll try to be;
Seek to make each other happy;
We will never disagree.

God, who lives above in glory,
Far beyond the starry sky,
If we truly love each other,
Will reward us from on high.

D I E D.

THOMAS.—At Neathnear, Swansea, Glamorganshire, Dec. 8, Elizabeth, wife of John Thomas, in the 28th year of her age.—"*Deseret News*," please copy.
STONE.—In London, Jan. 4, Charles, son of Stephen and Eliza Stone. Born in February, 1860.
ELDRIDGE.—At Southampton, Jan. 12, Sarah, wife of Henry Eldridge, aged 46 years.—"*Deseret News*," please copy.

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LIVERPOOL:

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LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 20, BISHOP'S GROVE, ISLINGTON,
AND BY ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Repent: for the kingdom of heaven is at hand."—JESUS CHRIST.

No. 5. Vol. XXXII.

Tuesday, February 1, 1870.

Price One Penny.

A CHRISTIAN PLEA FOR PLURALITY OF WIVES.

Extracts from the History and Philosophy of Marriage; or Polygamy and Monogamy Compared. By a Christian Philanthropist. James Campbell, 18, Tremont Street, Boston, U.S.A.

(CONTINUED FROM PAGE 737, VOL. XXXI.)

OUR author next discourses of love, which he defines as the mutual attraction of the two sexes, existing in different states in the two sexes, and in different degrees of intensity in different individuals of the same sex. He holds that love refines, ennobles, develops, incites to great achievements, and inspires to the brightest dreams and the noblest conceptions; that love is the birthright of all; and that its proper gratification is beneficial, both to man and woman, as well as a duty which cannot be avoided with impunity. He says:—

"We have no sooner passed the period of adolescence than we inherit the power and the inclination to love. We then feel an instinctive yearning of the heart for a kindred heart. We are each of us conscious of being incomplete alone, and incapable of enjoying alone our fullest happiness, and we intuitively seek that happiness by linking our destiny in life with some dear one of the opposite sex. It is there only that our natural wants can be supplied. One sex is the complement of the other. Each is imperfect alone, and each supplies what the other lacks. Self-reliant as man may suppose himself to be, yet divine wisdom has said, 'It is not good for

the man to be alone;' he needs a 'helpmeet' in woman. Still less is it good for the woman to be alone, for 'she was created for the man,' and every woman wants a man to love; for love is her life, and it is only while she loves, or hopes to love, that she lives to any happy or useful or honest purpose. It has been said that as woman was taken out of man in her creation, so it is man's instinctive desire to seek her, and to reclaim her as his own counterpart, or that portion of himself which is required to complete the symmetry of his nature and the happiness of his life. For this love the youthful heart longs and pines until it attains the object of its desires, or until it has become so sordid, so hard, and so profligate, as to be, at once, unworthy of possessing it, and incapable of enjoying it.

"Shall these heaven-born impulses of nature be regarded, or must they be repressed? Shall we permit these tendrils of our love to bind themselves around some kindred heart, or shall we suffer them to be rudely torn asunder, and cast aside to wither and decay? Implanted for the noblest purposes within our breasts, interwoven with the very fibres of our being, the laws of God and of nature unques-

tionably demand their indulgence.

"In plainer terms, the laws of God and of nature clearly indicate that every man and every woman, possessing sufficient health and vitality to experience the passion of love, is benefited by its proper gratification; and those laws both allow and invite every one to enjoy it in its full fruition. A man is not wholly a man, nor a woman wholly a woman, who has never experienced the ecstasies of gratified love. And those men and women who are spending their most vigorous period of life in cold and barren celibacy, without ever having yielded to the warm desires of reproduction, are living, every moment, in debt to their Creator and to the commonwealth, of mankind. They have never fulfilled some of the most important purposes of their being. 'Things growing to themselves are growth's abuse.'

"'Upon the earth's increase why shouldst thou feed,

Unless the earth with thy increase be fed?

By law of Nature thou art bound to breed,

That thine may live, when thou thyself art dead;

And so in spite of death thou dost survive,

In that thy likeness still is left alive.

"Yet love must be restricted within the limits of chastity. Men and women must not rush into sensual pleasure like brutes, for we are moral beings, as well as corporeal beings, and, as such, the subjects of moral law, which requires us to govern our passions, and circumscribe them within the limits of purity. But, even in this respect, there is no real disagreement between the laws of morality and those of Nature: when they are properly understood, they are each equally explicit in forbidding every form of licentious impurity. The most loathsome and

incurable diseases are the penalties imposed by natural law, and the severest retributions of eternity, the penalties imposed by divine law, upon the promiscuous and unrestrained indulgence of the amorous propensity. Nor are these penalties unnecessary. No passion of our nature is more vehement, and no one more liable to be tempted and led astray from the path of rectitude; and we should, therefore, attend the more carefully to those laws and limitations which God and Nature have imposed upon its indulgence. And I cannot doubt that they have limited its indulgence strictly to the marriage relation. Some well-defined limit there must be between chastity and unchastity, and vice and virtue, or else the laws which define them and which punish transgressors must be unjust and oppressive.

"Marriage constitutes that limit. Here there is no oppression and no injustice. Everybody is born with a propensity to love, and everybody that is willing to marry may marry, and indulge that propensity in innocence and purity. Within this limit the gratification of love affords us the most exquisite pleasure, promotes health, conduces to longevity, and is entirely consistent with the rules of morality and religion. But when it oversteps this limit prescribed by our Creator, and bursts the barriers of chastity, it then assumes the form of unprincipled lust, and inflicts upon its miserable votaries the utmost torture of body, degradation of mind, and remorse of conscience. 'Marriage is honourable in all, and the bed undefiled; but whoremongers and adulterers God will judge.' Heb. xiii, 4."

[TO BE CONTINUED.]

TEMPORAL MATTERS—WHOSE RIGHT IT IS TO DICTATE THEM.

(From the *Deseret News*.)

THE policy of directing the Latter-day Saints in the management of their temporal business, has been a duty which the authorities of the Church have never failed to discharge from the days of its organization until the present. The prophet Joseph Smith, wise leader as he was, knew what

would be for the good of the people, and, during his life-time, he urged his views upon them with all his energy and influence. It was his province to teach the people upon every subject connected with life here and hereafter. There was nothing that pertained to their welfare and elevation, and re-

demption from evil, that he considered outside of his priesthood. A discourse which he delivered on one occasion in Nauvoo would answer admirably for these days, and, if Joseph's name were not attached to it, readers familiar with the matter and style of President Young's discourses would conclude it was one of his. He said :—

"I think there are too many merchants among you. I would like to see more wool and raw materials instead of manufactured goods, and the money be brought here to pay the poor for manufacturing goods.

"Instead of going abroad to buy goods, lay your money out in the country, and buy grain, cattle, flax, wool, and work it up yourselves.

"We cannot build up a city on merchandize. I would not run after the merchants. I would sow a little flax, if I had but a garden spot, and make clothing of it."

He found it necessary at times to give very stringent counsel to the Saints, and to threaten with excommunication from the Church those who did not deal with the people on the plan that he prescribed. As far back as August, 1841, at a special Conference which was held at Nauvoo, the following motion was made, seconded, and carried :—

"That every individual, who shall hereafter be found trying to influence any emigrants belonging to the Church, either to buy of them (except provisions) or sell to them (excepting the Church agents), shall be immediately tried for fellowship and dealt with as offenders, and unless they repent shall be cut off from the Church."

It was at such measures as these that Law, Foster, and the other speculators rebelled. They could not make money out of the people to the extent that they wished, and, like co-operation in these days, Joseph's counsel interfered with their arrangements, and they thought he meddled too much with financial business. Hence, their resolution, which they published in the *Expositor*, "that they considered the religious influence, exercised in financial concerns by Joseph Smith, as unjust as it was unwarranted."

The same men, were they here today, would adopt the same resolution

about co-operation, or any other measure that would interfere in the least with their schemes for making money ; and had the men, who are now opposing co-operation, lived in those days, and been in the circumstances of the Laws and the Fosters, they would, without doubt, have made common cause against Joseph. There is no counsel that has been given and urged upon the people in these valleys that could possibly be any more stringent than the resolution, which we quote above, that was adopted by the Special Conference.

Not only did Joseph consider it his prerogative as President of the Church to give any counsel that might be needed in financial matters and to take the lead in temporal measures ; but he taught the people that it was the right of the Twelve Apostles to do so also. At the same Conference at which the resolution was passed about trading, President Young had given some instruction to the Conference in the morning. In the afternoon, after the Conference opened, the Prophet Joseph arrived, and

"Proceeded to state to the Conference at considerable length, the object of their present meeting, and in addition to what President Young had stated in the morning, said that the time had come when the Twelve should be called upon to stand in their place next to the First Presidency, and attend to the settling of emigrants and the business of the Church at the stakes, and assist to bear off the kingdom victorious to the nations ; and as they had been faithful and had borne the burden in the heat of the day, that it was right that they should have an opportunity of providing something for their families, and at the same time relieve him so that he might attend to the business of translating."

When he finished his remarks it was motioned and carried unanimously

"That the Conference approve of the instructions of President Smith, in relation to the Twelve, and that they proceed accordingly to attend to the duties of their office."

Afterwards it was moved,

"That the Conference accept the doings of the Twelve in designating

certain individuals to certain cities, &c."

When this motion was made, President Joseph Smith remarked

"That the Conference had already sanctioned the doings of the Twelve, and it belonged to their office to transact such business with the approbation of the First Presidency, and he would then state what cities should now be built up, viz: Nauvoo, Zarahemla, Warren, Nashville, and Ramus."

At this Conference it was clearly stated that the Twelve Apostles with their President, Brigham Young, had the right to dictate in temporal affairs; that, in fact, "it belonged to their office to transact such business with the approbation of the First Presidency." And as if to make this clear and indisputable for all time to come, at the next General Conference, Joseph had Elder O. Pratt read the minutes of the Special Conference, at which he so plainly defined the nature of the

duties of the Twelve, and he made further remarks explanatory of the resolutions and votes passed at that time; after which it was motioned and carried that the General Conference sanction the doings of said Special Conference.

Twenty-eight years have passed away since Joseph gave these instructions concerning the nature of the authority of the apostles, and since the Conference of the Church acknowledged and accepted those teachings as correct; but the lapse of time has caused no lapse to occur in this authority. President Young had the acknowledged right then as the President of the Twelve to counsel and dictate in temporal affairs, and he doubly has the right, as the First President of the Church, to do so. No surer evidence of apostasy can be given than for a man to question or deny his right to exercise this authority.

RUINED YOUNG MEN.

THE city is full of them. All our great cities are full of them. They are among the saddest sights upon which the eye falls. Young, but already ruined! At the beginning of life, but with character gone, honour gone, principle gone, and only the thinnest veil of reputation in some cases left, sufficient to save them from immediate expulsion from all decent social circles and business employment. The devil has them fast in his snare. He knows how gradually to draw them on even from boyhood, by a graduated series of evil deeds and influences, running downward as an inclined plane, thus: bad companions, disobedience to parents, late hours, smoking, theatres, drinking, gambling, lewdness, hell!

A few weeks since a young man in this city, clerk in a bank, known pleasantly by multitudes of our business men, who came in daily contact with him, was led astray by vile associates of both sexes, and after passing the night with a courtesan, rose, and in phrenzy of remorse drew a revolver and took his own life! And can we soon forget the face of anguish and the

streaming tears of a father who called on us lately to ask what he could do to save his ruined son? He had for some time feared evil without definite knowledge. The late hours kept by his son filled him with foreboding, and he lay night after night sleepless upon his bed, listening as the time went on to each passing footfall, if perchance it might lead to his door. Finally, the truth burst upon him, and was confessed by his son. His boy, just entering on manhood, was thoroughly debauched! His time, his money, his thoughts went to lewd women, and he had been utterly deceiving parents and friends. As we talked with that father we were also reminded of the anxious inquiries which but a few days before another father had made of us as to the disposal of a son, saying, "It is the burden of my life to know what to do with my boys!" Lately we were at a church prayer-meeting at which this topic was introduced, and the exercises deepened and deepened in solemnity almost to dread, as one and another father arose in rapid succession and besought with tears the

prayers of the Church for his son, telling in some cases only of dangers, and in others of actual falls, and stating facts about the general condition and temptations of the young men in our cities which wrung every heart. Men and women went away sad, with a burden on their souls, to seek their closets, and there to intercede, parents for their sons and sisters for their brothers. Doubtless it was spiritually more profitable than many meetings from which they had gone in joyous mood.

To what is this evil owing? On whom rests the responsibility? Alas! the causes are many, the guilty parties numerous; in truth, we are all in some respects involved, by reason of duty neglected. Parents have the first responsibility. They have the right, by God's law and human law, to restrain their minor sons. They ought to know who are the companions of their boys, and where these go, and how they spend their leisure time. Especially should they control their sons as to their evenings, restricting them as to the number that shall be spent away from home, and as to the hour of return, and positively deciding upon the places to be visited. A chief mischief is the free allowance of spending money. This is the ruin of rich men's sons. They learn to gratify all their desires, and they thus secure the weakness of character which comes from indulgence, instead of the strength which is imparted by self-denial. They are surrounded on this account by evil companions who wish to guide and share their pleasures, and to enjoy vice at their expense. Here is where Christian men mistake, to their subsequent grief, who lavishly

fill the pockets of mere boys with money, and thus oil the wheels of dissipation. It is far better that men of wealth should make their sons earn their spending money, by some form of work at home, or at the place of business, and should insist on their keeping an account of expenses. Vice is costly, and lean purses are great safeguards to virtue. Yet reliance must not be on mere negative means of repression. Home must be made pleasant and attractive, by music, books, games, and a cheerful social circle, in which the parents are active participants; and variety must be given occasionally, by taking the older children to concerts and other pure entertainments.

Employers have a grave responsibility with respect to the young men who are with them. Self-interest, if no higher motive, should make them watchful over their moral welfare; for vicious habits once formed will break down the integrity of clerks and lead to dishonesty. Many a business man pays hundreds of dollars annually for his heartless indifference to the morals of those whom he employs. It is not enough to pay the stipulated salary. There should be a knowledge of the habits and haunts of clerks out of business hours. There should be a manifestation of genuine interest in their improvement and success, and a readiness to aid them in pursuing honourable and virtuous courses, by opening to them doors of social intercourse, as they may prove worthy, and by encouraging them to seek mental improvement in courses of study and in library associations.—*Chicago Advance*.

MEAT VERSUS BEER.

SPEAKING at an agricultural meeting at Romney lately, the Right Hon. W. Cowper-Temple, M.P. (stepson of the late Lord Palmerston), observed that everybody ought always to be learning something; and one thing was how to spend their money properly in food, and how not to spend it foolishly and carelessly. It was odd to see how a man who knew exactly the quantity of food which would produce strength in

the animals under his care, knew very little of the way of providing it for himself. Many are perhaps hardly aware that a shilling's worth of meat and bread will give a man more strength than a shilling's worth of beer. They did not see that bread and meat went to strengthen muscle and bone and sinew, whilst beer only tended to stimulate the nerves, and did not make a man a bit stronger than

he was before. It might make him feel stronger at the moment, but he did not really become stronger. The result was that a man who worked on solid food and drank water instead of beer was often as strong as any other man. An illustration of this was mentioned some time ago by a gentleman in Dorsetshire, who had some large drainage works in hand. He engaged some men from Northumberland who had been accustomed to that kind of work. They were able to earn about 18s. a week, and some of them a larger sum, whilst the Dorsetshire men were unable to earn more than half that amount. The Dorsetshire men thought that perhaps they did not drink sufficient beer, and then began to consume a large portion of their wages in that manner; but they found that the beer did not make them

stronger in the arms or more active with the hands. It made them stronger in the head—(laughter)—but that was not what they required. They then tried cider; that did not get so rapidly to their heads, but it got to their stomachs in an uncomfortable way. (Laughter.) On making inquiry, they found that the Northumbrians spent their money in bread and meat, and drank no beer except occasionally. The Dorsetshire men acted upon the hint, and soon began to earn as good wages as the others, and when some of them went to the north they were able to do as much work as the Northumberland men. They were set to work in the parish of Swine, in Yorkshire, in which there was no public-house at all, and where they had no opportunities of drinking. (Hear, hear.)

H O M E .

How is it that the word "Home" is losing something of its pristine charm? Whence come that restless longing for something new, and that impatience under parental government, which threaten us with the loss of much that has been enjoyed by our forefathers? The luxury and insubordination of the rising generation are everywhere complained of. This inordinate love of dress, and this unbecoming style, are breaking down the moral barriers of many of our homes. Then, again, every one is complaining of the young assuming a tone and manner towards their elders most unbecoming: looking upon them as a past generation, only useful as providers and caterers for their amusement. Parents have lost the reins of home government, and allow their children to live most luxuriously without reference to expense, whilst *they* themselves work and economize, their economy meanwhile being estimated by the young as the result of the inferior tastes of the generation that is passing away. These things are no wonder, however, if parents *allow* it to be so. They are no wonder, if mothers who love their daughters, display them instead of

protecting them, and teaching them that their best safeguard is in a modest, consistent attire, and in contentment with the place they are intended to occupy in the world. These things are no wonder, if parents do not teach their children their position: if they do not let them understand that *they*, as parents, are the heads and supporters of their households, their guides and guardians, whose duty it is to rule with love and wisdom, while it is their children's to obey with affectionate submission; indebted as they are to them, under God, for everything that is likely to further their interests in the world. At the same time parents must be most careful that their own example be in all things consistent. Every home, that is as all worth the name, has its family altar, where the blessing of a Heavenly Father is daily sought. This is the mightiest influence for good, tending to bind a family together by a tie that nothing but death can sever; often drawing its members, after they have been separated in the world, back to home influences that will produce effects through eternity.—*British Messenger.*

HOW TO CURE A "FASTING" GIRL.

"MATER," in reference to the statement of "An Anxious Father," writes—I have a daughter who had a very similar illness, beginning in the same way, and continuing for three years; it was called an "obscure case" by the doctor who constantly attended her with the most indefatigable care and interest. The last year of her illness she lost flesh rapidly and became quite a skeleton. Her power of sitting up or walking was quite gone. A teaspoonful of fluid, tea or broth, a few times a day, or a tiny biscuit, was about all she could be prevailed on to take; and her repugnance to this was so great that she would resist even to weeping before she would submit to swallow it. She appeared to be rapidly sinking, and was given over by her doctor. A consulting physician of great eminence, called in for the second time at this juncture, repeated his belief that the case was one of those obscure affections of the nervous system which baffle all medical skill and treatment. He said she might die, or might recover. He could find no reason why she should not recover. It might be weeks, months, or even years first; and she might one day turn the corner almost suddenly, and recover as by a miracle. All he prescribed was, that food should be given peremptorily. She was to take it as medicine

ordered by the doctor. She was to be roused, and obliged to make efforts; to be taken out in the air, and be required to drink a tumbler of milk between morning and evening, sipping it at intervals, and another between evening and morning; and after a few days meat was to be given and forced on her as physic. This was done determinedly, and a strong will exercised over her accomplished it. She had at this time no wish to recover—quite the contrary, and considered the effort to restore her cruel. As soon as ever she could be moved she was taken away from the scene of her illness, and for nine months was subjected to continual change from place to place. None of her family going with her, she became obliged to exert herself, the friends to whom she was sent being made aware that they must ignore her illness and expect her to throw it off as much as possible. After six weeks she began to walk with crutches a little; by degrees her appetite returned; she took an interest in life, gained strength, occupied herself, and mixed with people. She returned home before the end of the fourth year last October, completely cured—rosy, fat, active, lively, useful, and thankful; and is now her mother's right hand—the most energetic of all her daughters.—*Liverpool Mercury*.

The act fixing the junction of the Union and Central Pacific Railroads says it shall be at or near Ogden, but the officers of the two roads have not yet determined upon the exact point where it shall be made, and where the repair and machine shops shall be erected. Government, therefore, will withhold the bonds for five miles till this question is settled, which the roads will probably soon agree upon, and then the rest of the bonds—\$160,000—will be paid over.—*Chicago Tribune*, Jan. 5.

The Californians expected that the opening of the Pacific Railway would be the beginning of a new era of prosperity for them. To their disappointment, it has had precisely the contrary effect. It has nearly destroyed the wholesale business of San Francisco, and has made Chicago and St. Louis the great distributing centres for the Pacific coast. And now we learn that there is a movement among the mechanics of San Francisco in favour of emigrating to the East. Prices are high, wages low, and the demand for skilled labour very small in California since the opening of the railway, and a large body of mechanics have already determined to return to the Eastern States in search of employment. That the railway will ultimately be a great benefit to San Francisco no one can doubt, but so far the changes which it has brought about in the business of all the large California towns have been productive of much disturbance in prices and no little distress.—*New York World*.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, FEBRUARY 1, 1870.

"HOW TO DO IT."

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THE "Mormon Question" is again being dragged upon the tapis in the United States, and endeavours are put forth to rouse public opinion on the subject and to incite Congress to act upon it. Lecturers have been busy "exposing" Mormonism, with Olfax and Anna Dickinson to lead them. Newspapers are giving their columns and even their pages to correspondence and news from Utah, showing that the public is renewing its interest in Mormonism. Generally speaking, it is taken for granted that Mormonism ought to be abolished, and the great question is how must that interesting proceeding be brought about. Some of the papers are anxious that somebody should go to work at the business right viciously, bull-doggedly, bull-at-a-bankishly. Others are scarcely so furiously rash, and advise a little caution, for fear of a possible fire in the rear. Yet others, still more cautious and conservative, think Mormonism may be safely left to the "corrective influences of advancing civilization." The Chicago *Tribune* puts the question thus—

Mormonism is polygamy, and polygamy (in this country at least) is Mormonism. Congress has passed a law prohibiting polygamy in the Territories. The Mormons regard the law as unconstitutional, because, they say, it interferes with the exercise of their religion; and they refuse to pay any heed to it. We have thus far found it impossible to enforce it by the usual machinery.

Thus the *Tribune*, a little more perceptive than Sir Charles Coldstream, sees nothing in Mormonism but polygamy. That obnoxious principle abolished, and everything would be serene and lovely—the Mormons would be as good as anybody else, and perhaps a little better and more acceptable to the Chicagoans, after divorcing all but the one wife to each man, for Chicago is huge on divorce, so huge that, now we come to think of it, perhaps the people of that immaculate village would like the Mormons with a wonderful liking, surpassing the love of woman, if they would divorce all their wives and take life in free and easy style. But every Latter-day Saint knows how vain is the idea that the world would love the Mormons if they would abandon the Heavenly system of marriage. It is the province of the priesthood of the Son of God to bring all who love truth to the unity of the faith. It seems to be the business of apostates and all opposers of the truth to bring the faith and the doctrine to a unity with the world, if they can. They certainly try to do so. Apostates from the Church of Christ generally try to make their doctrine acceptable to the world, breaking down the barriers, pulling up the stakes, bridging the gulf. The sects of Christendom also are trying to bring about some sort of a union among themselves, a sort of cat-and-dog brotherhood

and sisterhood, or cousinship at furthest, some kind of a recognized relationship anyhow.

But what does Jesus say? "Ye shall be hated of all nations for my name's sake." "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you. The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me." That is it, the world know not God, nor the things of God, but put darkness for light, and light for darkness, and are exceedingly mad towards those who wish to reverse that unnatural and ungodly order of things.

The *Tribune* says, "It is largely because of their success in spite of all opposition that they are so fanatical. It would be unspeakable relief to thousands of them to have the government prick the Mormon bubble. Is it likely there would then be much trouble in suppressing polygamy? But how to do it still remains the question." Yes, "how to do it" still remains the question. But suppose the bubble stubbornly refused to be pricked, even by the government? Then the "unspeakable relief" would fail to come to the anxiously waiting thousands. Then the governmental pricking-of-the-bubble way "how to do it" would prove the identical way "how not to do it." Then the sturdy "fanaticism" of these Mormons would be greatly intensified because they had still proved successful in spite of all the renewed opposition. And what in the world would the opposers do then, but shrink back to their dens, with their caudal appendages most meekly pendant and flip-floppy?

The way the *Tribune* proposes "how to do it" is quite noteworthy, although all of a piece with similar propositions for the overthrow of the truth in these days and in former days—to select juries by the United States Marshal (that is, by our avowed enemies from among our avowed enemies); restricting the business of the Probate Courts, and nullifying their limited jurisdiction by appeal to the District Courts (an effort to put all legal judicial jurisdiction into the hands of our avowed enemies); making common report legal evidence on the subject of polygamy; making one indictment good for bigamy, or polygamy, or adultery, or fornication, or concubinage; making the testimony of the "victims of polygamy" competent for everything but their own conviction; depriving polygamists of the right to sit on juries; repealing all Utah laws disliked by our enemies; investing the entire appointing power in the hands of the governor; and arresting Brigham Young. All this done, the *Tribune* concludes thus—

There would be no fight. The Mormons are anxious to get the question into the courts, believing that they have a good cause and are bound to win. If the States have no constitutional right to prohibit polygamy by law, within themselves, and if the United States has none to interdict it in the Territories, all so-called revelations and religions to the contrary notwithstanding, let us know it; if they have, let them be exercised, and end, one way or other, the farce we have been playing with the Mormons these ten years.

All that accomplished, there would be no fight. No, there would be nothing to fight for—the rights and privileges of citizens, their civil and religious liberty swept away, there would be nothing left to make life desirable, excepting

perhaps the latent hope of the future triumph of right and the overthrow of wrong. The fighting would be before all those propositions were developed, in all probability, if at all.

The inconsistency of most of the above propositions will be largely comprehended when it is considered that the fundamental principle of American government is self-government, the right of the people to choose their own rulers—executive, legislative, and, in large part, judicial.

The selection of juries by the United States Marshal would insure the selection of persons at enmity with the Mormons. It would be difficult, if not impossible, to obtain a jury unprejudiced in the case when the defendant was a Mormon, and consequently the case would be prejudged, an impartial hearing would be out of the question. Camp followers, gamblers, horse and cattle thieves, keepers and patrons of whisky holes, dance houses, and similar appendages of civilization, would compose the juries, and the verdicts would be complete travesties of justice. For it must be remembered that the Mormons constitute an overwhelming proportion of the inhabitants of Utah.

Restricting the business of the Probate Courts would throw most civil and all criminal cases before the U. S. Courts, where frequently the judge and almost always the jury would be the open enemies of the people, and litigation would be encouraged and fomented in every direction, expenses to Territory and people would be vastly increased, taxation would be multiplied, and that fashionable burden—a public debt—would soon appear and become of respectable size and weight. The right of appeal is all very good, but it would be much abused. When the case went in favour of a Mormon, no matter how justly, then the appeal would be inevitable, in frequently well-founded hope of a reversal, and the lesser jurisdiction would be a farce in many instances, no matter how righteously exercised.

To take common report for evidence would simply be ignoring all the rules of evidence and justice, and would constitute such a gross outrage on the name of justice as to make it impossible, one would think, to be ever seriously contemplated. Subject to conviction on such evidence, no person would be safe from annoying arrest, troublesome and expensive litigation, and serious pains and penalties. Innocence and guilt would be practically equal before the law, everything necessary to conviction would be to be charged with a crime because gossipers, tittle-tattlers, and slanderers had said you were guilty.

That the same indictment hold good against bigamy, polygamy, adultery, fornication, or concubinage, is a curious provision. As to concubinage, we are not aware that such a thing exists in Utah. The marrying of more than one wife according to the law of God (and union contrary to the law of God is not marriage, strictly speaking) is neither a crime, a trespass, nor a misdemeanour, only in so far as it may be a contravention of human law—it breaks no natural nor healthful law, violates no moral obligation nor duty, tramples upon nobody's rights, commits no wickedness, does nobody any wrong, degrades neither man nor woman. Marrying of more than one wife is, perhaps, as common in Christendom as in Mormondom, only that in the former one wife must die or be divorced before you marry the next, whereas in the latter no such cruel requirement is made. A man may have several wives and yet be a good and pure man, like Abraham, the father of the faithful, a worthy member of society, a man of God, needing no repentance. But an adulterer is not a good nor pure man, nor a worthy member of society, nor a man of God, until

he repents and puts his sin far from him. Adultery is dishonourable and debasing. Marrying one wife is honourable, ennobling, exalting. Marrying two wives is honourable, ennobling, exalting. Marrying three wives is honourable, ennobling, exalting. To have intercourse with women and to repudiate the responsibility thereof, is dishonourable and cowardly. Legitimate intercourse, with several wives, acknowledging and sustaining the responsibility of the same, is honourable and worthy and noble in any man. A man may have several wives and be full of the Spirit of God. A man cannot commit adultery and retain the Spirit of God, nor can he regain that Spirit until he repents, and then it is frequently difficult to regain and retain it. But there is not much to be apprehended from such a provision as this of one indictment, for it would work so many ways that it would cut those it was meant to protect, and cut them most severely, insomuch that it would be found that the persons free from it would be mostly those Latter-day Saints who have only one wife, or have none at all. It would be especially severe on such Gentiles as are usually found in Utah, and the bitterness of them in particular, for they have always been the fast friends and patrons of corrupting intercourse. Common report, their favourite form of evilence, would bring them in guilty, awfully guilty, every time, and their only chance of escape, not from unjust but from condign punishment, would be by their own packed juries.

As to "making the testimony of the victims of polygamy competent," reliable testimony is reliable testimony, come from whom it may. "Victims of polygamy" we know nothing about, more than the victims of any other kind of marriage. We have not made any victims that we know anything of, and if we have been victimized won't you wait until we complain about it? We suppose if a man finds a bad wife, or a woman a bad husband, the man and the woman both consider themselves somewhat victimized, whether they be monogamous or polygamous in their connubial arrangements. Sifting the matter closely, however, it is to be apprehended that this phrase, "victims of polygamy," means apostates, and apostates are the bitterest and generally the most unscrupulous enemies; and making their testimony "competent for everything," means really making competent the testimony of persons violently opposed to the defendant in the case, which would always be tantamount to the rankest prejudgment, and which might by the barest possibility be righteous judgment, though far more likely not to be.

Depriving polygamists of the right to sit on juries, and of the right to vote or hold office, is thrusting down the Mormons a long way below the negro, though by the bye the negro of late has been exalted a little higher than any white man. If polygamic Mormons could not sit on juries, they could not be tried by a jury of their peers, for they would have no peers or equals, but it would insure them a trial by persons who consider them criminals to begin with, beyond the shadow of a doubt. Therefore the trial would be a farce, and a superfluity of urughtiness. Enfranchisement, extension of the suffrage, is the popular cry, the watchword of those in the van of civilization. Disfranchisement of a community is a serious business anyhow. Disfranchisement of a people, for the sake of their religion, by the United States, boastfully considered the foremost nation on the earth, would prove that, whether crabs can progress backwards or not, Americans are exceedingly anxious to display their agility at that comical kind of gymnastics. It would be a rather inconsistent exhibition, too, inasmuch as when people march stern foremost it is held to be an acknowledgment that it is done in profound deference to the presence of their undoubted superiors—personages of royal birth or lineage. Disfranchisement of the Mormons for their religion would be intended to make pariahs of them, virtually without any rights, outcasts for believing the Bible

to be the revelations of the will of God. If such a proceeding were inaugurated, if the Mormons were disfranchised for their plural marriage, it would constitute a precedent, by virtue of which, when polygamy becomes popular, as it will, monogamists may be denied the right of trial by a jury of their peers, that is, of monogamists, and also of the right to vote and hold office, and thus they would become pariahs, outcasts, virtually without any rights. How would the Christians like that? Couldn't be married unless they took two wives at least at a time? For "with whatever measure ye mete," etc.

Repealing such of the laws of Utah as the enemies of the people might desire, would be equivalent to abolishing the right of the Territory to make laws, or to have any legislature at all. To expect any constitutional legislature to make laws specially to please a very small minority of the residents, and no others, would be like getting on one of the very highest pinnacles of absurdity.

Transferring the appointment of all minor officers from the legislature, who are of the people and know them, to the governor, who is a stranger and knows not the people, would be a proceeding worthy of an old world despotism, rather than of the foremost new world republic.

Arresting Brigham Young would be the very thing of all things which the enemies of Mormonism desire, inasmuch as they think he is the head and front, the soul and body, of it, and consequently him arrested and placed in safe keeping would be a prelude to his assassination, perhaps under cover of the law, perhaps not, as was the case with Presidents Joseph and Hyrum Smith, under similar circumstances, a quarter of a century ago. It is useless for our enemies to disclaim the idea of such a sequel. We know better, and cannot be deceived on that point. Once betrayed is quite sufficient. But a great mistake is made in supposing Brigham Young to be the head and front of Mormonism. God is the head and front, the all and in all, of Mormonism, and He can not be arrested, nor can the fulfilment of His purposes be prevented, by puny man.

J. J.

THE ELDERS IN THE STATES.—Elder E. Stevenson wrote from Polk City, Iowa, to the *News*, Dec. 25, that he and Moroni L. Pratt were the only Utah Elders in that vicinity at that time. They had held 34 meetings, a few persons had been baptized, and others were expected at an early day.

Elder E. F. Sheets wrote to the *News* from Phoenixville, Chester County, Pennsylvania, that he had been busy travelling from place to place and preaching. Elders Sheets and Byron Groo had been disturbed at Phoenixville by a premeditated attempt to break up their public meeting. Men of years and position, the very *creme de la creme* of the community, were the instigators and actors, but when summonses were issued for them they were very anxious to stay proceedings and prevent arrest and punishment, and willing to pay damages too. The noisiest and most active mobocrat of the whole crowd was one who was well known to "live in a glass house." The public generally reprobated the disturbers.

Elder B. R. Hulse wrote from Long Island to President George A. Smith, that he had baptized a few persons and he expected more speedily.

CHANGES AND APPOINTMENTS.—Elder M. B. Shipp is released from the duties of Travelling Elder in the Sheffield Conference, and is appointed Travelling Elder in the Leeds Conference. Elder Theodore W. Curtis is released from the Norwich Conference, and is appointed Travelling Elder in the Sheffield Conference. Elder Stephen Taylor is appointed Travelling Elder in the Durham and Newcastle Conference.

UTAH NEWS.

THE following are from the *Deseret News* to January 5:—

The Ogden *Junction*, a new semi-weekly paper, appeared, Jan. 1.

The Salt Lake *Telegraph* suspended publication "temporarily," Jan. 3.

A large breadth of grain was sown last fall in the various settlements.

The little ones enjoyed a day's performance at the Theatre on New Year's Day.

The Hot Spring Lake was a very popular and extensively patronized skating place.

Home-made candy had run the imported stuff out of the market. Everybody eats candy in Utah.

Brother Taylor, 11th Ward, made and sold nearly 1,800 washboards and hundreds of sash last year.

Hon. Mrs. Yelverton was in Salt Lake City, and was to give readings from the poets in the Theatre, Jan. 5.

Brother George Thackeroy reports from Croydon a general time of health and peace. The people of that place had finished their portion of grading on the Coalville and Echo branch railroad.

Hon. Joseph A. and Brigham Young, junr., left New York on Christmas eve and arrived at Salt Lake City, Dec. 30. They were detained by the train running off the track, but no one was injured.

Bishop A. Gardner reported the tunnel of the West Jordan canal 130 rods long, and progressing finely. Fifty men were at work, but 200 were needed. When completed, the canal will water 30,000 acres.

Brother George Farnworth wrote from Mount Pleasant that the roof of the substantial meeting house was almost completed, a co-operative boot and shoe shop was started, and the Saints manifested a good spirit.

The Female Relief Society in the 15th Ward held a party, Dec. 28. Among the distinguished guests were President B. Young, and Elders G. Q. Cannon and H. S. Eldredge. Good music, good will, and great satisfaction prevailed.

A pleasant party was held in the 20th Ward School House, Dec. 28, for the benefit of the Ward Sabbath School. Dancing commenced about seven o'clock and continued — well, long enough. "The party was a complete success, and was favoured with the presence of President B. Young, Elder George Q. Cannon, and other leading citizens."

About 40 Indians had cleaned the hills and mountains south of and between Beaver and Minersville of horses, driving them, supposed two hundred in number, south-west of the settlements. Companies of men from Beaver and Cedar were sent to intercept or follow the Indians, and men were also sent to gather up the exposed stock in Beaver County.

A grand pic-nic dinner was held in the Meeting-house of the 8th Ward, Dec. 31. Every member of the Ward, over 15 years of age, was invited. After dinner came dancing and supper. Bishop Ed. Hunter and his counsellor, J. C. Little, graced the occasion with their presence. Seven baskets full of surplus provisions were distributed among the poor.

Elder Francis Dndman reported general health and peace prevailing at North Ogden, everything lively and prosperous, and the settlement increasing in size and beauty. Parties were the order of the day. The Co-operative Institution had completed a fine brick store and commenced business in it. A good choir had been organized under the leadership of Frederick Ellis.

At the Seventies' Hall, Dec. 29, President Joseph Young related interesting circumstances connected with the early history of the Church, and the life of the Prophet Joseph. Elder Geo. Q. Cannon delivered an impromptu lecture on infidelity. Elder A. M. Musser made a few remarks, and President Young gave some excellent instructions on the effects of habit, and the operation of the two spirits upon the human mind.

A University ball came off, Dec. 30, at the hall of the institution, which was beautifully decorated. Dancing and supper were satisfactory entertainments. Among the visitors were President B. Young, Chancellor Wells, and most of the Regents. Elder H. W. Naisbitt made interesting and encouraging remarks to the Professors and pupils. Committee, Messrs. Willard Young, Harmel Pratt, J. C. Young, and J. G. Coltrin; floor manager, Mr. D. Yearsley.

Wm. R. Teepley wrote from Holden (or Cedar Springs, or Buttermilk Fort), which a few years ago was only a ranche, with no water for a settlement, that upwards of forty families live there, with room and facilities for more, as the water has materially increased. They have a good school-house, good water, plenty of wood handy, one of the finest grazing districts in the Territory, a good Sunday school, a Female Relief Society, and a co-operative store in prospect, no apostates nor regenerators, and but five deaths in four years.

"A Transient Visitor" wrote from Tooele City, Dec. 28, that the Tooele City brass band, 15 members, under the leadership of Brother Thos. Croft, commenced its career on Christmas Day, parading the streets, making all manner of sweet sounds and entrancing harmonies. On the 27th Pine cañon was visited by the band and treated to a similar entertainment, followed by a ball in the Schoolhouse in the evening. At a ball at Tooele, one of the ladies, probably having a greater liking to catgut than brass, remarked of the gentleman with the cornopean, "I wish that gentleman with the brass candlestick would stop his noise; he spoils all the other music!" Business at Tooele was dull, the co-operative was well supported, but cash was scarce. The new rock meeting house was nearly completed. It is 56 by 36 by 21 feet, with a gallery to hold 150 persons at one end, also with a vestry and other apartments. Cost \$16,000. Pine cañon settlement, commenced five years ago, contains thirteen families, Robert Shields presides. The water has much increased since the place was first settled, wood is near and plentiful, range for stock excellent, soil exceedingly fertile, wheat averaging 49 bushels per acre last season, some acres giving 77 bushels, excellent clay for bricks, and room for many more settlers.

The following is from the Springfield (Mass.) *Republican* of Jan. 15:—

The celebration of laying the last rail of the Utah Central railroad took place at Salt Lake City on Monday. Communication is now completed between Salt Lake and the Atlantic and Pacific coasts. Business was suspended, and people from all parts of the Territory attended the celebration. Brigham Young with his apostles, saints, and sinners, participated in the ceremonies, which consisted of flag raising, music, and cannon firing. At two o'clock Brigham Young drove the last spike amid great cheering and salutes. Elder Woodruff then dedicated the railroad to the Lord, and several speeches were made. Young said the railroad was an enterprise, not for the benefit of individuals, but for the whole nation. Utah now wanted to be admitted into the Union. The people of Utah wished to lay aside all narrow feelings and as fellow citizens of the great republic join in celebrating this happy day. Speeches were also made by Mr. Jennings, the vice-president of the road, Joseph A. Young, the superintendent, Col. Carr and T. B. Morris, of the Union Pacific, and congratulatory telegrams were received from the chief officers of the Union and Central Pacifics. A grand ball took place in the theatre in the evening.

SCRAPS OF NEWS.

Ladies are now robbed of the hair on their heads in broad daylight in London omnibuses and thoroughfares. — Liverpool is to have a new branch dock in connection with Huskisson Dock, for steamships, cost £227,000. — Working men's trains, ten miles for a penny, are talked of. — The Queen suffers from neuralgia, due to "exposure, worry, or excitement." — The King of Portugal has dissolved the Chamber of Deputies. — There has been a strike of 10,000 men at the Le Cruzot mines and factories, France. — A strike of miners is threatened in the Bolton and Farnworth districts. — The colliers near Sheffield are very riotous. — A church for the deaf and dumb is to be erected in Oxford Street, London. — A labourer at Leicester took a prize of £5 as the best of ten extemporary speakers on a political subject. — The "Times" says protection, under whatever name, is in a bad way all over the world. — A whirlwind has been playing fantastic tricks near Dunbar, breaking large trees or tearing them up by the roots. — The Contagious Diseases Acts inspection has commenced at Canterbury, and the inhabitants have become sick of the scenes and petitioned for some alteration. — The two houses of the Victoria Legislature have got the balance of power beautifully — can't agree at all. — The Jersey Legislature reject compulsory vaccination. — Torpedoes are to be laid in the harbour of Malta. — Dr. Livingstone finds the Nile sources in the lakes near Cazembe. — The most brilliant and promising Methodist preacher in New York has deserted his wife and eloped with a girl of sweet sixteen, whom he had converted. — Australia has 40,000,000 sheep, all descended from eight merinos, imported into Sydney, in 1797, by Captain John Macarthur. — Liverpool has 49 Episcopal Scripture readers. — Liverpool has four public soup kitchens — halfpenny a quart. — Mr. Ure confesses to the Glasgow police board that "as a Christian community, we have yet to learn how near cleanliness is to godliness." — Rattening is rife in Sheffield again. — M. Veuillot the other day replied to a challenge. "My life belongs to Jesus Christ, and he has none too many defenders just now." — Colorado is going to try again to become a State. — Senator Pratt, of Indiana, wants to resign. He don't feel at home in Congress, feels awkward there, didn't want the place and is tired of it, too old to be a scheming politician, distrusts his own ability, is of no use to his constituents, lacks the courage to stand up and talk to the Senate, is generally miserable there. — The New York "News" says a Boston widow was the magnet that attracted Father Hyacinthe to America, and he is going there again soon. — Liverpool bonded debt is £14,500,000. — Messrs. Cooke and Son, of York, have just completed the largest refracting telescope ever constructed. The tube is 32 feet by 3 feet 6 inches, and the object glass is 25 inches in diameter. — The "Free land" cry is causing mortgages to begin to tremble in England as well as in Ireland. — The "Times" says "the misery of Ireland is, in the main, due to Irishmen themselves, otherwise it might be as prosperous as Scotland." — At the Crewe poultry show one pair of ducks weighed 25 lbs., and one pair of geese 47½ lbs. — Body snatching is extending in America. — A Liverpool father considers that Mrs. Stowe, by stirring up the nasty Byron stink, "has done more injury to the youth of England and America than any (other) person living, of either sex." — Last year France began to experiment with a constitutional government, and England tore of empire. — One-third of the adult women of England earn their own bread, outside of their domestic duties. — Jacob Bright, M.P., says that women are less criminal and vicious than men, more temperate, thrifty, and provident, giving more to the family and taking less to themselves. — The Sacramento capitol chambers are failures, accountically. An eastern paper wishes the halls of Congress had a similar virtue. — The Irish editors of the "Senuhus Mor" state that St. Patrick was born at or near Glastonbury, Somersetshire, and that he died there. — A Scotchman, in "Public Opinion" asserts that the Grahams, Hays, O'Levys, Lindseys, Campbells, and others are "better" than the Hamiltons. — The Protestants of Liverpool are at loggerheads over fraternal courtesies manifested between representatives of the Greek and English Churches. — For a block of buildings in Glasgow, £50 per square yard was recently paid. — Mr. Barry Sullivan has lost nearly £5,000 in his attempt to uphold the "legitimate drama" at the Holborn Theatre. Mr. Chatterton also says he "found that Shakespeare spelt ruin." — The "Seaman" says 400 whales recently visited the neighbourhood of Scalloway, most of them falling a prey to the fishermen. — At Tunstall, Lawrence Bourne, 13 years old, threw a stone at James Smith, aged 40, and hit him in the stomach, causing his death. — Eight London theatres are now under the management of ladies. — The New York "World" says if there is anything which New England piques herself upon, it is the quality of her Latin. — Mrs. Livermore says nearly half of the men in the United States "drink," but only one woman in forty does.

The canny Scots drink less than they did sixteen years ago, but they are more vicious and have more poverty among them than when they drank more. Facts are more valuable than theories; and how is this fact to be explained?—*American paper.*

Mrs. Johanna Janeck, of Madison, Wis., thirty-five years old, could not dress her children as elegantly as she wished, and to remedy the matter went the other night and jumped into a neighbouring well. But the children do not seem to be dressed any better than before.

LIST OF DEBTS DUE FOR BOOKS, STARS, &c., BY THE SEVERAL CONFERENCES
FOR THE QUARTER ENDING DECEMBER 31, 1869.

(THIS ACCOUNT IS MADE UP TO STAR NO. 53 INCLUSIVE, VOL. 31.)

CONFERENCE.	AGENT.	AMOUNT.	CONFERENCE.	AGENT.	AMOUNT.
		£ s. d.			£ s. d.
Bristol	J. S. Richards...	6 18 2½	Brot. fwd.		12 19 4½
Glamorgan ...	Nephi Pratt.....	0 2 0½	Nottingham...	George Lake ...	0 8 3
Kent	Winslow Farr ...	0 7 6½	Norwich	J. Q. Knowlton..	6 13 4
Liverpool	George Romney..	0 9 7½	North Wales.	Thos. P. Green...	2 16 10
Leeds	J. M. Ferrin ...	0 11 11	Southampton.	G. H. Knowlden	2 1 0
Leicestershire.	Peter Nebeker...	0 10 6	Sheffield	Frank H. Hyde.	0 9 8
Monmouthshire.	L. W. Richards...	3 19 6½	New York ..	P. Botts	1 6 8
Carried forward.....		£12 19 4½	Total.....		£26 15 1½

CREDITS.

CONFERENCE.	AGENT.	AMOUNT.
		£ s. d.
Birmingham.....	A. P. Shumway.....	0 0 7½
Bedfordshire	H. B. Clemons	0 0 3½
Cheltenham	Amos H. Neff	0 8 9
Carmarthen	H. Williams	0 0 0½
Durham and Newcastle	G. H. Peterson	0 0 8
Glasgow	H. C. Jacobs	1 8 6
London	L. W. Shurtliff	0 0 1½
Manchester	W. W. Taylor	0 0 0
Pembrokeshire.....	Wm. White	0 1 4
Swansea	J. S. Lewis.....	0 5 8½

THE STAR AND THE JOURNAL.—Any persons who want odd numbers or entire volumes of last year's STAR and JOURNAL, can be supplied from this Office.

D E D.

HORSLEY.—At St. George, Dec. 6, Henry David, son of Henry and Lois Horsley, aged one year and eleven months, lacking three days.—“Deseret News.”

BRYAN.—At her residence, 1000 Le County, Dec. 21, Ellenor, wife of George W. Bryan.—“Deseret News.”

PHILLIPS.—At Garndiffaith, Abersychan, Monmouthshire, Jan. 16, George Phillips, aged sixty years.—“Deseret News,” please copy.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Repent: for the kingdom of heaven is at hand."—JESUS CHRIST.

No. 6 Vol. XXXII.

Tuesday, February 8, 1870.

Price One Penny.

A VISIT TO NAUVOO.

Nauvoo, Hancock Co., Ill.,
December 19, 1869.

Editor Deseret News.—Presuming that a few lines from a former city of the Saints might not be uninteresting to your many readers, who were once residents of this place, I give you a few items that have come under my observation since my sojourn here.

Accompanied by brother William Bringhurst, I made a *detour* from the direct route to the East, for the purpose of visiting Nauvoo, also some relatives residing in the vicinity. We found communication by rail to Montrose. On Sunday, Nov. 28th, we crossed the Mississippi to Nauvoo. The river was full of floating ice, and it was with some difficulty that we crossed. On arriving at Nauvoo, we went to the "Nauvoo Mansion," and found Major Biderman, the husband of Emma Smith and proprietor of the house, engaged in playing cards. The fire having gone down, the Major, with sundry twists of the poker, assisted by some oaths, too profane to be mentioned here, succeeded in arousing the fire. I mention this as it forcibly struck me to think of the contrast between that house now and the days when it was occupied by its original proprietor. At dinner I saw Emma Smith for the first time. I must confess I was somewhat disappointed in her appearance. Since my arrival, I have been engaged in visiting my relatives and other ac-

quaintances, who reside in the prairie east of Nauvoo. I have been received with the greatest friendship and cordiality. We expect to leave here on the morrow for Cleveland, Ohio.

It has been with peculiar feelings that I have trodden the streets and viewed this ruined city. The thought suggests itself, Where are the many faithful souls who, by their hard labor in so short a time raised these piles of brick and stone? Where are the masons, whose trowels rang over the walls of the Nauvoo House, Masonic Hall, and the Temple? Where are the stone-cutters, whose hammers clinked on the hard limestone of the adjoining quarries? Where are the carpenters, the sound of whose chisels and axes rang in the construction of the homes of the fugitive Saints? Where are the plough-boys who first turned the prairie sod and planted the corn for the sustenance of the brethren? Where are the brickmakers, the hewers of wood and drawers of water? the merchant, the printer, and the preacher of the word? Where is the Prophet, by whose instrumentality, in the house of God, arose the city, the ruins of which I see around me? Where is the Temple, whose grandeur was the pride of the Saints and the greatest ornament of the Mississippi Valley? They are all, all gone. At Montrose, Garden Grove, Mount Pisgah, Council Bluffs, Winter Quarters, and over the hills and dales from the

Missouri River to beyond the Rocky Mountains, are to be found the final resting places of many of them. These, at least, have found an asylum forever secure from the wrath of mobs. Others, with their numerous descendants, are to be found in happy homes in the peaceful valleys of the great basin. And some—painful thought—yielded to the pressure and turned from the truth. The Prophet's blood is at Carthage Jail; he, too, is forever secure from the hands of those who shed his blood. And the Temple, once the crowning glory of this city, by the hands of wicked men is not left "one stone upon another." What a complete metamorphosis!

The next question that naturally arises is: What is the cause of all this? None of the present inhabitants of Nauvoo can tell me; they shrug their shoulders, they shake their heads at the question. I must go farther for an answer. I must not ask the prejudice of the American people; it would not answer truly. He who would answer me truly, would say: the cause lies in the intolerance with which religious truth has ever been received upon the earth, in the proclivity the world has ever had to crucify their Messiahs in the same cause that shed the blood of Christ and desolated the houses of the former-day Saints.

An old inhabitant took me to the spot where once stood the noble Temple; not a vestige of it remains; grape vines and weeds encumber the soil. The stones of which it was built are scattered to the four winds; some have been used in the construction of less pretentious edifices, some shipped to St. Louis and other cities, and some are used for the door steps of the neighboring farm houses. The Nauvoo House is just as it was left; the walls are in as perfect a condition as when the masons left them. The Masonic Hall remains and is used for the purpose for which it was built. The Seventies' Hall has been torn down and rebuilt for a church, I think. The residences of bros. Brigham, Kimball, Hyde, Snow, Joseph Young, sen., and others, are still standing. Brother Parley's house is used for a temporary Catholic Church,

and a fine edifice for the same purpose is being erected adjoining it. The arsenal has been converted into a private residence; many of the smaller buildings have been torn down, the majority of the larger ones remain. The inhabitants of Nauvoo are nearly all wine-bibbing, beer-drinking Germans, and number about three thousand.

I have respectfully asked what has become of those who drove the Saints from their homes; and the unvarying testimony has been that those who are alive are socially and politically dead. Mr. M. M. Morrill, an attorney in Nauvoo, brother of Senator Morrill, of Maine, who is an old inhabitant of the place, in reply to the above question said: "They are either dead, in the penitentiary, or gone to h—l." Palma, the fiend who set the Temple on fire, is now a convict in the penitentiary at Fort Madison. The Rev. Thos. Brockman, commander of the mob forces who expelled the remaining Saints from their homes, in Sept., 1846, afterwards ran for the office of county clerk for this county. He made his eminent services in expelling the Saints a radical point in his claims upon his party for election. He was defeated overwhelmingly and left the country in disgust. Before leaving, he made a valedictory address to the citizens of Carthage, in which he bitterly complained of the treatment he had received from the citizens of Hancock Co. in being ungrateful to him for his mighty services rendered in expelling their enemies. During his address he had the flag which waved over his myrmidons lying on the desk before him. He pathetically said he wished to bequeath the flag to some citizen of Hancock Co., who would preserve it, and asked who would take the flag. No one made answer for some time; finally a man, whose name I have forgotten, stepped forward and received that glorious flag (?) which had waved over fifteen hundred brave heads (?) who had succeeded in driving a few defenceless men, women, and children from their homes.

Brockman and Col. Williams are both dead, died enjoying the respect of no one as far as I can learn. Col. McCahey, one of the leaders of the

mob, still lives, but in a state of abject poverty, and his faculties are close bordering on idiocy. Tom. Sharp still lives; it is said his nose lengthens as he grows in years. The present citizens of Hancock county, as far as I can learn, deprecate the expulsion of the Saints, and none of those engaged in the unholy act ever enjoyed any social respect afterward—nay more—they were despised by their neighbors and former friends.

Joseph Smith certainly had an eye for the beautiful when he selected this for the site of a city. It is one of the most beautiful situations for a city that I ever saw. Efforts are being made by certain parties to have Nauvoo selected as a site for the proposed new National Capitol. The whole city is now a vineyard, and wine is nearly the whole traffic of the inhabitants.

To me there appears to be a gloom settled over this locality. The streets are not animated with the busy throng, as was once the case. At the grogeries culminate all the apparent life of the inhabitants, and the houses generally appear to be occupied by a very untidy class.

How different is the scene now, from that which would be presented had the peaceful, industrious Saints been permitted to remain! Instead of a squalid, dilapidated town, the traveller would find here the handsomest city in the Mississippi valley, surrounded by a paradise. When will the world learn who are its benefactors?

Brother Bringham joins me in love to you and all friends.

Your Brother,

W. H. RITER.

—Deseret News.

A CHRISTIAN PLEA FOR PLURALITY OF WIVES.

Extracts from *The History and Philosophy of Marriage; or Polygamy and Monogamy Compared.* By a Christian Philanthropist. James Campbell, 18 Tremont Street, Boston, U.S.A.

(CONTINUED FROM PAGE 66.)

Our author next examines the primary conditions of marriage, and inquires into its laws and limitations. He asks, "What is marriage? And who are entitled to its rights and benefits?" He considers that a proper definition of marriage is the main point at issue between the social system of polygamy and that of monogamy. "One system defines marriage to be the exclusive union of one man to one woman;" "the other defines it to be the union of one man to either one woman or more." Our author continues—

"It now remains for us to determine which of these definitions is most in harmony with the laws of God and of Nature. And we shall be better able to do this, by considering carefully the beneficent purposes which marriage is designed to subserve.

"Marriage is the first and best of all human institutions, if it can pro-

perly be called human, since it was first solemnized in Paradise, by the Creator himself, who then said, 'It is not good that the man should be alone; I will make him a help meet for him.' And he made a woman, and brought her unto the man. 'And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it.'

"It is impossible to enumerate all the benefits of marriage, since there is no vital interest of mankind which it does not affect favorably. Marriage perpetuates the human race; lays the foundations of organized society; promotes industry; accumulates wealth; cultivates the arts, and maintains religion. It builds the house, tills the soil, supports the family, and fosters every charitable and benevolent enterprise.

"As the word of God has declared marriage to be honorable in all, so we must infer that his laws have made

provision for the honorable marriage of all ; and that every person of each sex is equally entitled to its rights and benefits. These rights should no more be restricted to the rich and the fortunate than are the susceptibilities of love, upon which marriage properly depends, and from which it derives its only proper warrant and authority.

"Marriage, when authorized and warranted by the promptings of an honest love, is a pure and blissful consummation of all that is divine in humanity ; but when it is contracted from mercenary or ambitious motives, it becomes a most unholy profanation.

"Marriage must wait the demands of love, and not love the demands of marriage. It is, therefore, equally disrespectful to our Creator, and dishonorable to man, to require that love should be suppressed because marriage is inconvenient, and still more dishonorable and disrespectful to require any one to be deprived of the rights of love on account of the impossibility of marriage ; for marriage ought to be possible to all. If love be refining and ennobling, if it be the spontaneous, instinctive birth-right of all, and if our Creator has restricted its indulgence to the marriage relation, then marriage must be the right of all, or else God is not a benevolent being. But all nature and all revelation have demonstrated that he is a benevolent being, and it is both impious and absurd to believe that his laws have made no adequate provision for every one to be married who wishes to be. We may waive our rights, and live in celibacy, if we prefer to ; but no one who loves and who wishes to marry ought to be compelled to remain unmarried. It is, therefore, demonstrated that any form of society which fails to provide for the marriage of all is a defective system, and opposed to the natural, inherent, and inalienable rights of man.

"Yet we well know that there are very many persons, especially many women, who are neither married nor have an opportunity to marry. By some means they have been deprived of their rights. The fault is not theirs ; they would, in almost every instance, prefer wedded life if it were in their power to attain it ; but it is not. They

possess the same susceptibilities of love, the same yearning for intimate companionship, that others do, but these tender sensibilities they are obliged to repress. The fault is not in nature, nor in the laws of God, but it is in the tyrannical laws and fashions of the artificial system of social life which now obtains among us. This system must be at fault, for it does not and it cannot provide for the marriage of all ; and many who desire to marry are forever deprived of husbands and homes : while the system of polygamy does provide for all, and is, therefore, the only system which is in harmony with divine and natural laws.

"This proposition is further demonstrated by the simple fact that the number of marriageable women always exceeds the number of marriageable men.

"The statistics of all States and nations agree in this fact,* except, occasionally, in those States in which the population is very largely made up by foreign immigration. Most of these immigrants are men ; and many of them have left their wives and families in the mother-country, and do not intend to become permanent citizens, but hope to make their fortunes and return home to enjoy them. Yet many persons who have never examined statistical tables, nor taken any other accurate means of informing themselves, suppose the number of the men to be equal to that of the women ; and it has been a plausible objection to polygamy, that if some men have a plurality of wives, some

* "The censuses heretofore taken of more than one hundred millions of the population of Europe exhibit the remarkable fact, that in those countries, during the first fifteen years of life, the males uniformly exceed the females in number, but that, subsequently to this age, the females become most numerous, and increasingly so with increase of age. The same is true with regard to the proportionate numbers of the sexes in Massachusetts and the other New England States."—*Census of Massachusetts for 1866.*

"Ever since the first census of 1765, there has been found an excess of females over males in Massachusetts ; the disparity has increased somewhat rapidly since 1850."—*Massachusetts Registration Report for 1866.*"

other men must thereby be deprived of any, and the system must be unequal and unjust. The objection would be valid were it based upon valid facts: but it is all an error; and it is one which a little observation would enable almost any one readily to correct. One has only to count up the persons of each sex of marriageable age in all the families of his own acquaintance to satisfy himself that the females will outnumber the males. It is true, that, at birth, the number of each sex is nearly equal; that of the males being slightly in excess, but a much larger proportion of the males die in childhood, than of the females.* Generally, about fifty per cent. of all male children die before the age of twenty-one years; while only about thirty-three per cent., or two-thirds as many females, die during the same period.† And then, as they grow up to manhood, the boys and young men are constantly exposed to hardships and dangers, from which the softer sex is exempt; and hence the excess of the females goes on continually increasing, as we see by the statistical tables, from the beginning to the end of the marriageable age. All this in times of peace: the excess must be much greater than usual after a destructive war; for during the late civil war in America there were lost from both parties nearly a million of men in the most productive period of life.

"Women mature earlier than men. Young women become marriageable at a much earlier age than young men do. There is a natural or constitutional difference of several years, and prudential considerations cause the difference to become practically greater. But few young men are born to large fortunes, which these times of extravagance require for the fashionable

maintenance of a family; and those who are rich are not always the most prompt to marry. They prefer to spend their early manhood in dissipation, and are unwilling to bow to the yoke of wedlock till they begin to feel the infirmities of age; while the poor man must devote several years of his majority to toil before he becomes able to assume matrimonial expenses. The result is that most men do not marry until between twenty-five and thirty-five years of age, and many at a later period; while a large majority of women who marry at all are married between the ages of fifteen and twenty-five. On the whole, therefore, women are practically marriageable ten years younger than men are, a period which constitutes a third part of the average duration of adult life. From these two causes alone—the greater number of women, and their being marriageable so much younger—the proportion of marriageable women to marriageable men would be about two to one.

"But the practical difference is still greater. For after men have arrived at adult manhood, and have acquired the means of supporting a family, many of them refuse marriage. Some have outlived their youthful desires, and have acquired decided habits of celibacy; some are too gay and too profligate; others too busy and too selfish; others so broken down by early dissipation and diseased by the contagious poison of low vice, that they are totally unfit to marry: while there are many others whose occupations (such as sailors and soldiers) most commonly prevent marriage. From these disabilities the other sex is much more exempt. They are exposed to fewer temptations; they are more susceptible to religious impressions; they are more immediately under the control of parents and guardians, and are saved from many of those enervating and degrading habits which beset young men, rendering them either disinclined to marriage, or unfit for it, or both.

"There are, on the other hand, few women who are unwilling to marry. They are naturally dependent upon their male friends; and, after the period of childhood, this dependence is seldom happy or even tolerable, ex-

* "In Massachusetts the percentage of the deaths of male children under one year of age during the year 1866 was 22-25, that of female children during the same year was 17-42." — *Massachusetts Registration Report for 1866.*

† After quoting from the United States Census for 1860, referring to Massachusetts, our author observes, "In the above table the excess of females between the ages of 15 and 20 is 6,609, or about $\frac{1}{3}$ of the number of males: between 20 and 30 it is 33,452, or more than $\frac{1}{2}$ of the number of males."

cept in the marriage relation. The former is a dependence of necessity, the latter is, or ought to be, a dependence of love; and this distinction makes all the difference in the world. Hence it needs no argument to prove what is so universally admitted, that women fulfil their highest destiny in life only by becoming wives and mothers. I will cite a woman's testimony, and submit the case, quoting the earnest words of 'GAIL HAMILTON,' 'There is not one woman in a million who would not be married if . . . she could have a chance. How do I know? Just as I know that the stars are now shining in the sky, though it is high noon. I never saw a star at noonday; but I know it is the nature of stars to shine in the sky, and of the sky to hold its stars. Genius or fool, rich or poor, beauty or the beast, if marriage were what it should be, what God meant it to be, what even, with the world's present possibilities, it might be, it would be the Elysium, the sole, complete Elysium, of women, yes, and of man. Greatness, glory, usefulness, happiness, await her otherwheres; but here alone all her powers, all her being, can find full play. No condition, no character even, can quite hide the gleam of the sacred fire; but on the household hearth it joins the warmth of earth to the hues of heaven. Brilliant, dazzling, vivid, a beacon and a blessing her light may be; but only a happy home blends the prismatic rays into a soft, serene whiteness, that floods the world with divine illumination. Without wifely and motherly love, a part of her nature must remain enclosed, a spring shut up, a fountain sealed.'

"But under the system of monogamy it is impossible for half the women to live in the enjoyment of the married state. This cruel and oppressive system is compelling them either to repress the fondest sensibilities and the most imperative demands of nature, and to renounce their dearest rights, or else to assert them in a clandestine and forbidden manner, and thus to abandon themselves to a life of infamy and an eternity of shame and woe.

"In older and more wealthy countries practising monogamy, the comparative number of unmarried to married women is even greater. The statistical tables of England show that less than one-third of the marriageable women of that country were living in marriage at the time of the last census.

"At the period of the highest glory of the Roman Empire, and also during its long decline, while wealth and luxury increased, and the artificial conventionalities of society were greatly multiplied, it was observed, with alarm, that marriages became less and less frequent, and were consummated later and later in life: and all the power of the government was exerted in vain to arrest the growing evil. Heavy fines and special taxes were levied upon old bachelors, and high premiums paid to persons having numerous families; but the evil continued to increase till the empire was dismembered."*

* "But neither rewards nor penalties proved effectual to check the increasing tendency to celibacy; and at the period of the Gracchi an alarm was sounded that the old Roman race was becoming rapidly extinguished. . . . When the legislation of Julius Cæsar was found ineffectual for controlling the still growing evil, it was re-enforced by his successor with fresh penalties and rewards."—*Merivale's History of the Romans*.

"But upon this one point the master of the Romans (Augustus) could make no impression upon the dogged disobedience of his subjects; both the men and the women preferred the loose terms of union upon which they had consented to cohabit," &c.—*Ibid*.

"Augustus most anxiously, both by law and precept, encouraged marriage; but the profligacy of the manners which then prevailed was such that all the honours and rewards and immunities which he prepared were of but little avail."—*Keightley's History of the Roman Empire*.

"The principal cause of the prevalent aversion to marriage was the extreme dissoluteness of manners at that time, exceeding anything known in modern days. . . . The first law on the subject was the Julian *De Maritandis Ordinibus* of 736; and this having proved ineffectual, a new and more comprehensive law, embracing all the provisions of the Julian, and named the *Papia-Poppæan*, was passed in the year 762."—*Ibid*.

[TO BE CONTINUED.]

DECIVILIZATION.

IN London, side by side with the highest advance in civilization, this process of decivilization may be observed. Mr. Chadwick, in his report on the sanitary condition of the working classes, remarks that "noxious physical agencies depress the health and bodily condition of the population, and act as obstacles to education and moral culture;" and the various causes of degradation combined are producing a population having a perpetual tendency to moral as well as physical deterioration." Drink and debauchery hasten the degradation induced by poor diet and squalid abodes. At some of the "penny gaffs" and other haunts of vice frequented by the young may be seen hordes of these English savages, in physical condition and in moral qualities as low as any tribe of Hot-tentots or Laplanders. In fact, it is too much honour to compare them with these races in respect to moral condition, for they have a precocity in crime unknown in savage life. But our present argument is confined to physical deterioration. Were it not for the restraints of law, and the still more powerful counteracting agencies of Christian philanthropy, the pauper and criminal classes in this country would pass into distinct and degraded races of men. The worst of it is that the degraded type becomes hereditary, both in its physical and moral features. "It is a startling reflection," observes a recent writer, "and one worthy of the deepest consideration, that even now, around and about us, in the heart of our great cities, and in the hovels of our labourers, an unerring law of nature is at work, whereby a social, moral, and physical deterioration is introduced among a large proportion of our population, not to die out with the existing generation, but to be reproduced in aggravated intensity and tenacity in their children, and their children's children, an hereditary and cumulative deterioration, which, when it reaches a certain point, will obliterate their moral and intellectual capacities to such a degree as to incapacitate them from appreciating the blessings of civilization or understanding the truths of the Gospel." To

pass from what is going on at our own doors, let us give an instance of another kind, where a period of not more than two centuries has sufficed to induce the degradation of a race. "On the plantation of Ulster, and afterwards in the successes of the British against the rebels in 1641 and 1689, great multitudes of the native Irish were driven from Armagh and the south of Down into the mountainous tract extending from the Barony of Fews eastward to the sea; on the other side of the kingdom, the same race were expelled into Leitrim, Sligo, and Mayo. Here they have almost ever since been exposed to the worst effects of hunger and ignorance—the two great brutalizers of the human race." The descendants of these exiles are still readily distinguishable from their brethren in Meath and other districts, where they are not in a state of physical degradation, being remarkable for open projecting mouths, with prominent teeth and exposed gums, their advancing cheek-bones and depressed noses, bearing barbarism in their very front. In Sligo and Northern Mayo the consequences of two centuries of degradation and hardship exhibit themselves in the whole physical condition of the people, affecting not only the features but the frame, and giving such an example of human degradation from known causes as almost compensates by its value to future ages for the suffering and debasement which past generations have endured in perfecting its appalling lesson. Five feet two inches upon an average, pot-bellied, bow-legged, abortively-featured, their clothing a wisp of rags, these spectres of a people who were once well-grown, able-bodied, and comely, stalk abroad into the daylight of civilization, the annual apparitions of Irish want and ugliness." Such is the process of decivilization. Whatever the first steps have been, whether the degradation of parents has been caused by intemperance and profligacy, or forced upon them by oppression and external circumstances, the children and the children's children perpetuate and increase the deterioration.—*Sunday at Home.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, FEBRUARY 8, 1870.

NOTHING IN IT.

—O—

WHEN the Latter-day Saints, after they were driven out of Nauvoo and refused an asylum in any of the States then composing the U. S. federation, had set their faces towards Mexican territory, in the very far west, in the Great Basin of North America, in the heart of the great Rocky Mountain chain, it was considered that they had entered on more than a forlorn hope. Nothing definite was known of the region—it was in fact a vast terra incognita, and was believed to be a barren, inhospitable, irreclaimable desert. This was the universal opinion, and it was believed and hoped that the Mormon people would perish there, a thousand miles from any possible help, and that would be the end of them. Even old trappers, who roamed with the Indians, or built themselves a solitary trading post here or there, when the Mormon pioneers were on their memorable journey, affirmed that not a blade of wheat nor an ear of corn could be made to grow in the whole region of the “Great American Desert,” as it was termed by the geographical.

The pioneers, however, trusted in God and took courage. They wanted a place of peace, a place of rest from their bloodthirsty Christian enemies. They hoped to find that place of peace and rest in the remote recesses of the Rocky Mountains, far away from the spurious civilization and Christianity of the age, trusting in God to bless the land, so that it would produce sufficient to sustain them; if not, it was better to fall into the hands of God than of wicked men. They found that place in the Valley of the Great Salt Lake, where they have ever since remained. Notwithstanding the general unbelief in the agricultural capabilities of that region, they went to work with diligence and faith, plowing and sowing and planting, leaving it to God to give the increase, if He thought proper to do so. Through many trials and privations and chequered scenes, which no other people would have endured, the increase was given, though drouth and crickets and grasshoppers and the natural harsh severity of the climate had to be contended with, and the available water for irrigation was limited. Had not the Mormons settled the Salt Lake Valley, and proved that it was capable of being made a place of tolerable and even pleasant habitation, in all human probability it would not have been settled, nor would the Pacific Railroad have been built, for the next quarter or perhaps half century.

The stupendous nature of the business of settling and replenishing the valleys of the Great Salt Lake, when all the attending circumstances are considered, has been heretofore freely acknowledged by enemies as well as friends. But now, when that very enterprise has made possible the construction of a

railroad to and through the valleys of the Salt Lake, when Mormon sinew has largely aided in putting the road through, although full payment for the work has not been made to the industrious workers, when it is a few days' pleasure trip to visit Salt Lake, in luxurious hotel and palace cars, and when everybody sees how the Mormons, with the blessing of God, have improved and beautified that once dreary and most forbidding region and made it a place of pleasant habitation, and been prospered in the work, with a wanton sweep of the pen or the tongue correspondents and editors and parsons, in the papers and in the pulpits, ignore the doubts, the enterprise, the fortitude, the labor, the hardships, the privations, the failures, and flippantly exclaim, "There" nothing in it. Salt Lake Valley was a paradise—anybody would have chosen it, beautiful, attractive, fertile, every way desirable, the very spot for a flourishing settlement, just tickle the earth with the plow and it laughs with a harvest. The Mormons have been getting far more credit than they have deserved."

O indeed, gentlemen. Can you tell us who but they are entitled to the first particle of credit for combating the general unbelief and proving incontrovertibly that the Rocky Mountain region could be made self-supporting? If they had not proved it, would the world have known it to this day? If they were to leave Salt Lake City to-day, would not that city sink in importance and prosperity? How came it that nobody even dreamed of settling the "paradise" of Salt Lake Valley, before the Mormons did? How is it that other people have only just now begun to think it worth desiring?

There are a great many people in the world who desire things after other people have shown that they are desirable. There are a great many people who can do lots of things after other people have shown how they can be done. Any simpleton can make an egg stand on end when somebody else has shown him how to do it. So any fool can say, "O, I see nothing extraordinary in the Mormon settlement of the Salt Lake country," but you will never find his likes engaging in any expedition of the kind. O no, he infinitely prefers somebody else to achieve the undertaking, while he looks on and depreciates their labors, or may be takes a comfortable trip to look at the result, and then lackadaisically remarks, "O there's nothing in it." J. J.

THE ELDERS IN THE STATES.—Elder Preston Thomas wrote to the *News*, from Shuqualak, Noxubee County, Miss., Dec. 26. He had been alone on a preaching tour through Alabama, and had been treated invariably with kindness by the people.

Elder Albert Merrill wrote to President Geo. A. Smith, from Bridgeport, Conn., Dec. 29. He had preached in Norwalk, New York, and Brooklyn, with but moderate success, the people thinking more about dollars than anything else, though many were engrossed with spiritualism. "Woman's rights" was effecting a great change in the character of the sex, many becoming fast, bold, and forward, instead of modest and gentle as formerly. Many of the strongminded declared they would rather be independent courtesans than embrace plural marriage. Brother Merrill and son had been treated with hospitality and kindness, and also treated to some hard sayings about the doctrines and the leaders of the Church.

Brother J. D. M. Crockwell wrote to the *News*, from Galesburg, Illinois,

Dec. 30. He had preached considerably in private, had been well received and kindly treated, but his message was treated with virtual indifference. He had dwelt for some time in Chicago, and he contrasted "the immorality and dissipation of that city, and its 40,000 prostitutes and its annual quota of 20,000 infanticides and embryocides," with the quiet, morality, and peace of Utah, where such things are unknown.

Elder Theodore Curtis wrote to the *News*, from Danbury, Conn., Dec. 28. He had hired a hall, placarded the town, and delivered lectures on the principles of the Gospel. Elder Samuel W. Richards had also delivered a discourse on "Celestial Marriage." Two nights afterwards, Anna Dickinson lectured on "Whited Sepulchres." Her abuse of the masculines, brother Curtis thinks, is the result of her having been disappointed in love sometime. He thinks her lectures will do the Saints good, for she spoke in the highest terms of the people in Salt Lake City, and said that their morals far exceeded the morals of the people of any other city in the United States. The Danbury people believed she was a Mormon, that although brother Curtis made no charge for preaching, Anna followed him and delivered a lecture for which she got \$300, and that paid handsomely the expenses of both. The Elders were frequently stopped in the street and interrogated upon the subject. Anna is a termagant—sometimes she scolds the Mormons and sometimes she don't. Elder Curtis had baptized several persons.

Elder Wm. Bringhurst wrote to brother W. H. Kelsey, from Chicago, Dec. 25. He and brother W. H. Riter arrived there, Dec. 23, in good health and spirits. The people had received them very kindly, but had not manifested a disposition to embrace the Gospel. Brother Bringhurst said he and brother Riter were talking incessantly to the people, but he had not conversed with one who was not, when he understood matters in Utah, opposed to Congress doing anything with the Mormons. Brother Bringhurst said, "There is a most splendid field here for some of the bright and shining lights of Springville to display their talents."

Elder Hiram Mace wrote from Canton, Bradford County, Penn., Dec. 21, where he and brother C. Kilbourn were laboring. He says,—“We visited a family who are wealthy and consider themselves of a higher grade in society than their fellows. They wished us to speak upon polygamy, and in the course of our conversation Mrs. — said that she would rather go out to work washing by the day and get money for her husband to go to a house of ill-fame with, than to have him take another wife. Husband, daughter and son were present; the latter meekly rebuked his mother.”

MINUTES OF A DISTRICT MEETING,

HELD IN THE HALL OF SCIENCE, SHEFFIELD, JAN. 23, 1870.

2 p.m.

The following Elders from America were on the Stand—Albert Carrington, President of the European Mission; Frank H. Hyde, President of the Sheffield Conference; J. M. Ferrin, President of the Leeds Conference;

M. B. Shipp, Travelling Elder in the Sheffield Conference; and Thomas Rogers, Travelling Elder in the Leeds Conference.

President J. M. Ferrin spoke of the first principles of the Gospel, and of the influences that were brought to

bear against all who tried to live the religion of Jesus Christ.

President Carrington followed with general instructions.

6 p.m.

President Carrington addressed the

congregation on the great work of this dispensation.

During both meetings the Hall was filled, many strangers being present, who paid great attention to the remarks, and seemed well pleased with the instruction given.

FRANK H. HYDE.

CORRESPONDENCE.

ENGLAND.

Sunderland, Jan. 27, 1870.

President Carrington.

Dear Brother,—I thought I would give you a few notes of interest from this part of the field of labor. In the first place I will take pleasure in telling you that I and brother Noble are in good health, and all the Saints in this part, as far as I have information. We are endeavoring to put our best foot forward for the strengthening of the Saints and the spread of the principles of eternal truth, which God in His infinite mercy has made us bearers of. And while in our weak way we are lending a helping hand in the great enterprise, honor to the Father of all compels me to acknowledge that He has been our friend at home as well as in our field of labor. A letter of Jan. 3, from home, tells me all is well in the family circle and in Zion. Since I left my home, I have been led many times to think of the old adage—"A friend in need is a friend indeed." It is true that we have some difficulties to encounter, but with them all we have been brought off conquerors.

Since our Conference there has been a renewed determination among the Saints, and in the outside world many discussions have been held on your testimony while here, that Joseph Smith was a Prophet of the Lord, that President Young was his legal successor, &c. Many are almost persuaded that you were right, and quite a spirit of favor is shown by some. You are aware that the leaders of the Church are the characters upon whom all their spleen is let loose, and if any member of the Church does a wrong, or gets disappointed in any way, they (the leaders) are the individuals who

have to stand the brunt of the misfortune or sin. They are the men at whom all the calumny that is on the wing about the Mormons is hurled.

I was highly pleased to see, in the columns of the last STAR, a letter from brother J. Williams, of Weber City. That being the place where I have lived for 12 or 14 years, and where my family now resides, it put me in mind of the loved ones at home, and many scenes that I have passed. Brother Williams is a neighbor of mine. I have been intimately acquainted with him for the eight years that he has been in the Valley, and his statements are correct. I am familiar with them, and have been a participator in many of them. Therefore I can tell from personal experience that they are stated as they took place. But you will remember that Weber City is in Weber Valley, which is isolated from the main Valley, where the main body of the people and the older settlements are, and has been inaccessible a great portion of the time in consequence of high water in the spring of the year, which has deluged the road, and in the winter on account of heavy snows, which have rendered it impassable a great portion of the year. These, together with frequent visitations of grasshoppers and early frosts, which that portion of the Territory has been more subject to than any other, have brought about the perverse circumstances that brother Williams and many others, myself not excepted, have had to pass through. But what of this by the side of what President Young with the Pioneers had to suffer to start a place of gathering for the Saints? It will not bear a comparison; yet they live and are the favored of the Lord. Now the

Saints have a home to go to and friends to meet.

I was particularly gratified to see a letter from brother Williams in the STAR, for many reasons, some I will mention: in the first place, it is a duty that every man that emigrates to Salt Lake owes to those that he has left behind, to himself, the people in Utah, the authorities of the Church, and the Gospel. Neglect in this has placed many obstacles in the way of the spread of truth. Many have become embittered against the Mormons because their friends did not write to them as they promised before leaving. Latter-day Saints should keep their word, above all other people. These things the Elders that come here to preach the Gospel have to face, and it takes more talking to clear up these things than it does to explain the principles of the Gospel to them. Some of these things have come under my immediate notice. One brother who left here, gave his word that he would write to his friends, who were then favorable to the Gospel, but rather prejudiced by the reports that were in circulation about the people in Utah, how they were served by President Young, &c., and let them know how things really were there, and whether the reports were correct or not. But he has failed to do so, and yet I understand by the brethren who know him, that he is well off and likes the country, the people, the President and all. He has failed to give the scratch of a pen. And all that can be said to his friends, who are left behind, does not have any effect upon them. Now this does not stop here—they have their influence, and they exert it, and it has a tendency to keep others from investigating. True it is that our principles should stand on their own merits, and not be judged or estimated by the actions of individuals, and the conduct of people should not prevent any one from embracing the pure principles of heaven; but at the same time prejudice is strong, and tradition goes with it in our case, and they are hard to fight against; untruths are bad enough, but facts are worse. We have a sister here, who consented to let her son go to the Valley with her brother, on his

wish and promise that she should hear from him once every two months. She has got two letters in four years. The consequence is, she is very much troubled about him, and fearful that something is wrong.

Many go to Zion and become the favored of the Lord in a pecuniary point, are surrounded with the comforts of this life, and forget their friends and relations that they have left behind struggling in the depths of poverty, that have been members of the Church 20 and 25 years, that are on the eve of laying their silver locks in the grave, while they, whom they might look to for deliverance, are well, and no assistance is rendered. Others go there to see if they can get a testimony that Mormonism is correct, and they go to with all their might for the almighty dollar, and have not a word to write in favor of the Gospel and the Lord's anointed until they have got plenty of this world's goods. Then they have a testimony that Mormonism is right and President Young is a Prophet of the Lord, inviting their friends to come to Zion. Others of the same stamp are not so gritty, but they fall away before they can get a testimony. Others again have labored hard for what they have got, and they think the Lord had nothing to do in the matter. They think they have got what they have, and can get more, independent of brother Brigham, the Lord, or any body else, and away they go to the devil or somewhere.

Some again go to Zion thinking that their work is done and the Lord is going to rock them in a cradle the rest of their days, and feed them with a silver spoon. Their faith is excellent; but when they get there and find that the Apostle James spoke the truth and meant what he said, when he said that faith without works is dead, being alone, then comes the word (they being a little more to their word than some others, as far as writing goes), "Mormonism here is not like it was in England. I wish I was back again. I don't like brother Brigham half so well as I expected, and in fact I don't think he is a Prophet at all. All he cares for is money. He is very rich, and he don't want anybody else to

be." Now I am speaking of things that I know. I have seen letters with these very words in.

Then we see a majority who go to the Valleys of the Mountains, who have a living testimony that God has given them of the truth of Mormonism, and they live it for themselves, they go not particularly to get wealth, but to lay up treasures in heaven. They had a good word for the servants of God before they left, and they have one when they get there. They labor in the cañons in winter or summer, on the farm, at home or abroad, in the depths of poverty or in riches, and they still have a testimony to bear of the everlasting Gospel. It makes no difference to them (as far as their faith and works go) who stands or falls, the heaven-born principles which they have embraced are the same. They keep oil in their lamps. They are the kind that endure to the end. They are the ones that will do to tie

to. They are the ones whom I advise to go to the mountain of the Lord's house, and be taught in His ways and walk in His paths. They are the kind that one will chase a thousand and two put ten thousand to flight. They are the kind that have caused the desert to blossom as the rose.

I feel well while laboring for the cause of our Lord and Master, and am thankful that I have a testimony to bear in favor of the Prophets Joseph and Brigham. I do not speak of this boastfully, but thankfully, feelingly, and in the depths of humility. I feel strong in the Lord, and am desirous of continuing faithful and carrying out the good counsel you gave while here.

Accept my heart-felt thanks for your visit, and also in behalf of the people. Praying that God may continue to bless you and all in the Office, I remain yours in the Gospel,

GEO. H. PETERSON.

UTAH NEWS.

The following are from the *Deseret News* to January 13:—

Hon. Mrs. Yelverton gave "readings from the poets" in the Theatre, Jan. 5.

Several malicious attempts at mischief had been discovered on the U.C.R.R., such as driving spikes into the ties near the rails, or in the joints thereof, and laying a block of wood on the rails.

Elder Claudius V. Spencer returned from his mission east, Jan. 3. He had staid chiefly in Massachusetts, where he did considerable preaching and was received kindly, but much indifference was manifested, priests and people being practically infidel.

A grand mass meeting of ladies was held in the Tabernacle, Jan. 13, to protest against such iniquitous legislation as that contemplated in the Cullom and Cragin bills. A similar meeting, for the Ward, was held in Society Hall, 15th Ward, Jan. 6.

Bishop Chauncey W. West died, Jan. 9, in San Francisco whither he had gone for change of air. His health had been seriously impaired for some time previous. The remains of the deceased, accompanied by Mrs. Mary and Joseph A. West, and Col. D. Gamble, arrived at Ogden on the morning of Jan. 15.

The Territorial Legislative Assembly met in the City Hall, Jan. 11. Hon. Geo. A. Smith, President of Council; Patrick Lynch and C. W. Stayner, Esqrs., Secretaries; Elder Joseph Young, sen., chaplain. In the House, Hon. Orson Pratt, speaker; Robert L. Campbell and John H. Smith, clerks; Elder S. H. B. Smith, chaplain.

The members of the Sixteenth Ward held a very delightful social party at the Social Hall, Jan. 4. Committee, Messrs. F. Kesler, G. C. Riser, and E. B. Tripp; floor manager, Mr. W. G. Newman. Presidents B. Young and D. H. Wells, Elder Orson Pratt, and other prominent citizens were present. The party passed off in excellent style.

Brother G. Leavitt wrote from West Point, Upper Muddy, Dec. 20,—“We have just finished our schoolhouse and had one meeting in it; school commences to-day. There will be about forty-five scholars. The house is sixteen by twenty-six feet, with four twelve-light windows. We have sown quite seventy-five acres of wheat at this place. The weather is dry and cold and the health of the people is good.”

Elder Samuel Pitchforth reported the people of Nephi City prosperous and comfortable and co-operation thriving. The Female Relief Society had given balls, Jan. 5 and 7, in the Social Hall, in behalf of their institution. Good times were enjoyed. Three schools were constantly running in Nephi. Levan and Mona were doing well. The new meeting house at the former was dedicated on Christmas day, and several parties had been held in it since. The health of Juab County was good.

The Utah Central Company gave a ball and supper, in the Theatre, Jan. 11, to the workmen engaged in the construction of the road, and to the artillerymen who participated in the celebration of the laying of the last rail. The guests numbered upwards of 1500. Presidents B. Young and D. H. Wells, a number of the Twelve, Vice President Jennings, Superintendent Joseph A. Young, and Directors F. Little and C. Layton were present. The supper was of the best, the music excellent, and the dancing satisfactory.

“The first public party ever held in the 12th Ward” was convened in the new schoolhouse, Jan. 3. More than three hundred persons were present. President B. Young and Elders Jos. A. Young, H. S. Eldredge, H. B. Clawson, Geo. Q. Cannon, and J. C. Little were among the guests. Everybody was satisfied with the recreation. Another party was to follow for the young folks, a third for the younger and less, and a fourth for the Ward generally. This substantial and commodious house is 70 by 40 by 20 feet. The stand is 20 by 40 feet. On the floor twelve cotillions have ample room to trip. The expenditure thus far is \$12,000.

Governor Durkee left for the States, and (says the *Chicago Tribune*) died at Cheyenne. The *News* says of him,—“The Governor will long be remembered among the people here for the urbanity and gentlemanly deportment which has characterized his official course in this Territory. He has performed his duties with rare kindness and tact, and he leaves here enjoying the general respect and good feelings of the people of the Territory. We are happy to have it in our power to state that our Governor, who is now about to leave us, the Honorable Charles Durkee, has passed through his term without the least difficulty, or scarcely a passing unpleasantness that we have heard of. He goes bearing with him the good wishes of all; and when we say that we trust his future life may be protracted, peaceful, happy and prosperous, we know that the sentiment will be echoed by all our readers.”

SCRAPS OF NEWS.

The U. S. Senate has confirmed J. Wilson Schaffer, of Illinois, as governor of Utah. —The “Times” says, “Mr. Lowe will have a pleasant surplus.” Cash surpluses are generally pleasant. —The murder of Dr. Livingstone is again reported, on charge of having bewitched a nigger king to death. —John Bright believes England has more ships at sea and more tonnage than all the rest of the world put together. —Professor Gervinus says a great popular convulsion is to come off within twenty years. —The Hansom cab business in New York has proved a dead failure. —The trigonometrical survey of England and Wales, on the scale of one inch to a mile, commenced in 1791, was completed in the week which saw the close of 1869. —Fanny Fern is 58 and owns up. —A girl of five years fell out of an express train on the Midland Railway, going

40 miles an hour, but was not materially injured.—England has 194,267 enrolled volunteers.—A woman, married at a Sheffield church, had to stop on the way home to attend to a little interesting event which usually happens some months later.—The Glasgow joiners want to work nine hours, and an advance of a halfpenny an hour. If anybody deserves a halfpenny, of course it is the man who works.—At St. Mary's Church, Dumfries, two precentors, each with his own choir, started to sing the psalm in different tunes. The old precentor and choir sang their opponents down.—Oysters are now regularly imported into Southampton from New York by the North German Lloyd mail packets.—Two new and remarkable cures of snake bites in Victoria by Professor Halford's remedy— injection of diluted ammonia.—Mrs. Coates, of New York, handcuffed her drunken husband, he went into the street, where the police seized him as an escaped criminal and took him to prison.—Salnave has been captured and shot by the revolutionary party in Hayti.—Garibaldi and Gavazzi and Mazzini are to meet in England in March.—The densest fog for many years in Liverpool, Jan. 27, preceded and succeeded by lovely fine days.—Thermometer 35 deg. below zero, fearful storms, and seven men frozen to death at Red River North.—More custom-house frauds at New York.—Six married women of Louisville, U.S.A., took a drunkard out of his bed at night, and severely cowbided him for abusing his family. That treatment might do a few husbands in this country good.—The Red River insurrection, the Paraguayan war, and the Cuban news is considerably mixed all the time.—At Vicksburg tipplers are invited to "nominate your family disturbance."—An American paper says of an evening dress, it bursts open at the top and foams over.—Wendell Phillips thinks America has only seen the beginning of civil war.—Los Angeles saw ice last December and had the coldest time for 20 years. The oranges were uninjured.—Louis Dent says President Grant is a carpet bagger, pure and simple.—A scoundrel accosted a lone woman in a street in Worcester, Massachusetts, but fled on her saying, "You had better not come near me—I've been where they're had the small-pox."—London milk proves to be better than country milk, because London cows are better kept.—Russia is inquiring into the construction and qualities of the English "narrow gauge" railways.—New York had 111 cases of suicide last year. The "Tribune" thinks "the record is at once appalling and disgraceful."—A hundred and forty-five English maidens and their wives have been visiting Brussels. What a weight of municipal importance before Mine Herr Burgomaster!—The Archbishop of Syra and Tenos visited the Archbishop of York. The Dean of York presented an address, saying that the English and Greek Churches were "locally separated, indeed, but the same in faith and apostolic order," therefore identical.—Splendid ceremonies at Calcutta in honour of the visit of the Duke of Edinburgh.—Ben. Holladay's daughter Jennie has been married to a French count.—Labor is in great demand and wages are high in Australia.—Great storms and floods in the United States.—The telegraph business in the United Kingdom is now conducted by the Post Office authorities.—Beecher's church has enlarged its rules so as to take Universalists and Unitarians in.—The Boston (U.S.) women's board of missions has a home at Constantinople for single ladies, who labor for the women of that city.—At Newport, Rhode Island, Methodists, Congregationalists and Baptists joined in the sacrament, and "hundreds of communicants, representing nearly all the churches in the city, repeatedly filled the altar."—The New York Methodist Book Concern lately underwent a whitewashing, which satisfied nobody.—Hadje Athanassi, a Greek, has died at Vourla, Smyrna, aged 125. He lived in the reigns of nine Sultans, dieted regularly on fish and vegetables, ate meat only at Easter, and preserved all his faculties to the last.—His Grace the Archbishop of Syra and Tenos visited the Right Hon. W. E. Gladstone at Hawley, and found him sawing planks to complete a job at joiner-work. He has also been at work felling trees.—Dr. Lancaster says 3,000 inquests are held annually upon children suffocated in bed through the carelessness of their parents.—One of the systems in asylums appears to be for stout attendants to travel upon their knees up and down the bodies of refractory lunatics. It merely breaks ribs and breast-bones.—Sir Stafford Northcote says the Suez Canal will help to make a great future for Egypt.—French statistics prove that since women have loosened their corsets the annual mortality has decreased 18½ per cent., and since they loaded their heads with chignons cerebral fevers have increased 72½ per cent.—A union of all the Presbyterian bodies in England is proposed.—Henry Ward Beecher has had his salary raised from \$12,500 to \$20,000, but he declines the rise.—John Butterfield has died at Saltaire, above 104 years of age, beyond question.—People go fox-hunting on bicycles in the Isle of Wight.

VARIETIES.

A promenading Pittsburg young lady left a line of bran behind her. Something had collapsed.

America is not sufficiently provided with cows, so the milkmen are obliged to water the milk, to give everybody a taste.

A Chinaman's strong point is said to be, he expects to work and work he will. Perhaps he is like a mule, will kick the stable down if you won't keep him at work.

To judge by what goes on around us, one might think that two good old maxims were obliterated from right-thinking minds: "Duty is ours, results are God's;" and, "God helps those who help themselves."—*London paper*.

An American paper says—"It is a queer but not a strange spectacle to see the grand army of rascals and adulterers and a great portion of the reverend clergy always on the same side of these social questions."

Sir Rutherford Alcock, in bidding adieu to Prince Kung, was addressed by that functionary in these words—"Now you are going home, I wish you would take away with you your opium and missionaries."—*China Mail*.

"Religious missions," said Horace Smith, "are an attempt to produce in distant and unenlightened nations a uniformity of opinion on subjects upon which the missionaries themselves are at fierce and utter variance, thus submitting a European controversy of eighteen hundred years to the decision of a synod of savages."

Said a male advocate of woman's rights, "When I am in a crowded car and a lady comes in, I think it is the duty of some other man to get up and give her his seat. I look round the car to see if any man in the crowd looks like making a move in that direction, and when I see them all keep their seats, I hide my face behind my newspaper, and blush for my sex."

A contemporary extracts the following gem of dramatic criticism from the *American Gentleman's Newspaper*, remarking that the advance in this case in the direction of gentlemanliness is very gentle indeed:—"Miss Lucille Western goes through the process of sinning like blazes and repenting like fury every evening at Niblo's Garden. 'East Lynne' is the medium of these hysterical operations."

Mails for England now leave New York by the Hamburg and American line, on Tuesdays, touching at Plymouth; the Guion line, on Thursdays, touching at Queenstown and berthing at Liverpool; the North German Lloyd's line, on Saturdays, touching at Southampton. Mails also come by the Canadian line, on Saturdays. This line runs from Portland in the winter and Quebec in the summer.

DIED.

DAVIS.—At Cedar City, Dec. 10, George William, son of James and Mary Davis, aged 1 year, 1 month, and 25 days.—"Deseret News."

MCCKERRY.—At Salt Lake City, Jan. 3, Martha, relict of Thomas McCreery, aged 77 years, 6 months, and 28 days.—"Deseret News."

ROGERS.—At Salt Lake City, Jan. 7, Harriet Easton Allbut, wife of the late George W. Rogers.—"Deseret News."

WILLIAMS.—At Swinton, Lancashire, Jan. 17, John Williams, aged 30 years, 2 months, and 21 days.—"Deseret News," please copy.

YATES.—Near Bath, Jan. 22, William and Hannah Yates, the former aged 80 years, 2 months, and 22 days, and the latter 75 years, 9 months, and 22 days.—"Deseret News," please copy.

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LIVERPOOL:

EDITED, PRINTED AND PUBLISHED BY ALBERT CARRINGTON, 42, ISLINGTON.

LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 20, BISHOP'S GROVE, ISLINGTON, AND BY ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Repent: for the kingdom of heaven is at hand."—JESUS CHRIST.

No. 7. Vol. XXXII.

Tuesday, February 15, 1870.

Price One Penny.

THE LAST RAIL OF THE U. C. R. R.

(From the Deseret News, Jan. 11.)

MONDAY (Jan. 10) was the day appointed for the laying of the last rail of the Utah Central Railroad. The weather was very cold, and a heavy fog and rime frost prevailed until long past mid-day. This, however, did not prevent a large concourse of citizens of all ages and grades assembling on the depot block.

Shortly after noon a salute of three guns was fired as a signal for the hoisting of flags from the various business places throughout the city. Between one and two o'clock the train containing the invited guests from Ogden and the North hove in sight, and immediate preparations were made for the performance of the ceremonies of the day. The citizens assembled by this time numbered not less than fifteen thousand.

On the platform car were the following gentlemen:—

Of the Utah Central: Brigham Young, President; Wm. Jennings, Vice President; D. H. Wells, Christopher Layton, and Feramorz Little, Directors; Joseph A. Young, General Superintendent; John W. Young, Secretary; also President Geo. A. Smith, and the following members of the Quorum of the Twelve Apostles: President Orson Hyde, John Taylor, Orson Pratt, Wilford Woodruff, C. C. Rich, Lorenzo Snow, F. D. Richards, Geo. Q. Cannon, Brigham Young, jun., and Joseph F. Smith.

Of the Union and Central Pacific Roads: J. E. McEwin, Esq., Master Mechanic C. P. R. R.; G. Cornwell, Esq., C. P. R. R. Conductor, Utah Division; J. Forbes, Esq., General Freight Agent, C. P. R. R.; James Campbell, Esq., Division Superintendent, Utah Division, C. P. R. R.; C. C. Quin, Esq., Master Mechanic U. P. R. R.; T. B. Morris, Esq., Engineer, Utah Division, U. P. R. R.; Chas. Carr, Esq., Assistant Superintendent, Utah Division, U. P. R. R.; J. Mc Cormick and S. Edwards, Esqrs., Agents, U. P. R. R.; G. B. Blackwell, Esq., Agent Pullman's Palace Cars; Walter McKay, Esq., Cashier, U. P. R. R.

Col. F. Anderson, Special Correspondent of the New York Herald, occupied a seat at the Reporters' table.

From Camp Douglas: Gen. Gibbons, Col. Hancock, Col. Spencer, Capt. Hollister, Major Benham, Lieut. Sano, Lieut. Coolidge, Lieut. Benson, Lieut. Armstrong, Lieut. Brandt, Lieut. Jacobs, Lieut. Graffan, Lieut. Wright.

The Camp Douglas, Capt. Croxall's and Tenth Ward Brass Bands, also Capt. Beezeley's martial band were in attendance.

The last spike was driven by President Young. A large steel mallet was used on the occasion, made at the Public Works' blacksmith shop. It

was elegantly chased ; on the top there was engraved a bee-hive, surmounted by the inscription "Holiness to the Lord." Underneath the bee-hive were the letters U. C. R. R. The spike, of home-made iron, manufactured by the late N. V. Jones, was ornamented like the mallet, and was made by brother James Lawson. The chasing and engraving on both hammer and spike were the work of Mr. Reis, metal-lurgist, of the 16th Ward.

Just before the ceremony of laying the last rail commenced, the sun, which, during the whole day, had been completely concealed by clouds, burst forth with unclouded brilliancy, as if determined to enhance the general joy by his genial rays.

After the performance of the ceremony, which took place about nine minutes past two o'clock, a salute of thirty-seven guns, one for each mile of the road, was fired, when Captain Croxall's brass band burst forth with their enlivening strains, after which the following prayer was offered by

ELDER WILFORD WOODRUFF.

O, God, our Eternal Father, we have assembled on this occasion to celebrate one of the greatest and grandest events of the generation in which we live, and we offer up the gratitude of our hearts, with thanksgiving, for thy merciful and protecting care that has been over us. When we were led into these valleys, by thy servant Brigham, twenty-two years ago, we found them a perfect desert, inhabited only by wild beasts, and a few red men who roamed over the plains. To-day we behold teeming thousands of the Anglo-Saxon race, many of whom have assembled here to celebrate the completion of a line of railroad into this city, which has opened up commerce between us and all the world. Thou hast enabled thy Saints, who have gathered here from the nations of the earth, to fill these valleys of the mountains with 600 miles of cities, towns, villages, gardens, orchards and fields, and the desert has been made to blossom as the rose. We should be recreant to our duties did we not acknowledge the hand of Thee, our God, in thy protecting care that has been over us, which has enabled us to

assist in levelling these mountains and in laying an iron band which has bound this continent together from ocean to ocean, and has made all the various States and Territories of this mighty nation neighbors to each other. For all these blessings we feel to render the gratitude of our hearts unto Thee, and we pray that thy blessings may rest upon us this day.

We dedicate this railroad unto thee, the Lord our God ; we pray that thy blessings may rest upon it, and upon those who have erected and labored upon it. We thank thee for the peace and quietude that we have enjoyed for the many years that we have dwelt in these valleys of the mountains. Continue thy blessings, O God, we beseech thee, unto the inhabitants here and throughout the nation.

These favors and blessings we ask in the name of Jesus Christ, our Redeemer. Amen.

The following speech was read by Hon. Geo. Q. Cannon, on behalf of
PRESIDENT B. YOUNG.

Whilst joining in the pleasing ceremonies of this eventful and auspicious day, our minds naturally revert to the circumstances which led this people to undertake their weary but hopeful journey across the desert plains and rugged mountains to these then sterile valleys—to our condition at the time of our advent here, poor, and destitute of the common necessities of life ; driven from our homes and possessions, and bereft of all that makes life comfortable in consequence of our faith in God and in His Son Jesus Christ, and our obedience to His holy Gospel, and without a friend in this wide world to whom we could look for help, except God our Heavenly Father alone, on whom we could rely.

Since the day that we first trod the soil of these valleys, have we received any assistance from our neighbors ? No, we have not. We have built our homes, our cities, have made our farms, have dug our canals and water ditches, have subdued this barren country, have fed the stranger, have clothed the naked, have immigrated the poor from foreign lands, have placed them in a condition to make all comfortable and have made some rich.

We have fed the Indians to the amount of thousands of dollars yearly, have clothed them in part, and have sustained several Indian wars, and now we have built thirty-seven miles of railroad.

All this having been done, are not our cities, our counties and the Territory in debt? No, not the first dollar. But the question may be asked, is not the Utah Central Railroad in debt? Yes, but to none but our own people.

Who has helped us to do all this? I will answer this question. It is the Lord Almighty. What are the causes of our success in all this? Union and oneness of purpose in the Lord.

Having by our faith and unaided labors accomplished the work and achieved the triumph, which we to-day celebrate, we are now asking the parent Government to sanction our labors in this commendable work, and the people of this Territory are also asking to be admitted as a sovereign State into the Union, with all the rights and privileges of a State Government; and I move we have one. Let all in favor of it say "Aye."

A unanimous "Aye" from the assembled thousands was the response.

We have felt somewhat to complain of the Union Pacific Railroad Company for not paying us for the work we did, in grading so many miles of their road. But let me say, if they had paid us according to agreement, this road would not have been graded, and this track would not have been laid to-day. It is all right.

To our friends of the Union and Central Pacific Railroads, we offer our

congratulations on their success in their mighty enterprise. Receive our thanks for your kindness to our company; for, as far as I have learned, you have refused us no favor. Let us be one in sustaining every laudable undertaking for the benefit of the human family; and I thank the companies for their kindness to us as companies, as superintendents, as engineers, as conductors, &c.

I also thank the brethren who have aided to build this, our first railroad. They have acted as Elders of Israel, and what higher praise can I accord to them? for they have worked on the road, they have graded the track, they have laid the rails, they have finished the line, and have done it cheerfully "without purse or scrip."

Our work is not one for individual benefit, but it is an aid to the development of the whole country, and tends to the benefit and prosperity of the whole nation of which we form a part.

To all present, I would say, let us lay aside our narrow feelings and prejudices, and, as fellow citizens of this great Republic, join in the celebration of this happy day.

May the blessing of Heaven rest upon us all.

Telegrams expressing regret at their inability to accept the invitation of President Young to be present at the celebration, were read from Governor Stanford, President, A. M. Towne, Esq., General Superintendent, and S. S. Montague, Esq., Chief Engineer of the Central Pacific Road.

Music from the Camp Douglas Band.

[TO BE CONTINUED.]

"THE DARK SPOT ON THE MERSEY."

LIVERPOOL is reproachfully known as "the dark spot on the Mersey," and this in consequence of its abounding drunkenness, doing nearly one-fourth of the aggregate "drunk" business in England and Wales, though possessing only one forty-fourth of the population. Heretofore this town has also enjoyed the unenviable pre-eminence of furnishing the greatest annual percentage

of mortality of any of the dozen largest towns or cities in the kingdom, and the mortality sub-committee of the local health committee, after long and careful consideration, concluded that drunkenness was the chief cause of the terrible death-rate in this town, and recommended a revision of the licensing laws for controlling the sale of intoxicating liquor. Charges of judges

and presentments of juries have referred pointedly to the exceptional amount of drunkenness and consequent crime in Liverpool, and Scripture readers, town readers, and others have declared drunkenness to be on the increase. The juvenile criminals in Liverpool under 16 years of age have more than doubled in number during the last eight years. Of 25 cases, taken promiscuously out of the inmates of an institution for fallen women, the Rev. Dr. Verner M. White found that everyone without exception ascribed her fall and subsequent degradation directly or indirectly to intoxication. It is claimed that a very small per centage of the children of drunken parents are able to get any education, but the majority are driven into the streets to sell matches, beg, or steal.

Mr. Baron Martin, in 1860, said, in charging the grand jury, at Liverpool, the calendar contained every description of crime, except treason, and he had never seen such a calendar in the whole course of his experience. In 1866 he said the list of cases of homicides was the worst he had ever seen in the course of a long experience, and drunkenness seemed to be the cause of nine-tenths of all the crime that was committed.

Mr. Justice Blackburn, in 1863, said "he did not think there ever was any calendar in the least approaching that magnitude in the frightful nature of the crimes, and the amount of crime."

Mr. Justice Mellor, in 1856, said, that "nearly every one of the cases of manslaughter was distinctly to be traced to drunkenness. He read the depositions in those cases with horror." In 1867 he said he had found in Liverpool and one or two other of the larger towns, but chiefly in Liverpool, "that the most brutal crimes arose from the influence of drunkenness," "in Liverpool he found more resulting from drunkenness than in any other place," "he did not know any large town in which they (the judges) had the misfortune to see so many crimes of violence resulting from drunkenness as in this particular town of Liverpool," "most of the crimes of manslaughter (1866) appeared to him to be the result

of intoxication and drunkenness."

Lord Chief Justice Bovill, 1867, said "he believed from his own experience that the circumstances of nine-tenths of the crime that came under investigation were drunkenness," many of the cases were "in which the persons did not belong to the criminal classes, but had been led through excessive drinking to commit crimes at which, in their sober senses, they would have been as shocked as any of them could be."

Grand juries have frequently made presentments of similar import.

Mr. Edmund Ashworth, visiting justice, 1866, remarked, "In the borough of Liverpool they had nearly 10,000 prisoners a year, and the recommittals were 58 per cent., while the number of prisoners to the population of Liverpool was one in every 45½—the extreme of criminality of any population in the north of England. * * * It appeared that Liverpool was the most drunken and had the highest range of criminality of any town perhaps in England."

The public of Liverpool having become somewhat aroused upon the subject, a town meeting was held in St. George's Hall, Jan. 28, Mayor Hubback presiding. His worship thought that drunkenness could be put down by unanimity of action, which could be obtained "by each party giving up a little bit of their own peculiar crotchets." Progress had been made of late years among the respectable classes, and he hoped they would be able to stamp out drunkenness, "that great and growing sin which disgraced Liverpool at the present time."

Addresses were made, and resolutions were passed deploring the appalling extent of drunkenness in Liverpool, and in favor of a restrictive act, embodying early closing, and Sunday limitation, or entire closing from Saturday to Monday.

As might have been expected, the subject has called forth much local discussion, in the papers and elsewhere, the brewers and publicans being especially interested, as their craft seems to be in danger. Asylum governors attribute the increase of lunacy to drunkenness, Mr. Isaac Glover, a Liverpool brewer, says it is not the

beer, but the badness of it, which makes men mad, that bad beer is ten times worse than bad meat, fish, or fruit, that good beer will do no man any harm, but that dishonest brewers and publicans put grains of paradise, nux vomica, ammonia, and oil of vitriol into their beer, also salt and saltpetre, the two latter, he supposes, for the purpose of making the drinkers thirsty. though one brewer said he put salt in his beer because his father and grandfather did. Mr. Robinson, another Liverpool brewer, contends that adulteration of beer is scarcely ever practised. Who shall decide when brewers disagree? The *Lancet* says, "There can be no doubt that the beer supplied to public houses of the lower classes is 'doctored' to an extent that makes it simply a narcotic poison. We have been assured by a brewer holding many small public houses that any good and wholesome beer sent to them would be at once returned upon his hands. The customers like to feel muddled by what they drink, and to procure this luxury at a small outlay. Laborers refuse to go to this or that house, saying that they had a pint there last week and 'felt nothing of it;' whereas they had a pint at such another one and could scarcely get home. Verily the laboring man is in an evil case. His supposed friends the teetotallers will not begin their reform at the beginning by supplying him with wholesome water. They prefer to spout on platforms; and if they practice what they preach they can buy filters for themselves. His supposed political friends connive at the poisoning of his beer as a custom essential to free trade. And, lastly, there has come into existence a class of persons called 'brewer's druggists'—all honourable men—who mix and sell the various ingredients by which beer is adapted to the tastes of the beershop frequenters. Were it not for their kindly interposition, some brewers might hold their hands for fear of going too far. As it is they can buy in a form ready for immediate use the exact quantity of poison per gallon that can be put into their vats, without fear of a coroner's inquest."

The question then arises, why will men drink the public beer? A vestry clerk, on hearing Mr. Glover's affirmations of adulteration, thought "any man must be mad who drinks bad beer." But how can he tell "What's in it?" There may be poison, madness, and "death in the pot," and he not discover that fact until too late. Then why do men buy the public beer? Can't they work without it? On this point, at a late education meeting in the Theatre Royal, Liverpool, Mr. A. G. Mundella, M.P., threw a ray of light in a related remark of a collier in the black country to a temperance missionary, who had been stating the amount of work that a certain teetotaller could do. "Oh," said the collier, "we all know about that, we know we can work well enough without it. But, mester, it's no use, we can't play without it." That may be largely true, but it is to be apprehended also that a great many men will neither play without it nor work without it. They lack the good sense and the good resolution.

Perhaps it is but justice to state that since this beery agitation commenced, at least during the last several weeks, the Liverpool police reports of drunken cases, and the local death rate per centage, have been considerably lightened. But notwithstanding, the Rev. Dr. Verner M. White says of the town and the subject—"We are in a deplorable condition. We have tried to help ourselves. We were unanimous in the remedy proposed. We endeavoured to carry it into effect, but Parliament would not allow us, and promised to do it themselves; we are, therefore, entitled to national sympathy and succour, both for ourselves and for the country at large."

The following remark of the American Dr. Hall, in his *Journal of Health*, may not be inappropriate here—"The doctor who talks about guzzling liquor every day being 'healthy,' is a perfect disgrace to the medical name, and ought to break rock for the term of his natural life, at a shilling a day, and find himself."

MINUTES OF A LADIES' MASS MEETING

HELD IN SOCIETY HALL, FIFTEENTH WARD, SALT LAKE CITY, JAN. 6, 1870.

(From the Deseret News.)

Meeting opened by prayer by Mrs. R. Jones.

Mrs. S. M. Kimball, by unanimous vote, was appointed to preside over the meeting; Miss S. E. Russell was elected Secretary.

Mrs. Kimball stated the object of the meeting by saying: "We have met to express our feelings in relation to the so called 'Cullom Bill,' now before Congress." She spoke of the part our forefathers had taken in the great struggle of '76—how they had suffered and bled for the principles of civil and religious liberty; said she felt that we should be unworthy of the names we bear and of the blood in our veins, should we longer remain silent while such an infamous Bill was before the House of Representatives—a Bill, the object of which, if attained, would reduce our husbands, sons and brothers to menial serfs, &c. Mrs. Kimball called for a vote of all who were in favor of entering a protest against said Bill.

The vote was unanimous.

The following persons were then chosen as a committee to draft resolutions expressive of the feelings of the meeting, to wit.: Mrs. M. Burton, Mrs. E. Duncanson and Mrs. E. Binder.

The committee retired to prepare resolutions, and in the meantime several ladies expressed their views and feelings of indignation and disgust with regard to the Bill, also their determination to resist such gross injustice, &c.

The committee then returned, and the following resolutions were read by Mrs. Burton:—

Resolved, That we, the ladies of the 15th Ward, Salt Lake City, in mass meeting assembled, do solemnly pro-

test against the Bill now before Congress, known as the Cullom Bill.

Resolved, That we use all the moral influence vested in us to prevent the national disgrace that would accrue to our country, were such an infamous Bill to receive the approval of Congress.

Resolved, That the passage of the aforesaid Bill would stamp disgrace on the insignia of our glorious Republic, and that we disapprove each and every attempt made by those entrusted with the reins of government to destroy the sacred Constitution bequeathed to us by our forefathers.

Resolved, That in the name of humanity we express our indignation against the aforesaid Bill, which is calculated in its nature to uproot every vestige of civil and religious liberty, destroy the rights of conscience and to reduce our fathers, husbands and sons to the lowest degree of moral servitude.

The foregoing resolutions were received with warm and enthusiastic applause by all present.

Miss E. R. Snow, Mrs. L. W. Kimball and Mrs. B. Smith made a few very appropriate remarks, expressing their hearty concurrence in the movement and in the measures adopted by the meeting.

Before closing her remarks, Miss E. R. Snow suggested the propriety of the ladies of Salt Lake City assembling in a general mass meeting, to give expression to their feelings on the subject before us, and also that the example of this Ward be followed by the sisterhood throughout the Territory.

Meeting adjourned *sine die*.

Mrs. S. M. KIMBALL, Pres.

Miss S. E. RUSSELL, Sec.

THE SISTERS AFTER CULLOM.

A correspondent of the New York *World*, out at Salt Lake City at the laying of the last rail of the Utah

Central Railroad, and at the women's mass meeting in favor of celestial marriage, hardly knows what to make

of things. He is evidently convinced that Mormonism is a marvellous work and a wonder. Of the railroad celebration he says—

"Yesterday was the grandest day in Mormon history. The last rail was laid that united the capital of Utah with the rest of the world. It was a grand sight to see the people welcome to their doors the steam engine, that is destined in the providence of progress to bring them so much to disturb their quiet and isolation."

Speaking of President B. Young's remarks that the Territory was not in debt one dollar, and that the U.C.R.R. was in debt only to our own people, the correspondent remarks—"Fortunate thing for Utah to be able to say so. Of no other people could it be said in the same way."

Of the further proceedings of the day, he says—

"In the evening the principal street was brilliantly illuminated and the people entertained with a rich pyrotechnic display. It was the first time that Salt Lake City was so gay and festive. Many of the transparencies were highly creditable in sentiment, design and execution.

"The ball in the theatre was a magnificent affair. There were 375 gentlemen present, with probably an average of three ladies to each. It was a 'much mixed' company. Brigham Young, the head of the church, was there; the Acting Governor of the Territory, S. A. Mann; General Gibbon, Commandant of Fort Douglas, and every officer of the garrison—except the officers of the day—in full dress uniform; the entire Utah legislators, and civic authorities of the cities of Ogden and Salt Lake.

"The parquette of the theatre was boarded over, and thirty-two cotillions were set at one time. Such a mass of moving humanity in a richly illuminated and decorated building, with the inspiring music falling on the ear at the same time, was a view rarely seen. Certainly nothing of the kind was ever witnessed outside of New York, and I doubt if even there.

Such a gathering of saints and sinners, Jews, Gentiles, Mormons, military, judges, and the press, too, necessarily, was, certainly never witnessed anywhere. Further must I go; there was not a drop of liquor on the premises, nor anything of the kind hardly to be found in the city. It was a remarkable day, a remarkable night, and one of which every person speaks to-day in terms of enthusiasm. To add further to the obligation of the guests, supper was provided for all at the principal hotel. Whatever may be thought of them to-morrow, the Mormons to-day are excellent 'stock.'"

But the mass meeting of the women of Salt Lake nearly took the hair off the correspondent's head—figuratively, of course. He says—

"'Some men are born great,' &c., &c.; the Hon. S. C. Cullom, Chairman of the Committee on Territories, is about to have it thrust upon him. Little did that gentleman know the greatness in store for him, when he consented to adopt the new anti-polygamic bill and recommend it a few weeks ago to the House of Representatives. The sisters out here are going for him tooth and nail. They are after him. They are to have a mass meeting in the Tabernacle in two days from now to denounce dear Mr. Cullom. We shall try to be there and listen to the music of the saint sisters. What a sight we expect! Thousands of ladies demanding to have the liberty of sharing the affections, bed, and board of their husbands with less favored sisters! What an age we live in! What wonders doth my eyes behold!

"While some of the sisters down East are clamorous for more husbands and more everything, the sisters here demand the right to have less husbands and less—everything. Curious world!

"'Poor Cullom,' if he can survive all that and what he is to get before the sisters 'throughout the Territory' are through with him, he is entitled to my vote for President, after the expired term of George Francis Train."

In the time of the Commonwealth Lord Falkland said, "They who hate bishops hate them worse than the devil; and they who love them, do not love them as well as their dinner."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, FEBRUARY 15, 1870.

THE SALT LAKE COUNTRY.
—o—

CONSIDERABLE ignorance and much wilful misrepresentation exist among many people respecting the topography and the agricultural capabilities of the Territory of Utah. The region embraced in that Territory may be roughly stated at as large as England and Wales. But it is a mountainous country, very mountainous, almost all of it mountainous. The valleys, usually small, irregular, and of elevation between 4000 and 5000 feet above the sea, are apparently mostly the mere fillings up of various vast clefts or depressions between the mountains or the mountain chains and spurs, with passes more or less accessible from one valley to another. Compared with the mountains the valleys are exceedingly limited. Of the former, peak upon peak, Alps upon Alps arise. Taking Salt Lake Valley and surrounding mountains representatively and as the principal subjects of our remarks, we may say that brown is the distinguishing color and bareness the distinguishing condition of both mountain and valley. The valley is not wooded at all, with slight exception, and that chiefly willow brush, nor are the mountains, but in a small degree, and most of that inaccessible or nearly so, and high up and far away from the settlements. The higher valleys have comparatively short summers and long winters, and are subject to summer frosts. Only a small portion of Salt Lake Valley is well watered. Some of the higher valleys are better watered and better wooded than Salt Lake Valley. But in nearly all, expensive roads in the cañons have to be made to the timber, and particularly so in Salt Lake Valley. The valleys being so very generally timberless, the only clearing to be done before plowing is of wild sage almost everywhere, and willow, scrub oak and several other shrubs in a few places. The extent of first-class soil is very limited, of second-class there is much more, but nearly all needs irrigation, which frequently entails great expense, originally and annually. In consequence of the distance and semi-inaccessibility of the timber, the fences are not so satisfactory as could be wished.

The general appearance of the country is bare, dreary, and forbidding, and naturally might well lead to the exclamation, "This is Zion, whom no man seeketh after." Some late travellers have called it a paradise, as if it was a place where did "grow every tree that is pleasant to the sight and good for food," instead of a treeless, verdureless desert. Mormonism apart, if we had been seeking a paradise, we should not have chosen Salt Lake Valley, nor any other portion of Utah. In natural facilities and primitive beauty we have seen hundreds of places far superior. So much of a paradise as Utah has become is mainly due to the blessing of the Lord upon the faith and ceaseless

labors of His people. To them, fleeing from persecution, and glad of any place promising peace and rest and refuge, Salt Lake Valley was a paradise, evidently reserved in the Providence of God for the very purpose of settlement by them, a purpose consummated not a bit too soon, but in the very nick of time. There they have found peace and quiet and safety, because no man sought after the place and no man desired it, until they had made it desirable, apart from the mere quality of being a place of retreat and refuge.

Until the last few years, Utah was a very arid place. We have seen the season when a heavy shower did not fall between April and November, so far as we can recollect, not enough to lay the dust. The cultivation of the earth and the planting of trees, with the blessing of the Lord, have caused the summer rains to be largely multiplied, the waters in the creeks and springs to be greatly increased, and the natural aridity of the atmosphere to be very materially lessened. The different valleys of the Territory have been dotted with cities and settlements and replenished and beautified with farms and gardens and orchards and shade trees, cattle feed upon a thousand hills and in a hundred cañons and valleys, and it is not to be wondered at that travellers visiting Salt Lake now for the first time, after crossing the barren plains of the Bitter Creek or the equally dreary desert of the Humboldt, should, on dropping into Salt Lake City, a city of gardens and orchards and unwonted peace almost amounting to repose, think for the time they had dropped into a paradise, and think so without considering the costliness of the enterprise and labor, which, under the blessing of God, had wrung from an unwilling and forbidding region all that is paradisiacal in its features, notwithstanding the patent reminder, staring every one in the face, that outside the scope of the immediate labors of man, there is the primitive desert still, in all its bareness, bleakness, and barrenness, and in striking contrast with the inviting freshness of the results of the most sturdy faith and incessant labor.

The fact is, faith and works of no ordinary character have made the Salt Lake country so much of a paradise as it appears to people generally. Faith and good works, and plenty of them, will make a paradise of any place, but there are many and many places upon the face of this earth, that could be converted into paradises, invested with paradisiac attributes, far surpassing Salt Lake Valley, so much as they might need such converting, with the hundredth part of the labor that has been spent there.

The valleys of Utah have subserved an excellent purpose. They were the best places that could be found to serve as a refuge and a nursery for the infant kingdom of God. There it has been cherished and nourished, and has increased its strength, secure from the malice of its enemies, for they have not been able to root it out nor to overthrow it. The Salt Lake country, though far from being the best place in the world naturally, is the very best place for the Saints at present, and will be as long as the Lord wants them there.

J. J.

THE ELDERS IN THE UNITED STATES.—Elder F. A. Hammond wrote to the *News*, from Patchogue, Long Island, Jan. 7. He did not think the people cared about our peculiar institution, only for political capital. They knew that their own practices were so wicked that they could not condemn us on the question of plurality of wives, even when considered from their own corrupt stand-point. There was much ignorance concerning us and our doctrines,

and no desire to learn anything that had not the ring of money in it, in fact few people seemed to believe in God. Elder Hammond was travelling with brother Hulse, who had baptized eighteen persons the past two years, some of them from among the "first families" on the Island. The prospect was more favorable than at first.

Letters to the *News* from Elders W. W. Sterrett, S. A. Woolley, Evan M. Greene, and E. W. East, all, except brother Sterrett, on missions to the States, report brothers East in Tennessee, S. A. Woolley in Ohio, E. M. Greene in Wisconsin, W. W. Sterrett on business in Pennsylvania. The brethren report having a good time with their relatives and old friends, being received with kindness and courtesy, though few cared about the Gospel, further than from mere curiosity.

Elder Aaron Thatcher wrote to his brother, Elder M. Thatcher, that he and Elder A. Hatch were preaching in Virginia. They reached Martinsburg Jan. 2, and were kindly received by Mr. Robinson, editor of the *Valley Star*, who procured them a hall to preach in, advertised their meetings, and invited them to make his house their home as long as they wished. A Mr. Nelson, a minister of the "United Brethren," had also extended to them the use of his meeting hall, and had expressed a desire to hear them preach.

Bishop A. H. Raleigh wrote to the *News* from Hillsboro, Lower Village, N. H., Jan. 8. He had received nothing but courteous, kind treatment from friends and strangers since he left home. There was a universal desire to hear something of Utah and its people generally, mostly from curiosity, though all seemed to be better satisfied and pleased after hearing than before, and came to the conclusion that the Mormons were no worse than the rest of mankind, even on the social question, and rather better on all others. Bishop Raleigh was invited to be present at the silver wedding of Mr. and Mrs. B. H. Lines, of Concord, N. H., on Christmas day, when he had the opportunity of enlightening the company upon the principles of Celestial Marriage, to which nothing was objected. The Bishop says—"Nearly every gentleman that I have conversed with, and I have conversed with a great many, agree that our country is in anything but a favorable condition, politically and socially. As to its religion, it is so near nothing, that very little is said about it. Spiritualism and infidelity seem to pervade the minds of the people, though they themselves do not appear to perceive it, and they almost universally have greenbacks on the brain. They freely acknowledge that there must be a great amount of executive ability in Utah, particularly President B. Young, (not acknowledging the hand of God in anything of course) to have kept the people together under such extreme vicissitudes of life (as I have described) as they have been called upon to pass through on account of the acts and doings of the corrupt administrators of our General and State Governments."

Elder A. C. Brower wrote to the *News* from Pepin, Pepin County, Wis., Jan. 3. At a Methodist meeting which brother Brower attended, the Rev. Felix Wells paraded his ignorance by praying, "Oh, Lord, preserve us from false doctrines and from that crying evil called Mormonism, and from licentiousness and abominations which they are trying to teach in our midst." Elder Brower preached to a full house on polygamy, Jan. 2. The majority voted to hear him preach again. He had appointments out also for Pepin and Plumb Creek. Quite a spirit of inquiry existed among non-church mem-

bers and several were convinced of the Gospel. He thought there was some "wheat" in that country. He found many old Nauvoo apostates, some of whom were taking deep interest in his preaching, using their influence in procuring places for him to preach in, giving out appointments for him, and evidently beginning "to see where they had missed it." What with public meetings, visiting around, receiving visitors, and preaching and talking to them, Elder Brower had his time well occupied.

Elder Milo Andrus wrote from Amherst, Loraine County, Ohio, Dec. 29. His relatives were glad to see him, but had no interest in the Gospel. He had preached in six school houses, a church, and a town hall to full congregations, and had many conversations with all sorts of influential citizens. Not much interest was manifested, but two or three persons were to be baptized. Elder Le Grand Young had been with him for a time, but had gone to see his friends in New York State.

The New York Tribune of Jan. 26, says—"The Mormon bishops and elders are making great exertions to extend their faith in Long Island. A conference was begun at Hempstead on Friday last, and was closed on Sunday."

MINUTES OF A CONFERENCE

HELD IN THE TEMPERANCE HALL, UPPER TEMPLE STREET, BIRMINGHAM,
JANUARY 30, 1870.

Present on the stand :—Albert Carrington, Pres. of the European Mission ; A. P. Shumway, Pres. of the Birmingham, G. Lake, Pres. of the Nottingham, A. H. Neff, Pres. of the Cheltenham, G. H. Knowlden, Pres. of the Southampton, G. Romney, Pres. of the Liverpool, H. B. Clemons, Pres. of the Bedford, P. Nebeker, Pres. of the Leicester, and J. Q. Knowlton, President of the Norwich Conferences ; A. Eldredge and C. Shumway, jun., Travelling Elders in the Birmingham Conference, Samuel M. Price, Travelling Elder in the Liverpool Conference, John Tuddenham, L. Garrett and H. O. Spencer, Travelling Elders in the London Conference, and James Lavender, Travelling Elder in the Leicester Conference ; and William Willis, Pres. of the Hockley Branch, B. Williams, Pres. of the Stourbridge Branch, A. Wooton, Pres. of the Dudley Branch, J. White, Pres. of the West Bromwich Branch, Robert Sharp, Pres. of the Wolverhampton Branch, and James Goodrich, Pres. of the Chasetown Branch.

10.30 a.m.

Pres. Shumway said the morning

time would be occupied in hearing reports and presenting the authorities.

Elder W. Willis said the Hockley Branch was in a good condition, numbering 423. They had a Sunday school, presided over by Elder Thos. H. Moore, which was doing well.

Elder B. Williams said the Stourbridge Branch numbered 43, most of whom were feeling well.

Elder Abram Wooton said the Dudley Branch was improving.

Elder John White said the West Bromwich Branch was not in as good a condition as he could wish. Owing to emigration, &c., their numbers were less than at last Conference, but there were some as good Saints as he could wish.

Elder Robert Sharp said the Wolverhampton Branch numbered 40. They showed their faith by their works.

Elder James Goodrich said the Chasetown Branch numbered 21, and was in a better condition than it had been for some time.

Elder Chas. Shumway said the Birmingham District was composed of good Saints.

Elder Alma Eldredge said the Saints in the Herefordshire District were a

good, kind, generous, warm-hearted people.

Pres. Shumway said the Conference was composed of 12 Branches, consisting of 87 Elders, 39 Priests, 23 Teachers, 24 Deacons, and 725 members; total, 898. He reported favorably of the financial affairs.

The authorities of the Church were ther presented in the usual order and sustained unanimously.

2.30 p.m.

Elder John Tuddenham said, forty years ago the religionists of the age were jubilant with the thoughts of converting the whole world, but now the leading minds of the day are of a very different way of thinking. They are of opinion that nothing short of the coming of the Messiah will bring peace on earth.

Pres. G. H. Knowlden said that the Elders of Israel knew that the work was of God, and desired to save the human family.

Pres. G. Lake said the Elders came here because the Lord called them. He knew that the principles taught were the eternal truths of Heaven.

Pres. J. Q. Knowlton had often seen the arm of the Lord manifested in behalf of this people, and by His assistance they had been able to make the desert to blossom like the rose.

Pres. A. H. Neff knew that there was more happiness and unity amongst the Latter-day Saints than amongst any other people. The world had

tried to annihilate Mormonism, but it would increase and fill the earth.

Pres. Nebeker said that the Lord had always given him strength sufficient for his day. He had no trouble, and he rejoiced under all circumstances. The Elders could not impart a knowledge of the truth of the work, but could tell the people how they could obtain that knowledge.

6 p.m.

Pres. Romney addressed the meeting in an interesting and spirited manner.

Pres. Carrington occupied the remainder of the time, commending the faithfulness, zeal and diligence of both officers and members throughout the whole of the European Mission, and giving such counsels, instructions and encouragement as he was directed by the Spirit.

The singing by the choir at the opening and closing of each service, under the able management of Elder Charles Cook, admirably assisted by Mr. Henry Plimmer and band, was excellent, and was much commended by some of the speakers.

On Monday evening, Jan. 31, under the direction of Elder G. Baugh, R. J. Filce, W. Tims, and W. Scott, Elder C. Cook, conductor, and Elder T. Green, manager, a concert in the same Hall afforded an evening's very pleasant relaxation, recreation and enjoyment to a large audience.

W. Scott, Clerk.

UTAH NEWS.

The following are from the *Deseret News* to January 19:—

Charlotte Thompson was playing at the Theatre.

H. J. Faust runs omnibuses to and from the R. R. depot, calling at all the hotels.

John Jackson, aged 51 years, was killed, Jan. 5, while en route from Salt Lake City to Lehi.

Several days of snowy and stormy weather at Salt Lake, sloppy and unpleasant for the juvenile ball at the Theatre Jan. 15.

Elder Elias Morris had shown the *News* some beautiful mink and marten furs, manufactured by the Fifteenth Ward Fur and Glove Company.

The first coal by rail direct to Salt Lake City arrived there Jan. 13, consisting of two car loads from the Wasatch Coal Companies' mines, consigned to Mr. F. A. Mitchell.

The ladies of Springville assembled in mass meeting, Jan. 14, to give vent to their indignation Cullom and Cragin wise. Mrs. Cynthia Clyde, president; Misses Ida and Ina Johnson, secretaries.

The U. P. R. R. was blocked with snow in the vicinity of Church Buttes, Jan. 19, the snow being 12 to 18 inches deep and drifting badly. The R. R. company had a large force of men endeavoring to clear the track.

"Billy, the mail boy," reported from Portage, Jan. 13, that a good co-operative store had been built there. There had been but little snow, and the roads were frequently dry and dusty. Feed was plentiful and the stock on the range was doing well.

There was a military ball in the Theatre Jan. 14. "Unalloyed pleasure and entire satisfaction at the arrangements were the expressions heard everywhere around." A juvenile party was had Jan. 15. The weather was unfavorable, pelting rain and drifting snow made the travelling exceedingly unpleasant.

Bishop D. H. Holladay, of Santaquin, reported, Jan. 18, all well at that place, the people trying to live their religion and perfectly satisfied. They were moving to erect a Council House, 25 by 16 feet, two stories high. The weather had been so favorable that lumbering in the cañons had been carried on all the winter. The health of the settlement was good.

Brother Morris Phelps wrote from Montpelier, Rich Co., Jan. 1. They were having a favorable winter, weather clear and cold, with about four inches of snow. The people felt well and were trying to live their religion, day and Sunday schools were well attended, Female Relief Society was doing good, no whiskey selling in the settlement. On New Year's Day the citizens turned out for a sleighing frolic, with a brass band.

"A. C. S." wrote from Mendon, Jan. 1. On Christmas day the school children (about 150) were made happy by the distribution of prizes after a number of exercises, in which they acquitted themselves creditably. The Elders' Quorum was delivering lectures on Tuesday evenings, the Dramatic Association was in full running order, the Co-operative Store was prosperous and giving satisfaction, and the Saints were trying to live their religion and keep pace with the times.

Brother Hyrum S. Coombs wrote from Kanosh City, Jan. 10, that a commodious meetinghouse had been erected and nearly completed there since April Conference. A Sunday school examination was held in the new meetinghouse Jan. 7, when 225 children assembled and "spoke their pieces," 150 in number. Brother Dennis Dorrity, superintendent. The health of the people was good, the Co-operative Store was doing well, with good prospects. The citizens were intending to farm largely the coming season.

Elder Geo. K. Bowering wrote from Panacca, Meadow Valley, Washington County, Jan. 8. The settlement was prosperous, good houses were going up, and other improvements were moving. Elder A. F. Barron, Bishop of the Ward, was on a mission east. Since his departure the Ward had been re-organized, with Elder James Henri, sen., presiding High Priest and acting Bishop. A Female Relief Society had been organized. The Ward had a Sunday school of 125 scholars, and a day school of 70. During Christmas and New Year's holidays the people had a good time with dancing and other amusements. They "wish it understood that, though residing in a secluded and retired part of the Territory, they are alive to their duties as Saints and striving to live their religion."

We have received a copy of the *Ogden Junction* No. 5 and 6, Jan. 15 and 19. It is a good looking, well filled sheet, a little less than the *Deseret News*, and is published every Wednesday and Saturday, but by whom does not appear. We reckon it on our list of friends and exchanges and wish it prosperity. We extract and condense from its columns the following:—

The road into Ogden Valley was impassable for several days. The snow was two feet on the level in that little valley.

About four inches of snow in Cache Valley. Weather moderate, people enjoying themselves in social amusements.

The Ogden City Council had passed a rather stringent ordinance to regulate and control the manufacture and sale of intoxicating liquors.

Rev. Geo. W. Freeman, District Secretary and Superintendent of Missions of the American Baptist Home Mission Society for the U. P. and C. P. Railroads, preached a sermon in the Ogden Tabernacle, Jan. 18, on the mission and atonement of Christ.

Brother Thomas Richardson, of Slaterville, reported the people of that place doing well and enjoying the usual winter pastimes. They had no sickness, there was no lack of the staff of life, and the animals were well provided for. The day school was well attended.

A party of 135 young ladies and gentlemen, students at Mr. J. Morgan's college, with about 23 guests, left Salt Lake City, Jan. 13, on a pleasure excursion, per U. C. R. R., to Ogden. The day was anything but propitious, the snow falling and the wind driving it about, so a contemplated promenade through Ogden had to be relinquished. Arrived at Ogden, the company proceeded to the upper room of the Seventies' Hall, where a branch school of the college is held, superintended by Mr. W. W. Burton, who was waiting to receive the visitants. A pic-nic and ball followed, and music and merriment prevailed. In the room below were editors, typos, and "devil" of the *Junction*, vainly endeavoring to work out of thought the revelry above. Messrs. Morgan and Burton went to the rescue and invited all hands to ascend to the upper room and be gay and festive. No sooner said than done, and a good time was enjoyed. The company were addressed by Messrs. James McGaw and J. Morgan. The excursionists returned by the evening train to the city.

The obsequies of Bishop Chauncey Walker West took place at Ogden, Jan. 16, and were attended by many of the leading officers of the Nauvoo Legion of Weber and adjacent districts, several members of the Twelve, and many citizens of Ogden and Salt Lake Cities, and of Weber and adjoining counties. The services were conducted in the Tabernacle, and the remains of the deceased were buried in the cemetery, Ogden. Bishop West was the son of Alvin and Sally West, and was born in Erie County, Pennsylvania, Feb. 6, 1827. While on missions he visited Hindostan, Ceylon, China, many portions of Britain, also Scandinavia, Switzerland, Italy, and other parts of Europe. He was presiding Bishop of Weber County since 1856, and was in many respects one of the foremost men of Ogden City and Weber County, identified with every important public work therein.

SCRAPS OF NEWS.

In the U. S. House of Representatives, Jan. 20, Hon. W. H. Hooper presented a memorial, signed by 22,000 citizens of Utah, praying admission as a State. Memorial was referred.—The Legislatures of Iowa, Kansas, and Wisconsin have each elected a woman as enrolling clerk.—Senator Morton, of Indiana, "the ablest Republican in the (U.S.) Senate," proposes to follow up the reconstruction doctrine to its consequences, and deal with the States, if necessary, after they have been readmitted.—In the United States winter has been postponed on account of the mildness of the weather.—It is said there never was a Congress of the United States numbering so few brilliant men as the present.—Church parsons are getting uneasy about the "indelibility of holy orders"—once a priest always a priest. Some of them want to turn laymen, as

preaching does not always pay.—Beecher supposes he does slop over sometimes.—The Springfield (Massachusetts) "Republican" does actually think Oneida Communism worse than Mormonism.—The Marquis de Boissieres has undertaken the culture of silk in Franklin county, Kansas, and is well convinced of success.—Minnesota had a tremendous snow-storm in the middle of January.—A terrible tornado or cyclone tore to fragments half of Cave City, Kentucky, wounding 35 persons, a third of them fatally. Some people residing near the scene stole many of the household articles scattered by the wind.—Paper is now made out of okra and southern sugar-cane.—Miss Emma Hardy, of Wilton, Maine, stands six feet eight inches high and weighs 376 pounds.—Several little "onpleasantnesses" arose in both houses of Congress over the Virginia bill.—Parliament is to be asked the present session to consider the Irish land question, national education, naturalization laws, judiciary improvements, university tests, local taxes, liquor laws, land transfers and succession to property, merchant shipping, and agrarian crime in Ireland.—A newspaper correspondent thinks it would be truer economy to make work for the unemployed than that they should become desperate.—Hugh Stowell Brown says, "With all our many advantages as a people, ignorance is threatening us with destruction."—A meeting at Holbeck, Yorkshire, adopted resolutions declaring that the Contagious Diseases Acts are directly opposed to the moral, social, and religious welfare of the country, and ought to be repealed.—It is written that in the last days seven women shall take hold of the skirts of one man, etc., and nine women in America are after the skirts of the late Mr. Geo. Peabody, for they say he loved them all.—In a futile insurrection in Paris over the arrest of M. Rochefort, many persons were wounded.—Liverpool town council, after "wicked extravagance," is getting economical, cheeseparingly so, it is said, "several poor clerks" of long and faithful service, and "obscure servants," having been discharged instead of the "high-paid officials."—About a score snow-ballers on the Liverpool 'Change were arrested, Feb. 9, and fined 5s. to 40s. costs.—John Bright is sick from overstrain and has gone a fishing.—In the international wrestling matches in London the French and the English competitors each won in their respective styles.—During 1869, 258,989 emigrants landed at New York.—The Captain General of Cuba has been seriously ill through eating meat kept in a metal box.—Freshets in Chiapa, Mexico, have caused the loss of 200 lives and much property.—The Jews expelled from Russia are emigrating to the United States.—An Iowa preacher thinks "the Bible is the most important work that has yet been published in the United States."—"Mrs. Dr. Mary Walker says she objects to the present style of ladies' dresses, because it destroys all idea of the form below the waist." Can't that be safely left to the imagination, Mary?—Lake Windermere has been frozen over this year for the first time since 1854.—It is said that the Chinese emigrants to California are the worst people from the worst province in the empire—many of them pirates, robbers, and outcasts.—Messrs. Newman have established silk manufacture at San Francisco.—In Canada, in criminal cases, prisoners have the option of being tried with or without a jury.—Superior artificial precious stones, with a basis of alumina, are now produced.—The number of wrecks reported the week ending Feb. 5, was 35, making for the present year a total of 226.—Mr. Fawcett told his Brighton constituents that "in one of the largest London parishes there are only twice as many ratepayers as there are paupers." Between aristocratic paupers and plebian paupers the ratepayers have a hard time.—Lord Robert Montague told the Huntington people that "the friends of humanity are never the friends of the poor man."—A man at Blyth is the father of 38 children by three wives, the first bringing him 18, the second 10, and the third 10 and still likely.—The reign of terror has been completely established in Meath.—Rev. Newman Hall wont accept a D.D.-ship. He thinks there are plenty of Dr. Halls.—The more England tries to pacify Ireland, the more she wont be pacified.—Ireland wants fight, not pacification.—Moscow has the Asiatic cholera in its worst form.—At a Birmingham meeting a proposal was made to photograph all drunkards.—M. Rochefort has been sentenced to six months' imprisonment for inciting the army to revolt.—A lady's curl of hair is worth 10s. 6d. Robert Passmore of Brentford had to pay that to Matilda Davis for losing one of her curls.—The old panacea for crime is up again—"Educate the people."—William Perry, the "Tipton Slasher," is in the Gateshead workhouse.—Calcraft, the hangman, fails, and 134 candidates have applied for the office.—American feminine criminals are usually "young and beautiful and intelligent," the old and ugly and ignorant don't commit all the crime.—Parliament opened Feb. 8.—London had a heavy fall of snow Feb. 11.—A conspiracy, compromising M. Rochefort, to assassinate Napoleon, has been discovered.

Dr. Stanley, dean of Westminster, says—"The causes of freedom and progress are compatible, and are alone compatible, with the true, ancient, orthodox faith of the earliest ages."

P O E T R Y.

S O N G.

TUNE—"Loch na gar."

How much we have heard of the faith of the
Ancients,
And what they achieved on the earth in their
time;
But we will rejoice in a priesthood that's living,
Our knowledge of God and a church in its prime.

CHORUS:
Then hail to the Gospel, the life-giving Gospel,
That found us in darkness far over the sea;
Released us from bondage and brought us to Zion,
Where all can be prosperous, happy and free!

Besotted and dark and engulfed in tradition,
Our fathers had slumbered for ages a score,
Till Jehovah remembered His promise to Israel,
Commanding His servants to visit our shore.
To preach us the Gospel, &c.

It gladdened our hearts when they lifted their
voices,
And eager our souls to receive the glad news,
As they spoke of the keys of the last dispensation
And quoted the Scriptures, sustaining their views.
And preached us the Gospel, &c.

How matchless our joy when we yielded obedience
To find what they told us was verily true!
O, then we revered those apostles and prophets
And honored the name of a God whom we knew!
Who sent us the Gospel, &c.

The gifts of the Spirit, the dreams and the visions,
The sick they were healed and the blind made
to see;
—Deseret News.

The dumb found their voices, the lame leaped
exulting,
Restoring all things, as they said it would be.
By obeying the Gospel, &c.

And when we received our most holy anointing
We certainly felt that our joy was complete,
One moment such pleasure we would not have
bartered
If the treasures of earth had been laid at our
feet,
And all through the Gospel, &c.

And years in this kingdom must surely have
taught us
The power that still rules is the same it was
then,
Jehovah directs the affairs of His people,
Endorsing the acts of the very same men,
Who brought us the Gospel, &c.

Then away with pretenders and false revelation!
We know we are right and the priesthood is
true:
They will dwindle and perish with all who sustain
them,
Not leaving a vestige to tell where they grew.
Then hail to the Gospel, &c.

While we will go forward to riches and honor,
Unflinching in purpose, perfection our aim,
Upholding our prophet and chosen apostles,
Increasing in substance, in numbers and fame,
Then hail to the Gospel, &c.
ROLLO.

Morgan City, Jan. 4th, 1870.

INFORMATION WANTED from or of James Lewis, who emigrated to Utah in May, 1864, and when last heard from was living in Salt Lake City. Address Sarah Lewis, Pisgah-square, Talywain, near Abersychan, Monmouthshire, England.—Utah papers, please copy.

D I E D.

TIMMS.—At Birmingham, Dec. 17, Agnes Amy Esther Fanny Tryphera, aged 6 years, 7 months, and 17 days; also, Dec. 23, Emily Esther Avery, aged 4 years, 7 months, and 22 days; both daughters of William and Mary Ann Timms.—"Deseret News," please copy.

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LIVERPOOL:

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LONDON:

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AND BY ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Repent: for the kingdom of heaven is at hand."—JESUS CHRIST.

No. 8. Vol. XXXII.

Tuesday, February 22, 1870.

Price One Penny.

GREAT INDIGNATION MEETING

OF THE LADIES OF SALT LAKE CITY, JAN. 13, TO PROTEST AGAINST THE
PASSAGE OF CULLOM'S BILL.

(From the *Deseret News*.)

—o—

NOTWITHSTANDING the inclemency of the weather, the Tabernacle was densely packed with ladies of all ages—old, young, and middle aged.

The meeting was opened with a very impressive prayer by Mrs. Zina D. Young.

On the motion of Sister Eliza R. Snow, Mrs. Sarah N. Kimball (President of the Female Relief Society of the 15th Ward) was elected president of the meeting.

Mrs. Lydia Alder was appointed secretary of the meeting.

The following ladies were proposed, and unanimously sustained, as a committee to draft resolutions:—

Mrs. M. T. Smoot, prest. 20th w'd F. R. S.
 „ M. N. Hyde, „ 17 „
 „ Isabella Horn, „ 14 „
 „ Mary Leaver, „ 8 „
 „ Prisc. Staines, „ 12 „
 „ Rachel Grant, „ 13 „

Mrs. KIMBALL, in rising to address the meeting, said she desired the prayers of all present, that she might be enabled to express herself in a comprehensive manner. They were there to speak in relation to the Government and institutions under which they lived, and she would ask: Have we transgressed any law of the United States? (Loud "No"—from the audience.) Then why are we here to-day? We have been driven from place to place, and

why? Simply for believing in and practicing the counsels of God as contained in the Gospel of Heaven. The object of that meeting was to consider the justice of a bill now before the Congress of the United States. She said: "We are not here to advocate woman's rights, but man's rights." The bill in question would not only deprive our fathers, husbands, and brothers of enjoying the privileges bequeathed to citizens of the United States, but it would also deprive us, as women, of the privilege of selecting our husbands, and against this we most unqualifiedly protest.

While the committee on resolutions were absent, speeches were made by various ladies, the first, as follows, being delivered by

BATHSHEBA W. SMITH.

Beloved Sisters and Friends:—It is with no ordinary feelings that I meet with you on the present occasion. From my early youth I have been identified with the Latter-day Saints; hence I have been an eye and ear witness to many of the scenes that have been inflicted upon our people by a spirit of intolerant persecution.

I watched by the bedside of the first Apostle, David W. Patten, who fell a martyr in the Church. He was a noble soul. He was shot by a mob while defending the Saints in the State of

Missouri, Ray County, on the 25th of October, 1838. As brother Patten's life-blood oozed away, I stood by and heard his dying testimony to the truth of our holy religion, declaring himself to be a friend of all mankind; he sacrificed his life freely to defend the innocent. He had no feelings of hostility to his race, but labored to exalt them. His last words, addressed to his wife, were: "Whatever you do, oh! do not deny the faith." This circumstance made a lasting impression upon my youthful mind. In Missouri, mobs were burning houses and killing the Saints, when an army was sent by Governor Boggs, which we supposed had come to protect us; but, alas! time proved that it came to continue the same dreadful work—reducing the whole people from competence to extreme poverty, sending them forth, under an exterminating order, in mid-winter, 200 miles across bleak prairies, among strangers in a strange State, leaving their homes and property to be possessed by their persecutors.

I was intimately acquainted with the life and ministry of our beloved Prophet and Patriarch, Joseph and Hyrum Smith. I know that they were pure men, who labored for the redemption of the human family. For six years I heard their public and private teachings. It was from their lips that I heard taught the principle of celestial marriage, and when I saw their mangled forms cold in death, having been slain for the testimony of Jesus by the hands of cruel bigots, in defence of law, justice, and Executive pledges, and although this was a scene of barbarous cruelty, which can never be erased from those who witnessed the heart-rending cries of widows and orphans, and mingled their tears with those of thousands of witnesses of the mournful occasion, the memories of which I hardly feel willing to awaken, yet I realized that they had sealed their ministry with their blood and that their testimony was in force.

On the 9th day of February, 1846—the middle of a cold and bleak winter—my husband, just rising from a bed of sickness, and I, in company with thousands of Saints, were driven again from our comfortable home, the accumulation of six years' industry and

prudence, and, with two little children, commenced a long and weary journey through a wilderness, over prairies, deserts and mountains, to seek another home, for a wicked mob had decreed we must leave. Governor Ford, of Illinois, said the laws were powerless to protect us. Exposed to the cold of winter and the storms of spring, we continued our journey amid want and exposure, burying by the way side a dear mother, a son, and many kind friends and relatives.

We reached the Missouri River in July. Here our country thought proper to make a requisition upon us for a battalion to defend our national flag in the war pending with Mexico. We responded promptly, many of my kindred stepping forward and performing a journey characterized by their commanding officer as "unparalleled in history." With the most of our youth and middle-aged men gone, we could not proceed, hence we were compelled to make another home, which, though humble, approaching winter made very desirable. In 1847-8, all who were able, through selling their surplus property, proceeded; we, who remained, were told, by an unfeeling Indian Department, we must vacate our houses and re-cross the Missouri River, as the laws would not permit us to remain on Indian lands! We obeyed, and again made a new home, though only a few miles distant. The latter home we abandoned in 1849, for the purpose of joining our co-religionists in the then far off region, denominated on the maps, "The Great Desert," and by some later geographers as "Eastern Upper California."

In this isolated country we made new homes, and, for a time, contended with the crickets for a scanty subsistence. The rude, ignorant, and almost nude Indians were a heavy tax upon us, while struggling again to make comfortable homes and improvements; yet we bore it all without complaint, for we were buoyed up with the happy reflections that we were so distant, and had found an asylum in such an undesirable country, as to strengthen us in the hope that our homes would not be coveted, and that should we, through the blessing of God, succeed in planting our own vine and fig tree, no one

could feel heartless enough to withhold from us that religious liberty which we had sought in vain amongst our former neighbors.

Without recapitulating our recent history—the development of a people whose industry and morality have extracted eulogy from their most bitter traducers—I cannot but express my surprise, mingled with regret and indignation at the recent proceedings of ignorant, bigoted, and unfeeling men, headed by the Vice-President, to aid intolerant sectarians and reckless speculators, who seek for proscription and plunder, and who feel willing to rob the inhabitants of these valleys of their hard-earned possessions, and what is dearer, the constitutional boon of religious liberty.

The following is a verbatim report of the remarks of the next speaker :—

MRS. LEVI RITER.

In rising before this vast assembly my heart is filled with feelings that words cannot express. We have not met here, my beloved sisters, as women of other States and Territories meet, to complain of the wrongs and abuses inflicted upon us by our husbands, fathers, and sons; but we are happy and proud to state that we have no such afflictions and abuses to complain of. Neither do we ask for the right of franchise; nor do we ask for more law, more liberty, or more rights and freedom from our husbands and brothers; for there is no spot on this wide earth where kindness and affection are more bestowed upon woman, and her rights so sacredly defended as in Utah. We are here to express our love for each other, and to exhibit to the world our devotion to God our Heavenly Father; and to show our willingness to comply with the requirements of the Gospel; and the law of Celestial Marriage is one of its requirements that we are resolved to honor, teach, and practise, which may God grant us strength to do. ("Amen," from the audience.) And that we may have a continuation of liberty I ask in the name of Jesus Christ. ("Amen," again by the audience.)

The resolutions drafted by the Committee were then presented, and carried unanimously, being greeted with loud cheers. They were as follows :—

Resolved.—That we, the ladies of Salt Lake City, in mass meeting assembled, do manifest our indignation and protest against the Bill before Congress, known as the Cullom Bill, also the one known as the Cragin Bill, and all similar Bills, expressions, and manifestos.

Resolved.—That we consider the above-named Bills foul blots on our national escutcheon—absurd documents—atrocious insults to the Honorable Executive of the United States Government, and malicious attempts to subvert the rights of civil and religious liberty.

Resolved.—That we do hold sacred the Constitution bequeathed us by our forefathers, and ignore, with laudable womanly jealousy, every act of those men to whom the responsibilities of government have been entrusted, which is calculated to destroy its efficacy.

Resolved.—That we unitedly exercise every moral power and every right which we inherit as the daughters of American citizens, to prevent the passage of such bills; knowing that they would inevitably cast a stigma on our Republican Government by jeopardizing the liberty and lives of its most loyal and peaceable citizens.

Resolved.—That in our candid opinion, the presentation of the aforesaid bills indicates a manifest degeneracy of the great men of our nation; and their adoption would presage a speedy downfall and ultimate extinction of the glorious pedestal of Freedom, Protection, and Equal Rights established by our noble ancestors.

Resolved.—That we acknowledge the institutions of the Church of Jesus Christ of Latter-day Saints as the only reliable safeguard of female virtue and innocence; and the only sure protection against the fearful sin of prostitution and its attendant evils, now prevalent abroad, and, as such, we are and shall be united with our brethren in sustaining them against each and every encroachment.

Resolved.—That we consider the originators of the aforesaid bills disloyal to the constitution, and unworthy of any position of trust in any office which involves the interests of our nation.

Resolved.—That, in case the bills in question should pass both Houses of

Congress and become a law by which we shall be disfranchised as a Territory, we, the ladies of Salt Lake City,

shall exert all our power and influence to aid in the support of our own State Government.

[TO BE CONTINUED.]

THE LAST RAIL OF THE U. C. R. R.

(CONCLUDED FROM PAGE 99.)

The Vice President of the Utah Central being called upon for a speech, the following response was made by

WM. JENNINGS.

Ladies and Gentlemen, I stand before you this day with feelings in my breast which I feel myself inadequate to express. I am proud that I am a citizen of Utah, and that I am participating with you in the celebration of laying the last rail and driving the last spike of the Utah Central—the first line of railroad that has been constructed in this Territory. I am proud to think that the last spike in the last rail of the Utah Central is constructed of our native iron, but more because of the wonderful progress in the development of our Territory that has been made since our arrival here, twenty-two years ago. (Cheers) The construction of thirty-seven miles of railroad may, in the eyes of some, seem but a trifling affair; but when the inconveniences attending our isolated position are considered, and it is remembered that we have not had the ready facilities of commerce enjoyed by those who live on or near the sea-board of the Atlantic or Pacific, and that the Utah Central is the result of home enterprise, and has been constructed solely by the laboring population of Utah, I think it is justly entitled to be considered a great enterprise. The Union and Central Pacific lines, and almost every line of railroad throughout the country, have had to be assisted largely by State or National aid when in course of construction, but the Utah Central has had neither, but is the result of the enterprise, unity and labor of the people of Utah. I feel proud of the achievement, and on this occasion I wish to express my joy and pleasure at being one with you.

To the workmen who have aided in

the construction of this road I tender my thanks. I have been with and have travelled amongst them a great deal during the past summer, and I am happy to be able to say that they have labored contentedly and with a spirit becoming Latter-day Saints.

I hope that we shall soon see the day when the "iron horse" will not only place us in direct communication, as it does to-day, with San Francisco in the West, and Boston and New York and all the principal cities of the East, but that there may soon be a chain of rail-ways extending to every city in Utah and through our neighboring Territories of the Rocky Mountains.

A salute of one gun and music by martial band were followed by a speech from Superintendent of the Utah Central Railroad.

JOSEPH A. YOUNG.

I can say to you who hear me to-day, that speaking is not my *forte*—the part I have taken in connection with the building of this railroad has been the working part and not the speaking part. But I feel proud to-day that I have lived to witness the consummation of this great event in our history as a people. When we came into these valleys, over twenty years ago, bare-footed, almost without clothing, without provisions, trusting on the arm of God for aid and protection, we found the country barren and desolate, and we have need to be thankful to our Heavenly Father that we have lived to take part in the laying of the last rail and the driving of the last spike of the Utah Central Railroad. I consider it something that we, as a people, may justly be proud of. We have been accused of being exclusive. Where is our exclusiveness now? We invite the East and the West and the North and the South to come up to Zion and learn of her ways. The more our

actions and works, as a people, are investigated, the higher we stand in the estimation of those whose good opinion is worth having (cheers). I hope that the last spike of this road will be but the first of the next which shall extend from this place to the cotton country (Dixie), and I trust to live to see the day when every nook and place in this Territory, that is capable of sustaining human beings, will be settled with good, honest, hardworking people, and that the same will be accessible by railroad, that we may travel from one settlement to another and carry our passengers in comfortable cars, and thus show those who want to know what we are doing.

Salute of one gun and music by Tenth Ward brass band.

Col. B. O. CARR, of the Union Pacific line, was then introduced to make a speech. After presenting the regrets of Superintendent Meade, at his inability to be present, the following remarks were made by

MR. CARR.

This is an occasion of congratulation to all of you, but to us who are strangers it is more an occasion of wonderment than anything else. We, who have come recently from the East, never expected to find anything like this in this country. It is something like forty years since the first railroad was laid in the United States, and twenty years ago there were only six thousand miles laid in all this vast country; but when the Union and Central Pacific lines were completed there were over forty thousand miles. The Utah Central railroad, although only thirty-seven or thirty-eight miles long, is perhaps the only railroad west of the Missouri river that has been built entirely without Government subsidies; it has been built solely with money wrung from soil which, a few years ago, we used to consider a desert, by the strong arms of the men and women who stand before me. And almost everything used in its construction, but especially the last spike, is the product of the country.

Your Superintendent, Mr. Young, said that you are not an exclusive people; but I think, ladies and gentlemen, that you are very much so, so

far as the Western country is concerned, in accomplishing so much as you have with so little means and so few advantages to do it. (Great cheering.)

All that I have to say further in regard to exclusiveness, is that I cannot imagine how any man, whether "Mormon," "Gentile," saint or sinner, can do other than feel happy at the completion of this road. I wish it the utmost success on its journey to the far South.

Salute of one gun, and music by Capt. Croxall's brass band.

Chief Engineer of the Western Division of the U. P. R. R. was introduced and addressed the assembly.

T. B. MORRIS, ESQ.

I have but one word to say to the working men of Utah, and that I would say briefly. I have been fifteen years engaged in railroad business, but I have never seen a single road made to which capitalists did not contribute their money, or the responsibility of which did not fall upon the Government or the State in which said road was made. But here nearly forty miles of railroad have been built, every shovel full of dirt of which has been removed by the working men of Utah, and every bar of the iron of the road has been placed in position by their labor. (Loud cheers.) You can publish to the world that the working men of Utah built and own this road.

I have said one thing, and I want to say one thing more. Do not stop were you are. When you laid the last two rails to-day, they stuck out a little. That means—"Go on."

Salute of one gun, and music by Camp Douglas band, succeeded by the following remarks from

HON. JOHN TAYLOR.

I am glad to meet with such a large assemblage of people as are present to witness and take part in the celebration of so important an event as that which has brought us here to-day. Like you all, I have been very much interested in the completion of this railroad. I hope to see the time when this city will be connected with the remotest parts of our Territory by railroads, that we may meet the cars in every settlement. We have but one railroad

among us for the time being, but there is a long one East and another West, and we can go East and West, and by and by we shall be able to go North and South and stretch out in every direction. Our course has been onward and will continue to be so from this time forth and forever. I will conclude by saying, Success to the Utah Central Railroad.

Mr. CAMPBELL, Superintendent of the Utah Division of the Central Pacific, was next introduced, and made a short, and we are informed a very good speech, but we regret to say that his remarks were inaudible and we were unable to report them.

Speeches were expected from Hons. G. A. SMITH, D. H. WELLS and GEO. Q. CANNON. The former requested to be excused on account of indisposition; the two latter were excused because of the length of the exercises and the very cool weather.

Benediction was pronounced by Elder H. W. NAISBITT, and the immense concourse of spectators quickly dispersed.

Thus ended the celebration of the most important event, considered from a commercial standpoint, that has ever transpired in Utah Territory. Our chief city now enjoys steam communication with the world at large. With the advent of this most auspicious and long desired event, we may naturally expect a much larger influx of the transient and permanent element, good and bad, than has ever been seen before; but the result we fear not, believing that the advantages that will accrue therefrom will far outweigh any disadvantages that can possibly arise. The days of isolation are now for ever past—we thank God for it. Our people by their unity and the practice in days past of the virtues that most adorn human nature, while contending with almost unheard of obstacles and difficulties, have performed a work which has elicited the most unqualified meed of praise from honorable men and women of all nations who have visited us; with the increase of facilities of every kind that the advent of railroads will bring, the same unity and untiring energy in the future cannot but effect results still more marvellous and praiseworthy.

That such may be the case, and that all our labors and facilities may be used and over-ruled for the glory of the Great Supreme, for the acceleration of His cause, the consummation of His purposes and the triumph of His kingdom upon the earth, is our earnest desire and prayer.

THE FESTIVITIES LAST NIGHT.

With the approach of night the crowds of people who had witnessed the ceremonies at the laying of the last rail, having refreshed and rested a short time, again put in an appearance, and very soon the streets were alive with happy crowds bent on continuing the festivity, and showing by their presence their feelings with regard to the event of the day.

The illumination commenced about six o'clock, but it was not until about seven that it showed to the best advantage. Windows sparkled in the distance with innumerable candles which in the aggregate flooded the street with light; gay colored Chinese lanterns swung to and fro, and transparencies with appropriate mottoes shone conspicuously at different points. The City Hall, the Deseret University, J. M. Allen's stove store, Wells, Fargo & Co.'s office, Hooper, Eldredge & Co.'s, and Hussey, Dahler and Co.'s banks, Walker Bros' store, and Kimball & Lawrence's, were conspicuous among the places illuminated. Stretching across East Temple St., from the Eagle Emporium, was a transparency having on the north side "Hail to Utah Central," and on the south side, "Welcome the Great Highway." The window of the Eagle Emporium Co-operative Institution had a beautifully designed transparent screen, which bore the device of three locomotives, that on the left hand bearing the inscription "Pacific," the one on the right hand "Atlantic," while the centre one was "Utah." Underneath was the motto "The Utah Central R. R. extends her iron hand of sincere welcome to the East and West." The design and motto, we believe, were by brother David Candland. C. Davey, west of the Theatre, had a neat little transparency with the motto "Utah's Great Enterprise, the Utah Central."

The *Deseret News* office was conspicuous with its mottoes and transparencies; and though we are not in the habit of boasting, we think it had no rival in this respect. Its mottoes were, "Brigham Young—Pioneer of the Press, Telegraphy, and Railroad-ing;" "The Pioneer Paper welcomes the Pioneer Railroad;" "Salt Lake now—Dixie next;" "Welcome the first Locomotive;" "Utah stretches her arms to the two Oceans;" "The U. P. R. R. and C. P. R. R.—feeders of the Utah Central." The three first presented a magnificent appearance in the mammoth transparencies.

Shortly after seven o'clock a huge bonfire was kindled near the Arsenal, which cast a red glare over the heavens like the beacon fires of olden times.

Pyrotechnic displays were witnessed in different parts of the city, that provided by the municipal authorities being discharged on Arsenal Hill. The low hanging clouds somewhat marred the effectiveness of the fireworks, as the rockets rose into the foggy atmosphere and burned with diminished brilliancy.

The ball at the Theatre, however, was the grand affair of the night. The scenery had been carefully removed, the wings put to flight, the borders covered up, and the mimic ball-room of the drama became a monster one, where two hundred gaily disposed persons could glide through the mazes of the dance. In the front of the dress circle a gallery had been erected for the orchestra, which was decorated with the National Red, White and Blue. The proscenium curtain was also neatly draped with the same colors, while the side-light boxes on the stage were covered in a tasteful manner, red and white intertwined, the national colors surmounting them. The back of the stage was finely carpeted and formed into a recess for ladies, being seated with sofas and lounges, and fronted by a beautiful palace column scene. The green room was also luxuriously furnished for ladies, with lounges and sofas; the grand piano occupying its old place in the south-east part of the room.

The assemblage was a brilliant one,

the guests having been invited without respect to party or opinion. As Jenkins does not do duty on the *News*, our readers will pardon an omission of his peculiar kind of description of the ladies' toilets. The fair wearers were lovely and happy-looking, and did not seem to care a snap for Cul-lom's bill, or any threatened invasion of their rights to live and honor the man of their choice.

Among the prominent gentlemen present we noticed Presidents Brigham Young, George A. Smith and Daniel H. Wells; the members of the Quorum of the Twelve now in the city, President Joseph Young, sen.; the officers of the Utah Central; the officers of the Union Pacific and Central Pacific who were at the ceremonies in the afternoon; a great many of the members of the Legislature now in session; a number of Federal officers; General Gibbon and several officers from Camp Douglas; and our principal merchants, with the Municipal authorities of Ogden and Kayaville, and a number of leading citizens from different points at a distance from this city. All, of course, had their fair and blooming partners with them, and as these, at times, occupied the seats in the dress circle or other parts of the building, they formed a parterre of beauty and worth. The enjoyment was genuine and was kept up till a late hour.

The full length of floor was divided into twenty-five circles, each serving for a set of eight; and when the floor was filled and "promenade all" was the order, such a circling and moving and intervening took place as almost to make one's head feel as if it, too, were promenading the grand.

Up stairs the rear of the stage gallery was very artistically arranged by a disposition of tasteful scenery, into a supper-room, where creature comforts were dispensed to all who desired them.

The several committees connected with the celebration and the ball are entitled to hearty thanks for the admirable character of their arrangements and the manner in which they were carried out.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, FEBRUARY 22, 1870.

THE ELDERS IN THE UNITED STATES.—Elder Angus M. Cannon wrote to the *News* from Sunbury, Northumberland County, Pennsylvania, Jan. 13. He and Elders J. and H. Houtz had visited and preached at Shenandoah and Mahanoy City, at each of which places there were a few Saints, among whom Elders H. J. Rudy and Geo. Moesser were laboring. Elders Cannon and Houtz went to Sunbury. Dr. Eyster procured the Court House, Jude Alexander Gordon adjourning his court for the purpose, and Elder Cannon delivered a lecture on the "History of Utah and the Mormons," to a crowded assembly, the court and members of the bar remaining to the close. After the meeting, Hon. G. F. Miller said he had taken an active part in Congress in defeating the Ashley bill, and Hon. J. B. Parker said he had little doubt of the admission of Utah as a State, provided that polygamy was a part of our religion, which he was not prepared to dispute. Elder Cannon expected to visit Scranton.

Elder N. H. Felt, writing to his family from North Fields Farm, Franklin County, Mass., stated that he and brother Brizzee were travelling together. They had preached to full congregations at that place. A physician remarked that if polygamy was a remedy for the social evil, he would not lift up his hand against it. Elder Felt says, "The rural districts are much more accessible than the cities. I think that quite a number from this neighborhood will go to Utah next season."

THE SANDWICH ISLANDS.—Elder H. H. Cluff wrote to the *News* from Honolulu, Dec. 29. He and his companions arrived there Dec. 28, per steamer *Idaho*, eleven days from San Francisco. They were waiting an express from brother G. Nebeker to convey them to Laie, the ladies of the company infinitely preferring to make the journey by land, having had a surfeit of the sea.

MORTALITY OF SALT LAKE CITY.—Mr. Joseph E. Taylor, sexton of Salt Lake City, reports the total of interments for that city in 1869 to be 391. The population of Salt Lake City is usually represented at 20,000 to 25,000. Taking the lowest of those numbers would make the percentage of the mortality of the city 19.55 per thousand per annum. Mr. Taylor further says,—

"Having been often asked the question, whether the death rate was not considerably greater among polygamic families than monogamic? I will answer. Of the 292 children buried from Salt Lake City last year (1869), 64 were children of polygamists, while 228 were children of monogamists; and further, that out of this number there was not even one case of infanticide."

According to the Registrar General's return, the corrected death-rate of Great Britain and Ireland for the quarter ending Dec. 31, was at the rate of 23.31 per thousand per annum.

FEELING BAD AND GETTING WORSE.—Religious people seem to be unwontedly saturnine just now. The future appears to be overspread with gloom to them. The *English Churchman* says, "Everything is going to the bad, and it is useless to try to stop it." Another paper, commenting on the above, says, "Such is the prevalent language of a vast number of well-meaning people. Why, these prophets will bring about the fulfilment of their own prophecies, and that shortly, unless they pluck up a better heart and arouse themselves to a more manly tone of thought." Scripture does say that men's hearts should fail them for fear of the things which were to come in the latter days.

CORRESPONDENCE.

AMERICA.

Coalville, Summit Co., Utah,
Jan. 15, 1870.

President A. Carrington.

Dear Brother,—Knowing that your general interest is for the upbuilding of Zion, I write to say that I have visited several settlements of the Saints in this part since my return, and I find them generally well and a good spirit is prevailing.

The wheat crop was very good here last season, and the potato crop was good. Wheat is \$1.00 (about 3s. 4d.) per bushel, flour \$3.00 per hundred pounds. Provisions are not scarce here, notwithstanding the grasshoppers did some damage, mostly to the oats and barley.

The grading on the Coalville and Echo R. R. is mostly done and the ties are now being furnished, so that when spring opens the track can soon be completed. The weather was fine here this winter until yesterday, when we had a snow storm. It is very blustery and stormy to-day. Sufficient snow has fallen to make sleighing for the first time this winter.

I truly feel thankful to you for your care over me while I was on my mission, and I sincerely hope and pray for your prosperity while on your mission, as well as a safe and happy return.

With kind regards I remain your brother in the Gospel,

EDMOND ELDRIDGE.

Salt Lake City, Jan. 20, 1870.

President A. Carrington.

Dear Brother,—I often think of you and the Elders abroad travelling and ministering for Zion, and the contrast between them and those who divine for money—the former sent forth without purse or scrip, trusting in God; the latter with all the luxuries that man and gold can command. I am led to exclaim, "Their days are numbered, they are weighed in the balance and found wanting."

We have had glorious times during the holidays, including laying the last rail and driving the last spike of the Utah Central R. R. President Young drove the spike, and I can assure you our hearts beat high. Some thought the President would not be able to be present, on account of sickness, but God our Father heard our prayers in his behalf, and Brigham was there in the midst of thousands of the Latter-day Saints whom he had led from bondage and affliction and planted their feet in this goodly land, made beautiful by their industry and the blessing of God upon their labors. The evening and the balance of the week were spent celebrating the event with grand balls in the Theatre. All—every body, Christian, Jew, and the rest of mankind, were invited. The Theatre, under the direction of our esteemed brethren, Clawson and Caine, was embellished with the "Old Flag," beautiful hangings, chandeliers,

&c. The parquette, floored level with the stage, accommodated twenty-four sets of quadrilles for dancing. I presume over one thousand persons were present. A complimentary ball and supper were also given to the workmen, &c., of the U. C. R. R., which I think was the largest, there being upwards of fifteen hundred ladies and gentlemen present, and I feel gratified in being counted worthy to associate with God's chosen ones in these grand reunions.

On Thursday the 13th the ladies of this city met in the Old Tabernacle to hold an Indignation Meeting, several thousand present. They talked as only those can who have God and right on their side.

Presidents Young, Smith and Wells are in good health and spirits. The Twelve, the Bishops and the Elders are faithful and alive to the interest of the kingdom. It is a glorious work. God is at the helm of the old ship Zion.

Your family are all well. Charles W. is messenger in the Council. It would do you good to look in upon us and see the old familiar faces at their several desks, with President Geo. A. Smith at the head of the hall, mallet in hand, his voice sounding through the chamber, "Mr. Secretary, call the Roll;" "Chaplain, open the Council." Then a good hymn, "Do what is right, let the consequence follow." Then our dear brother, Joseph Young, sen., who prays good blessings on every body, calls fervently on the Lord. Then President Smith, "Petitions in order;" "Message from the House," &c. It brings old times before you, I know, and methinks I hear you say, "God bless them." Yes, and we say, "God bless brother Albert, and return him safe to us again." We are having good times now, but better are in store for us, for I know we shall be faithful, if we are always teachable. My kind regards to all the brethren who are with you. Brother Isaac Groo, and all who know that I am writing, send kind love and prayers for your welfare and that of all the Elders.

Your brother in the Gospel,

JOHN D. T. McALLISTER.

Williamsburg, Brooklyn City,
New York, Jan. 20, 1870.
President A. Carrington.

Dear Brother,—Being out of employment, the present appears a favorable opportunity to send a few lines across the mighty deep. Work is dull here, quite a number of the brethren are out of employment, and I have to exercise considerable faith in money matters, not being willing that any should go hungry. The condition I found myself in on landing at this place last July, with my wife and seven young children and one shilling, with the subsequent experience, enables me to enter into the feelings of any poor Saint who arrives in this place without means. The Saints here are upon the whole a generous people. Considerable sums have been collected at various times for the benefit of the new arrivals during the late emigration. Although we have had many calls for assistance, God has enabled me to assist all, no one having lacked food and shelter, for which I feel thankful. Instead of the old number, please direct to me No. 136, P. O. Williamsburg.

Bishop Burton is here, having just returned from Washington, where he accompanied Captain Hooper, who I am happy to say has recovered from his illness, through which he was detained here some days. Quite a number of Bishops and Elders are from time to time visiting us and instructing the Saints in their duties, also encouraging them to struggle for their deliverance. Our halls are well filled, many strangers attending, considerable enquiries are being made, no Sunday passing without one or more articles in the New York Sun and other papers, referring to our proceedings. As usual, some few truths are to be found amongst a mass of falsehoods. One good resulting from this publicity is the increased number of visitors. We are baptizing a few, with prospects of adding to the number.

Our late President, brother Miles, is about to embark in business in Salt Lake City. Brother Parr, our late Branch President, is here on business, having left his family in the Valley. I with my brethren and the Saints generally are enjoying good health,

the weather being remarkably mild for the season, more like spring than winter. I and my brethren are struggling to disseminate the principles of truth in this wicked place. Union and peace to a considerable extent are enjoyed in this Branch of the Church. Bishop Burton has just informed me of the arrival from Liverpool of some of the publications of the Church, for which I am thankful. The disposal of them will be an easy matter.

Will you kindly publish my address, with an invitation to my old friends in London to write to me?

Praying God to bless you and every faithful Saint throughout the world, I subscribe myself your humble brother and co-worker in the vineyard,

PHILIP WISE BOTT.

184, North 8th St.,
between North 5th & 6th Sts.,
Williamsburg, New York, U.S.A.

AUSTRALIA.

Maiden Town, Dec. 4, 1869.

President Carrington.

Dear Brother,—It is with much pleasure that I take up my pen to inform you of my safe arrival in Australia, the field of my future labor in the cause of the kingdom of our God, and to give you some account of what I have done and how I have done it.

As soon as circumstances would permit (some months after my appointment), I left our dear, much-loved mountain home, by the Central Pacific Railroad, that great highway which has been cast up for the purpose of gathering the honest in heart, with speed swiftly, to the hiding place of the Saints.

On my arrival in San Francisco, I went to work to hunt up the Saints. I found them in a very scattered and lifeless condition—some had apostatized, others were on the verge of apostacy, a few were still called Latter-day Saints, but they had lost the Spirit, or nearly so. They had not even the name to live. They had had no meetings for years, and so scattered and unacquainted with each other were they, that it occupied me some weeks to find them. However, I did succeed in bringing a few together, and held meetings at the house of sister Eveleth, and I believe I may

say that we were blessed and received a portion of the Spirit of God. Some promised that they would use all their energies to gather away to Zion at once, and all promised me that they would lose no opportunity that would tend that way.

Having been sent on my mission without purse or scrip, according to the apostolic order, I had to remain in California until I could get means to pay my passage by sea. After I had got the Saints together I had no difficulty, for all contributed liberally according to their circumstances, and their kindness I shall not easily forget.

Having procured a passage, I left the Saints in charge of Elder Joseph Spencer, an Australian Saint, and embarked on board the North German barque *Sarah and Mariah*, bound for Nelson, New Zealand. There were thirteen passengers. We had a very pleasant passage of 63 days. I preached every Sunday, and had the pleasure of baptizing one of the passengers, a schoolmaster.

Having to wait in Nelson for a steamer over Sunday, I used the opportunity to preach twice, and created a good impression. They exacted from me a promise that I would either visit them myself or send some one with authority.

I am now in Victoria, Australia. I have been here ten days, and have travelled over three hundred miles, have preached four times, baptized two persons, and after hunting up the scattered sheep, have organized them into two Branches of 18 members. There are others to be hunted up, and in a few days I intend to go to Sydney and organize Branches, Conferences, &c. This is really a large and scattered field of labor, and a few more Elders would be a great boon.

Please give my brotherly love and remembrance to brothers Albert Dewey, J. Hardie, and all the Valley Saints, and accept the deep respect and sincere love of your brother and fellow laborer in the kingdom of God,

ROBERT BEAUCHAMP.

ENGLAND.

Devonport, Feb. 10, 1870.

President A. Carrington.

Dear Brother,—I cheerfully write

you a few items concerning the prosperity of the work of God in the Bristol Conference, as far as my experience is concerned. Since I had the privilege to listen to your good advice and instructions, together with my old friend Lewis W. Shurtliff in Bristol and Bath, I have had the privilege to travel, in company with President Joseph S. Richards, through the Wiltshire and Somersetshire part of this Conference. The Saints received us very kindly, and we found them with few exceptions striving to live the truth, and though generally very poor, yet rejoicing in the Lord. The Saints in this region of country are few and far between. We found that public opinion was so strong against us, that none would pay any attention to us except the few Saints here and there. When we came to the small town of Baltonsborough, we concluded to storm the place. We found three Saints, brother and sister Smart and his aged mother; she was very sick, but they received us very kindly, for they are good Saints.

There had not been any preaching there for years, and we concluded to try the place once more. Brother Smart, brother Richards and myself went from door to door and invited all, rich and poor, priest and people, to come and listen to the Gospel as taught anciently, inviting them to our meeting, telling them that Mormon Elders from America would address them. Some shut their doors in our faces, some called us in and listened to us, others contended with us, and at evening quite a number attended our meeting. We convened in an empty house, carpeted and seated by brother Smart, and a good fire rendered it very comfortable, and God gave unto us a rich possession of the good spirit of revelation, enabling us to bear a faithful testimony to the people, who listened very attentively. At dismissal all appeared well satisfied.

Being encouraged with our success, when we came to the town of Creech in the same shire, we visited most of the place from door to door. A still larger number attended our meetings, and we were greatly blessed in speaking to a very orderly and attentive audience. We had a very good and

interesting time together, and were made a blessing to each other and the people, and I have no doubt but it will be attended with good results.

Since I took leave of brother Richards, I have travelled through the Devonshire and Cornwall part of the Conference, where the Saints are equally scattered with those in the other part of the Conference. I have to travel over at least 200 miles of country to visit 79 Saints, and 56 of them reside in the two Branches of Devonport and East Down, 104 miles apart. At the latter place there is a good prospect. Every time I attend there the people fill the house, and another new house is opened to preach in. Many are believing, but they do not as yet obey.

I have just returned from Cornwall. After a sea voyage of six hours' duration on a boisterous sea, I walked 14 miles next day to Ponsongath, St. Kinean. I arrived at the old cot of Elder Anthony Tripp, fisherman, whose name deserves honorable mention. He has lived a lone Saint there since 1851, and has been faithful for years and paid his tithing. In years past he preached the Gospel in most of the places around, until no one would listen to him. He is in his 71st year. No Elder from Zion ever preached here but me, nor has any Elder preached here for years. We held two meetings on Wednesday the 2nd and Friday the 4th of Feb. The house was crowded with as many as could get in, and the good Spirit of God was with me. Some few were very bitter, declaring that I deserved hanging for testifying that God would destroy all who rejected the message. One man called out, "Strap him up;" another said the man has preached the Bible, and you are full of the spirit of the Devil; while others were still listening to my teaching inside after the meeting was dismissed. Many are believing, but it is such a "disgrace" to obey. The raging man is a Bible Christian.

It is my meat and drink to spread the news of salvation to this benighted generation, and I hope to be faithful to my calling in doing all the good to all His people that lies in my power. Most of them are very faithful and

very kind to me, though very poor. Many are out of employ and scarcely know how to live, but God keeps opening the way. Our meetings are very good.

I pray God to abundantly bless you and all your co-laborers in the Office and elsewhere. Elder Irwin joins me in love. Yours truly,
JOHN ALBISTON.

P. S.—I have lately had word from President Richards, and am happy to inform you that he is prospering in his labors in Wiltshire and Somersetshire, and has a better opening to preach to strangers. I believe we shall prosper in our labors together.

J. A.

UTAH NEWS.

THE following are from the *Deseret News* to January 29:—

The *Salt Lake Telegraph* reappeared Jan. 28.

The Post Office had been removed to the Exchange Buildings.

Elder Parley P. Pratt expected to go on his mission to the Eastern States, Jan. 27.

The Ogdenites were petitioning for the appointment of D. H. Peery for postmaster of that city.

The Cache Valley people say railroad mail matters affecting them are considerably cranked and twisted.

Brother Wm. D. Roberts, of Provo, was about to start for the States for a large number of honey bees.

Sandwich Islands' sugar and rice, produced by the brethren at Laie, were on sale at the Co-operative Store.

"Last spike" celebrations had been held at Springville, Mount Pleasant, Springtown, and several other settlements.

Mass meetings for the venting of feminine indignation against the Cullom and Cragin policy were common in the settlements.

Some burglars attempted to break into Hooper, Eldredge & Co.'s bank, East Temple Street, Jan. 19, but they took nothing of value.

Mrs. Olive N. Robinson delivered a lecture on "Woman, her sphere, usefulness in society, mental development, &c.," in the 13th Ward Assembly Rooms, Jan. 17.

The officers and members of Companies A B and C, 3rd Regiment Infantry, Nauvoo Legion, with a few friends, had social parties in the 20th Ward Schoolhouse Jan. 25 and 27.

Geo. C. L. wrote from St. George, Jan. 1, that brother William Cowley, of that place, while in Damron Valley, was fired at by some persons unknown. Tracks of two horses were visible next morning.

The Female Relief Society of the 20th Ward gave a "superlative" party, Jan. 19. Saltatory exercises and tired limbs confirmed Sancho Panza's ejaculation—"Blessings on the man who invented sleep."

The case of Salt Lake City v. Mrs. Nellie K. Robinson, in the long pending suit relative to the Warm Springs, has been decided in favor of the city by the Commissioner of the Land Office at Washington.

The Female Relief Society of the 7th Ward gave a dance and supper to the members of the Ward, Jan. 24, for the purpose of collecting funds to construct a building for the Society's purposes. The music and house were had gratis. An excellent time was enjoyed.

The Female Relief Society of the 8th Ward held a social party, Jan. 25, the Bishop tendering the use of the Ward Hall for the purpose. Committee, Mrs. McAllister, Mrs. K. Palmer, and Mrs. L. Spencer; Managers, Messrs. James Sheldermine, I. Brocklehurst, and A. McKinnon.

R. L. Campbell, Esq., superintendent of common schools, had made a tour of Cache and Box Elder Counties. He visited many schoolhouses in Cache and found the trustees in the several districts alive to the importance of furnishing their schoolrooms with black-boards, charts, maps, and school apparatus.

The gallery in the New Tabernacle is progressing rapidly. It was commenced about Nov. 8, and will be sufficiently completed to be ready for use next April Conference. It projects thirty feet from the walls and goes all around the building, excepting where the organ stands. It is expected to seat 3300 people.

A four year old son and an eight year old daughter of brother Robert Leishman, of Wellsville, in the absence of the rest of the family, got to a chest where was a small vial of strychnine, of which they evidently partook. When the parents returned, the two children were in the agonies of death, dying in an hour afterward.

As the members of Morgan's Commercial College were returning from their trip to Ogden, three of the cars flew the track, which was completely torn up for two or three hundred yards, six or seven miles from Salt Lake City. The cars were slightly damaged, but none of the passengers were injured. The cause of the accident did not appear.

A pleasant social party was held at Doremus' Hall, 17th Ward, Jan. 21, by the officers of Companies E and F, 3rd Regiment Infantry, Nauvoo Legion. The Committee of Arrangements were Messrs. Charles South, Miles Williams and Edward W. Davies; Floor Manager, Major W. Broomhead. An excellent supper was provided by Captain E. W. Davies.

The Provo Branch of the Deseret Agricultural and Manufacturing Society had elected the following officers for the present year—Board of Directors, residing at Provo, Andrew H. Scott, Daniel Graves, Peter Stubbs, Thos. Alman, D. W. Rogers, C. Twelves, H. C. Roger. Managing Board, residing at Santaquin, Wm. Dell; Payson, John H. Moore; Spanish Fork, C. H. Hales; Springville, Wm. Mendenhall; Pleasant Grove, J. Wadle; American Fork, John Duncan; Lehi, Wm. Taylor, sen. Alpine not returned.

Bishop Abram Hatch, of Heber City, reported no snow in Provo Valley when he left. Many of the brethren were lumbering successfully. A first-class saw mill had been built in Lake Canyon by J. W. Witt. Three free schools had been established and were in successful operation. Two new schoolhouses had lately been built, one of which is a substantial rock structure. Two bridges were in course of erection across the Provo River. A large field was being taken up in the vicinity of Heber City. A water ditch, four miles in length, was being taken from the Provo to supply the field with water. There was an excellent opportunity for a few families to locate there, forty-one miles from Salt Lake City. Union and good feelings prevailed throughout the county.

SCRAPS OF NEWS.

Giuseppe Garibaldi, in 1849, visited in person every convent, and was present during the whole of the investigations. In all, without an exception, he found instruments of cruelty; and in all, without an exception, were vaults, plainly dedicated to the reception of the bones of infants. Statistics prove that in no city is there so great a

number of children born out of wedlock as in Rome; and it is in Rome also that the greatest number of infanticides take place.—“The Rule of the Monk.”

The Pope says horse-racing shall be no longer heretical, but orthodox. —The King and Queen of Greece are to visit Denmark and Russia. —Mr. Whalley, M.P., is convinced that “there is no more important or urgent question than the abolition of the Church of England.” —Sharp shock of earthquake at San Bernardino, Jan. 14. —Lord Cairns says in the Queen’s speech there ought to have been “some notice taken of the distress which so unhappily prevailed in every part of the country.” —Dr. Lee, late bishop of Manchester, cut off his eldest daughter entirely to the laity, because she displeased him in marriage. —An Indiana man offered \$75 for the privilege of hanging a criminal to whom he owed a grudge. —The Fiji Islands are an excellent cotton region, and many white people are settling them. They ask a protectorate from the United States, as England wants no more colonies. —Parsons are so poorly paid in the United States that “the young men of ability and force of character will not enter the ministry.” —The Springfield “Republican” says, “There are three Indian squaws and a papoose living in a hut within five miles of the Boston state house.” Only one papoose to three squaws! Have even the Indians taken up with Boston notions? —William Cook, of London, a stripling of 20 years, is the champion billiardist of England, having just beaten the veteran Roberts. —A 50 lb. salmon was recently caught in the Forth. —The Board of Works will oppose further street tramways until it is seen how those already sanctioned succeed. —A Leeds publican has been fined for having in his house an organ which played the Old Hundredth without a licence. —When a sick Chinese woman in San Francisco is pronounced beyond recovery, she must die, and is shut up in a room until she does. —The wheat of the southern provinces of Austria is richer in gelatine than that of any other country. —In the late French riots there were five or six deaths, 30 or 40 wounded, and 300 to 500 arrests. —Two-thirds of Havelberg, Germany, has been destroyed by fire. —Dreadful gunpowder explosion at Morfa collieries, Wales, 23 killed, several wounded. —A local paper says drunkenness in Liverpool goes up and down with the changes in the thermometer. —Austria has oaks 6 to 8 feet in diameter and 80 feet up to the lowest branches. —The “Daily News” says it is characteristic of the French that they refuse to increase and multiply. —A petition against the Contagious Diseases Acts of 1866 and 1869, praying that the said obnoxious acts may with all possible speed be repealed, has been signed by 2164 ladies of Stockton. —The number of wrecks reported the week ending Feb. 12 was 51, making for the present year a total of 277. —Southern California is afflicted with drouth. —In the U. S. House of Representatives, Jan. 19, a bill was introduced granting the right of way to the Utah Central Railroad Company. —Sweden is according to Dissenters and Jews the right of seats in the Reichstag, and to hold civil offices, except those of ministers of State. —Government is still economising by discharging dockyard workmen. Now if Government would kindly kill the discharged workmen and their families, a still further saving might be effected to the country—there would be so many fewer mouths to be filled. —The Greek Archbishop of Syra and Tenos has been made a D. L. at Cambridge and a D. D. at Oxford. —Crowds of beseeching and imploring men, women, and children, of all sorts and conditions, are turned away from the London divorce court doors. They are dreadfully eager to feast on the tit bits of scandal. “Reporters” appear, sufficient to fill an emigrant ship. —M. Lucien de Puydt has completed a survey for a short, safe, and easily and speedily constructed ship canal across the Isthmus of Darien. —California rejects the Fifteenth Amendment by a large majority. —Col. Baker reports killing 173 Piegan Indians, destroying 44 lodges and winter supplies, and capturing over 300 horses in Montana. —The New York “World” says Senator Pomeroy is the most corrupt man in Congress. —Several persons in Paris and many in Russia have been frozen to death lately. —A tenant right meeting at Toome, near Derry, adopted the jolly resolution that the Government should confer on the people of Ireland the means and the power to purchase back their soil at its value. —Ice nearly suspended the navigation of the Thames last week. —The Treasury is prosecuting the father of the Welsh fasting girl. —Fearful weather in the channels and on the ocean lately. —Excessive doses of pink-root, as a remedy for worms, recently caused the death of a child at Tiverton. —Patrick Martin, of Galashiels, from bravado drank eight or nine half-gills of whisky, but he will never drink again. —The earnings of the Union Pacific Railway for the six months ending Dec. 31, 1869, amounted to \$4,611,161 33. —Colorado is trying to get in the Union and take with it “nearly one-half of the Territory of Utah, though not a very large portion of her people.”

VARIETIES.

Some men get out of work because work does not agree with them.

Some years ago a Neapolitan squadron bombarded Tripoli for a whole day with no greater or more brilliant result than the maiming of a jackass in the consular service.

Two little Milwaukee boys who black boots throughout the day and sell papers in the evening, cleared enough during the past season to purchase a \$1,300 homestead for their parents.

The Registrar-General's quarterly return, Dec. 31, gives the corrected death-rate for the quarter in the kingdom at 23.31 per thousand; birth-rate, 34.48; marriage-rate for the previous quarter, 14.76; daily increase of population, 493.

Some men, who, when abroad, are regarded by ladies, young and old, as "very nice," are feared and disliked at home; others, who are the ornaments of polite society, are the objects of the ill-disguised contempt of their own wives, children and servants.

Mr. Samuel Wiley, of Brandsby, near York, is 94 years old. He manages his own farm and does his own business at market "with a briskness which men a third of his age might envy." He won the head prize for aged shorthorn bulls at Manchester last year, and means to compete again this year.

The statistics of immorality in Ohio became so alarming that recently a convention of all the mayors of the State was held to consider the best means of checking the evil, and arrived at the conclusion that a system of regulation similar to that adopted in many of the continental cities of Europe is absolutely necessary.

Dr. Knaggs, of Kentish Town (says the *Medical Press*), speaks highly of the value of smearing the whole surface of the body of children with olive oil every six or four hours in cases of atrophy, bronchitis, convulsions, and diarrhoea; so that, after all, we are to have another trial of the old fashion of anointing the body of the sick.

Cotton wool is now asserted to be the best air filter or respirator. Professor Tyndal says if epidemic disease is caused by germs which lodge in the air, then "disease can certainly be warded off by filters of cotton wool, and time will decide whether in lung diseases also the woollen respirator cannot abate irritation, if not arrest decay. By its means, so far as the germs are concerned, the air of the highest Alps may be brought into the chamber of the invalid."

Spartan youths were taught to live upon a little, and to be able to shift for themselves. Corpulency incurred public contempt, and sometimes banishment. Celibacy in man was considered infamous, and punished by various tokens of contempt. If a man did not marry when at full age, he was liable to action. Such as had three children had certain immunities, and those who had four were free from all taxes.

ADDRESSES.

George H. Peterson, }
Geo. O. Noble, } 43, Wear-street, Southwick, Sunderland.
Stephen Taylor, }

DIED.

BENTLEY.—At Kaysville, Dec. 8, Elizabeth, wife of Joseph Bentley, aged 53 years.—"Deseret News."
FAIRBOURN.—In Mill Creek Ward, Jan. 21, Emily, wife of Edward Fairbourn, aged 43 years.—"Deseret News."

HAUGHTON.—At Town-lane, Astley, Lancashire, Feb. 4, Ann Ashton, wife of George Haughton, aged 46 years and 8 months.—"Deseret News," please copy.

HOWE.—At Stratford, Essex, Dec. 17, Frederick, son of Edward and Emma Howe, aged 5 years, 11 months, and 25 days.—"Deseret News," please copy.

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LIVERPOOL:

EDITED, PRINTED AND PUBLISHED BY ALBERT CARRINGTON, 42, ISLINGTON.

LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 20, BISHOP'S GROVE, ISLINGTON,
AND BY ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Repent: for the kingdom of heaven is at hand."—JESUS CHRIST.

No. 9. Vol. XXXII.

Tuesday, March 1, 1870.

Price One Penny.

AN OUTSIDER'S OPINION OF THE MORMONS.

(From the *Deseret News*.)

THE following letter from a gentleman not connected with our Church, and devoid of sympathy for our religious views, may not be uninteresting to our readers. It would have appeared sooner, but has been mislaid.

ELKO, Dec. 31, 1869.

Editor Deseret News.—During a stay of over twenty years on the Pacific coast, I have been gleaning information regarding the character of the Mormons; but from the various statements made by emigrants passing through Utah, it has been an impossibility to form anything like a correct opinion of her people without analyzing the statements and the incentives to the various opinions expressed. I have never come across a "Mormon" who was dissatisfied with the social organization prevailing in Salt Lake, nor have I ever come across an emigrant who has stayed in Salt Lake for any length of time that would condescend to reason at all, but denied all those extravagant statements made by parties hostile to the "Mormons;" neither have I ever come across a single individual who expressed an abhorrence of the "Mormons" that could give the least plausible reason for their hostility, or who had during their stay in Salt Lake been fined or punished except for the violation of some *Lex Locī*. The only real objection that I ever heard against the people of Utah was founded upon

their practice of the doctrine of polygamy. But when we come to analyze that objection we find it without foundation, for the reason that the most violent opponents of polygamy are in most cases men of immoral lives, men who would not consider it at all derogatory to their characters to be seen in houses of ill fame, institutions which, I have been informed by these very opponents, do not exist in Salt Lake City.

Now in regard to polygamy, the question resolves itself simply into this—Which is preferable in a community, the practice of polygamy, or the existence of houses of illfame? and as I see the question is about to become a national one, I would like to see an honest and serious discussion of the subject. Mr. Cragin of New Hampshire, I see by the papers, has introduced a bill with amendments for the execution of the law against polygamy in Utah. The papers do not say what these amendments are; perhaps they are to suppress the practice of polygamy and establish brothels and protect prostitutes. This question is one of serious import. I knew that the practice of plural marriage is considered a crime against the laws of Christendom, but on what grounds have these laws been founded? Certainly not upon the word of God as given to us in the Bible, because we see by that book that those said to

have been most favored by Him were polygamists. Abraham had children by at least two women—Sarah and Hagar; Jacob also had Rebecca and Leah, and no doubt others; and Solomon, the only man in the whole world whom God considered good enough to erect a temple to His name, had about a thousand wives and concubines. Yet we see that although God approved of these things they are displeasing to the Puritans of New England.

When I see in the papers objections to the practice of polygamy by the people of Utah, and the attempts of these New England Senators to overthrow the whole system of "Mormonism," without giving any reasons for their objections, except the single fact that they are displeased with the practice, and being National legislators are trying if they can to suppress it, I am inclined to doubt the sound policy of their attempted legislation, and would like to see the question thoroughly investigated and philosophically discussed.

One of the most unreasonable objections I have seen against the "Mormons" and their doctrines was founded upon the fact that they found fault with and cowhided a man for seducing one of the young girls of Salt Lake City. Now if those opposed to the practice of polygamy prefer prostitution, and desire to establish brothels where thieves and rioters can congregate for protection from the officers of the law after robbing their neighbor

or disturbing the peace of the community, let them come out like men and state their preferences.

Polygamy or prostitutes is the question now nationalized by Senator Cragin, and there is no going behind it. Polygamy with a peaceful community, legitimate children and comfortably supported females, or prostitution, with ante-natal infanticide, miserable women, with robbers for paramours, thieves for associates, and dupes for patrons. Set this question prominently before the American people, aye, before the civilized world, and I think I could guess their preference.

I am not sufficiently acquainted with the tenets of your Church to either believe or disbelieve them, but having been brought up in what your folks call the "Gentile" faith, of course I do not believe anything about your religious professions. But when I learn that there are no gambling houses in Salt Lake City, no brothels, no drunken rowdies there, and that the city contains, it is said, between twenty and thirty thousand people, I cannot help thinking that the "Mormons" have at least made some improvements in social organization. If the opposers of "Mormonism" can refer to any eastern city where there is less poverty, better regulations, a happier people, or purer morals, let them do so, or cease defending their brothels and reservoirs of crime, and quit their abuse of a people of whom they know less than I do.

AN AMERICAN REASONER.

GREAT INDIGNATION MEETING

OF THE LADIES OF SALT LAKE CITY, JAN. 13, TO PROTEST AGAINST THE
PASSAGE OF CULLOM'S BILL.

(CONTINUED FROM PAGE 116.)

The meeting was addressed by several other speakers, whose remarks are given below in the order in which they were delivered.

MRS. SMITH,

Relict of Elder Warren Smith, who was murdered at Haun's Mill, then spoke.

Sisters, as I sat upon my seat listening, it seemed as though if I held my

peace the stones of the streets would cry out. With your prayers aiding me I will try and make a few remarks.

I obeyed the Gospel on the first day of April, 1831, almost thirty-nine years ago, and I have been in the midst of this people ever since. I have seen their travels, their sorrows, their afflictions. I have seen the mourning and sorrow of this people in their cala-

mities, and many is the time my heart has been pained at the scenes of distress I have witnessed. I moved to Kirtland with my husband, a good man and a faithful Elder in Israel. He moved his family to Kirtland and bought a beautiful place, but he could not live on it. Our persecutors said we must not stay there. We sold our beautiful home for a song, and we had to sing it ourselves. We travelled all summer to Missouri, our teams poor, and with hardly enough to keep body and soul together. We landed in Caldwell County, near Haun's Mill, nine wagons of us in company. Two days before we landed there we were taken prisoners by an armed mob that demanded every bit of ammunition and every weapon we had. We surrendered, gave up all. They knew it, for they searched our wagons. A few miles more brought us to Haun's Mill, where that awful scene of murder was enacted. My husband pitched his tent by a blacksmith's shop. If I mistake not, brother David Evans had made a treaty with the mob that they would not molest us. He came in and called the company together, and they knelt in prayer. I sat in my tent, and looking out saw the mob coming, the same that took away our weapons. They came like so many demons or wild Indians. Before I could get to the blacksmith's shop door to tell them, the bullets were whistling amongst them. Among those who fell were my husband and a son, and one beautiful boy, now here a man in your midst, was wounded worse than death. I was obliged to stay on that awful ground all that night to take care of my poor children. Another sister who had a son wounded stayed there all night with me. The scene was terrible beyond description. One poor brother was lying in the shop and could not be moved, and the moans of the dying and wounded were heart-rending. Our enemies were not far off, and we did not know but they would return. Next morning brother Joseph Young came to see what could be done. He enquired what should be done with the dead, as there was not time to bury them, for the mob was coming on us, and there were not men to dig

the graves. I said anything but leaving their bodies to the fiends that had killed them. There was a deep, dry well close by, and into this the bodies had to be hurried, seventeen in number, some head downwards and some feet downwards.

And this was in America! In the land of liberty and freedom, that boasts of the rights guaranteed to its citizens! We are here to-day to say if such scenes shall be again enacted in our midst, I say to you, my sisters, you are American citizens; let us stand by the truth if we die for it. (Applause.)

MRS. WILMARTH EAST.

It is with feelings of pleasure, mingled with indignation and disgust, that I appear before you, my sisters, to express my feelings in regard to the Cullom Bill now before the Congress of this once happy and Republican government. The Constitution for which our forefathers fought and bled and died, bequeaths to us the right of religious liberty—the right to worship God according to the dictates of our own consciences! Does the Cullom Bill give us this right? Compare it with the Constitution, if you please, and see what a disgrace has come upon this once happy and Republican government! Where, O, where is that liberty bequeathed to us by our forefathers, the richest boon ever given to man or woman, except eternal life or the Gospel of the Son of God? I am an American citizen by birthright, and having lived above the laws of the land, I claim the right to worship God according to the dictates of my own conscience and the commandments that God shall give unto me. Our Constitution guarantees "life, liberty and the pursuit of happiness to all who live beneath it." What is life to me if I see the galling yoke of oppression placed upon the necks of my husband, sons and brothers as Mr. Cullom would have it? I am proud to say to you that I am not only a citizen of the United States of America, but a citizen of the kingdom of God, and the laws of this kingdom I am willing to sustain and defend both by example and precept. I am thankful to-day that I have the privilege of living the religion of Jesus our Savior.

I am thankful to-day that I have the honored privilege of being the happy recipient of one of the greatest principles ever revealed to man for his redemption and exaltation in the kingdom of God—namely, plurality of wives ; and I am thankful to-day that I know God is at the helm and will defend His people.

MRS. KIMBALL

Felt thankful to be numbered with this people. We feel to honor God and the Gospel communicated to us. She was sorry that Congress is engaged in framing measures for the overthrow of the Latter-day Saints. She prayed that the spirit and feelings of that audience might be felt in the Congress of the United States, and that any measures that are calculated to bring evil upon this community might be thwarted, and that Congress will be made to see the injustice of such measures as those contemplated by the Cullom Bill against good, honest, virtuous and loyal citizens, such as are the people of Utah.

MRS. MCMINN

Could not refrain from expressing herself in unison with her sisters, and her indignation at the bill. She was an American citizen. Her father had fought through the revolution with General Washington, and she claimed the exercise of the liberty for which he had fought. She was proud of being a Latter-day Saint.

In answer to an enquiry she stated that she was nearly eighty-five years of age.

E. R. SNOW.

My sisters—In addressing you at this time I realize that the occasion is a peculiar and an interesting one. We are living in a land of freedom, under a Constitution that guarantees civil and religious liberty to all, black and white, Christians, Jews, Mahometans and Pagans, and how strange it is that such considerations should exist as those which have called us together this afternoon.

Under the proud banner which now waves from ocean to ocean, strange as it may seem, we, who have ever been loyal citizens, have been persecuted from time to time and driven from place to place, until at last, beyond the bounds of civilization, under the

guidance of President Young, we found an asylum of peace in the midst of these mountains.

There are, at times, small and apparently trivial events in the lives of individuals with which every other event naturally associates. There are circumstances in the history of nations which serve as centres around which everything else revolves.

The entrance of our brave pioneers and the settlement of the Latter-day Saints in these mountain vales, which then were only barren, savage wilds, are incidents with which, not only our own future, but the future of the whole world is deeply associated.

Here they struggled with more than mortal energy, for their hearts and hands were nerved by the Spirit of the Most High, and through His blessing they succeeded in drawing sustenance from the arid soil ; and here they erected the standard on which the Star Spangled Banner waved its salutations of welcome to the nations of the earth ; and, although it had been stained with the blood of innocence, here it has been rescued from the withering touch of tyranny and oppression—here it has been honored and respected, and here it will be bequeathed un sullied to future generations. Yes, that "dear old flag," which in my girlhood I always contemplated with joyous pride, and to which the patriotic strains of my earliest muse were chanted, here floats triumphantly on the mountain breeze.

Our numbers, small at first, have increased, until now we number one hundred and fifty thousand, and yet we are allowed only a Territorial Government. Year after year we have petitioned Congress for what it was our inalienable right to claim—a State Government, and year after year our petitions have been treated with contempt. Such treatment as we have received from our rulers has no precedent in the annals of history.

And now, instead of granting us our rights as American citizens, bills are being presented to Congress which are a disgrace to men in responsible stations professing the least claim to honor and magnanimity—bills which, if carried into effect, would utterly annihilate us as a people. But this

will never be. There is too much virtue yet existing in the nation, and above all, there is a God in heaven whose protecting care is over us, and who takes cognizance of the acts of the children of men.

My sisters, we have met to-day to manifest our views and feelings concerning the oppressive policy exercised towards us by our Republican Government. Aside from all local and personal feelings, to me it is a source of deep regret that the standard of American liberty should have so far awayed from its original towering position as to have given rise to circumstances which not only rendered such a meeting opportune but absolutely necessary.

Heretofore, while detraction and ridicule have been poured forth in almost every form that malice could invent—while we have been misrepresented by speech and press, and exhibited in every shade but our true light, the ladies of Utah, as a general thing, have remained silent. Had not our aims been of the most noble and exalted character, and had we not known that we occupied a standpoint far above our traducers, we might have returned volley for volley; but we have, all the time, realized that to contradict such egregious absurdities would be a great stoop of condescension—far beneath the dignity of those who profess to be Saints of the living God; and we very unassumingly applied to ourselves a saying of an ancient Apostle in writing to the Corinthians, "*Ye suffer fools, gladly, seeing that yourselves are wise.*"

But there is a point at which silence is no longer a virtue. In my humble opinion we have arrived at this point. Shall we—ought we to be silent when every right of citizenship, every vestige of civil and religious liberty is at stake? When our husbands and sons, our fathers and brothers are threatened, being either restrained in their obedience to the commands of God, or incarcerated year after year in the dreary confines of a prison, will it be thought presumptuous for us to speak? Are not our interests one with our brethren? Ladies, this subject as deeply interests us as them. In the kingdom of God woman has no interests sepa-

rate from those of man—all are mutual.

Our enemies pretend that in Utah woman is held in a state of vassalage—that she does not act from choice, but by coercion—that we would even prefer life elsewhere were it possible for us to make our escape. What nonsense! We all know that if we wished we could leave at any time—either to go singly, or we could rise *en masse*, and there is no power here that could or would ever wish to prevent us.

I will now ask this intelligent assembly of ladies—Do you know of any place on the face of the earth where woman has more liberty, and where she enjoys such high and glorious privileges as she does here, as a Latter-day Saint? "No!" The very idea of women here in a state of slavery is a burlesque on good common sense. The history of this people, with a very little reflection, would instruct outsiders on this point—it would show at once that the part which woman has acted in it could never have been performed against her will. Amid the many distressing scenes through which we have passed, the privations and hardships consequent on our expulsion from State to State, and our location in an isolated, barren wilderness, the women in this Church have performed and suffered what could never have been borne and accomplished by slaves.

And now, after all that has transpired, can our opponents expect us to look on with silent indifference and see every vestige of that liberty, for which many of our patriotic grandsires fought and bled, that they might bequeath to us, their children, the precious boon of national freedom, wrested from our grasp? If so, they will learn their mistake, we are ready to inform them. They must be very dull in estimating the energy of female character, who can persuade themselves that women, who, for the sake of their religion, left their homes, crossed the plains with handcarts, or, as many had previously done, drove ox, mule and horse teams from Nauvoo and from other points, when their husbands and sons went at their country's call to fight her battles in Mexico;

yes, that very country which had refused us protection, and from which we were then struggling to make our escape; I say, those who think that such women and the daughters of such women do not possess too much energy of character to remain passive and mute under existing circumstances, are "reckoning bills without their host." To suppose that we should not be aroused when our brethren are threatened with fines and imprisonment for their faith in and obedience to the laws of God, is an insult to our womanly natures.

Were we the stupid, degraded, heart-broken beings that we have been represented, silence might better become us; but as women of God—women filling high and responsible positions—performing sacred duties—women who stand not as dictators, but as counselors to their husbands, and who, in the purest, noblest sense of refined womanhood, being truly their help-mates; we not only speak because we have the right, but justice and humanity demand that we should.

Instead of being lorded over by tyrannical husbands, we, the ladies of Utah, are already in possession of a privilege which many intelligent and high-aiming ladies in the States are earnestly seeking—*i. e.*, the right to vote. Although as yet we have not been admitted to the common ballot box, to us the right of suffrage is extended in matters of far greater importance. This we say truthfully, not boastingly; and we may say farther, that if those sensitive persons who profess to pity the condition of the women of Utah, will secure unto us those rights and privileges which a just and equitable administration of the laws of the Constitution of the United States guarantees to every loyal citizen, they may reserve their sympathy for objects more appreciative.

My sisters, let us, inasmuch as we are free to do all that love and duty prompt, be brave and unflinching in sustaining our brethren. Woman's faith can accomplish wonders. Let

us, like the devout and steadfast Miriam, assist our brothers in upholding the hands of Moses. Like the loving Josephine, whose firm and gentle influence both animated and soothed the heart of Napoleon, we will encourage and assist the servants of God in establishing righteousness; but, unlike Josephine, never will political inducements, threats or persecutions prevail on us to relinquish our matrimonial ties—they were performed by the authority of the holy Priesthood, the efficacy of which extends into eternity.

But, to the law and to the testimony. Those obnoxious, fratricidal Bills—I feel indignant at the thought that such documents should disgrace our national Capital. The same spirit that prompted Herod to seek the life of Jesus—the same that drove our Pilgrim Fathers to this Continent, and the same that urged the English Government to the system of unrepresented taxation, which resulted in the independence of the American Colonies, is conspicuous in those Bills. If such measures are persisted in, they will produce similar results. They not only threaten extirpation to us, but they augur destruction to the Government. The authors of those Bills would tear the Constitution to shreds. They are sapping the foundations of American freedom—they would obliterate every vestige of the dearest right of man—liberty of conscience, and reduce our once happy country to a state of anarchy.

Our trust is in God. He that led Israel from the land of Egypt, who preserved Shadrach, Meshach and Abednego in the fiery furnace, who rescued Daniel from the jaws of hungry lions, and who directed Brigham Young to these mountain vales, lives and overrules the destinies of men and nations. He will make the wrath of man praise Him, and His kingdom will move steadily forward, until wickedness shall be swept from the earth, and truth, love and righteousness reign triumphantly.

[TO BE CONTINUED.]

A traveller says that everywhere he found the houses of worship free, all over the world, except among Christians.

MINUTES OF A MEETING

HELD IN THE LATTER-DAY SAINTS' MEETING ROOM, OVER DARWEN,
FEB. 20, 1870.

—o—

2.30 p.m.

Present on the stand—Albert Carrington, President of the European Mission; George Romney, Pres. of the Liverpool Conference; W. W. Taylor, Pres. of the Manchester Conference; S. Price, Travelling Elder in the Liverpool Conference; Albert Dewey and Thos. Richardson, Travelling Elders in the Manchester Conference; Eli Kirkham, President of the Over Darwen Branch; James Briggs, President of Accrington Branch.

Pres. W. W. Taylor spoke upon the first principles of the Gospel—faith, repentance, baptism and the laying on of hands for the reception of the Holy Ghost; also of the gifts and blessings that would follow those who yielded obedience to the requirements of the Gospel.

Elder Albert Dewey had been connected with the Church of Jesus Christ for twenty-five years. He knew the work to be true, and had continually seen the power of God made manifest

in sustaining, blessing, and preserving His people.

Elder Thos. Richardson bore testimony to the truth of the work of God in the last days.

Pres. George Romney showed that faith alone, as taught by the Christian world, will not enable the human family to obtain salvation and exaltation, but that obedience to the will of God and a life governed by the pure principles of the Gospel of Christ are also necessary.

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6.30 p.m.

Pres. Carrington delivered a very interesting and instructive discourse upon the principles of life and salvation.

Although the day was wet and stormy, many of the Saints from the surrounding Branches, to a considerable distance, were present, and rejoiced in the good things of the kingdom. The singing was excellent and the time a happy one.

GEORGE ROMNEY.

The question at issue between the Union Pacific and Central Pacific Roads as to the ownership of the five mile section at Ogden, in the Salt Lake Valley, has not yet been settled, but will as soon as a full survey of the section determines the best point for making the junction and putting up buildings. The California branch of the road has just drawn a government subsidy for a section of its line between Sacramento and San Jose. The total issue for this road is \$1,970,560, on 123 miles.—*Chicago Tribune*, Feb. 2.

Just as our national Darien exploring expedition, on the steamers *Nipsic* and *Guard*, was sailing from New York Thursday morning, the papers of that city were publishing, in letters from Panama, an account of the discovery of a favorable route for a canal, by a French engineer, named Lucien de Puydt, who is in the service of a French company formed nearly ten years ago. The canal, he estimates, will be thirty-eight leagues long, sixteen of it by river, so that only twenty-two leagues of cutting will be required, and the canal will need neither lock nor tunnel. Seventy millions of dollars are estimated as the cost of the work, which it is expected, when done, will earn a rental of twenty millions a year. To use the old formula, "this news is highly important if true," but we give fair warning that no French company can have the job of building the Darien canal. The Suez canal must suffice for the subjects of Napoleon. This is a work that belongs to us, and we propose to do it, if it can be done, either as a nation or by private capital.—*Springfield Republican*, Feb. 4.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, MARCH 1, 1870.

MUSEUM AND MENAGERIE.—Elder John W. Young has established a Museum and Menagerie at Salt Lake City, to which liberal contributions have already been made by the citizens of Utah, of the animal, vegetable, and mineral productions of that Territory. If the Elders in their travels in various countries, and the Saints as they gather to Zion, would secure and carry home with them any remarkable specimens of the natural or artificial productions which they may meet with, and can reasonably obtain, and that are worthy of a place in such a collection, it would help materially to enlarge and extend the interest and value of the institution, so that it would soon become a place where a spare hour could be devoted with pleasure and profit.

THE CONFERENCES.—Elder F. H. Hyde writes from Chesterfield, Feb. 20, "Since you were here, six persons have been baptized and three more are ready. We have good meetings in our new hall. Last Sunday, 30 or 40 strangers were present."

Elder H. O. Jacobs writes from Glasgow, Feb. 25, "We have baptized a few of late and there are prospects of a few more coming forward, but it is slow business, for obvious reasons."

SCANDINAVIA.—Elder Jesse N. Smith, writing from Copenhagen, Jan. 31, says, "Baptisms in Stockholm Conference are of frequent occurrence. There are good reports from Christiansa also, and the work is slowly progressing in the whole mission. A number of strangers visit our meetings here, but they are very cautious about committing themselves. I think it can be truly said that the great majority of the inhabitants of this city do not believe the Bible, nor anything else that is religious." Feb. 14 he writes, "To add to the severity of the weather, almost all kinds of work have ceased, and not more than one half of the Saints in this place have any employment at the present. A day or two since, the brethren here cut the ice more than a foot thick to baptize a man, an unusual instance of impatience to join the Church on the part of a convert."

THE ELDERS IN THE UNITED STATES.—Elder E. W. East wrote from Martinsville, Henry County, Virginia, to Elder Wm. Clayton, Jan. 10. He was not in very good health, but he had travelled considerably in Tennessee, Alabama, Georgia, and Virginia, preaching a good deal, mostly in private. He had met with respect and kind treatment, and he believed he had removed considerable prejudice, but the people were too much absorbed in the thoughts of the present life to care anything about hereafter. His first public meeting was his first attempt to speak in public, and he had four preachers to hear him, one of whom made many inquiries.

Bishop L. W. Hardy wrote from North Chelmsford, Mass., Jan. 26. The people had treated him kindly, but they wanted no more religion, they had enough already. The Bishop expected to start for home in a few days.

Elder N. H. Felt wrote from Salem, Mass., Jan. 21, to his family. There was great interest among all classes to hear about "Mormonism," and he was kept busy continually answering their inquiries. He says—

Last Tuesday, in company with my brother John G., I went up to Topsfield, for the purpose of hunting up the Prophet Joseph Smith's family. We went to a Mr. Adams, who not only introduced us to parties who knew the family before they left Topsfield (one a Mr. Gould, cousin of the Prophet's father), but took us in his buggy to their old homestead, and went with us over the old house in which Joseph Smith, sen., was born. We looked with great interest at the old beaded oak beams and the high unique fireplace, five or six feet high by four feet wide, O. G. jams and bricks, herring-boned for ornament on the back; all showing, for that day, a good deal of taste. The building is now much decayed, and has settled away from the chimney. Part of the house has been re-built. It is still occupied. This house is situated on Pie, or as called latterly Peabody brook, about one-fourth of a mile from the house the late George Peabody and his ancestors were born in. The Peabody house is creating much interest now, and many photographs of it, as well as some of the Smith house, have been taken by enterprising photographers.

The Paris, Bourbon County, *Free Kentuckian* of Jan. 19 says that they have among them a Mormon, Elder James M. Barlow, who is visiting his relatives thereabout, and "some of our citizens really talk of joining the Saints."

The New York *Herald* of Feb. 8, says that Bishop R. T. Burton has established Branches of the Church at Hempstead, Baldwinsville, Patchogue, and other locations near Rockville Centre. The *Herald* continues—

During the past week the war against the "Gentile" world was carried on with increasing vigor, and other laborers have been despatched north and south throughout the island. Several new elders have arrived from the City of the Saints, and during this week an additional force of elders and priests, headed by a bishop, will reinforce those already here. The labors of Bishop Burton during the past week have been very successful at Freeport, the old branch established by Brigham Young about thirty years ago. The church, under the care of J. K. Benedict, an elder baptized by Young on the first establishment of the colony, has been built up and confirmed in the faith as taught in Utah. Twelve persons, most of them wealthy and able and willing to co-operate in the work, have been converted and baptized there by Bishop Burton and his assistants, of whom he has eight or nine. In Baldwinsville twenty Mormons, most of them recent converts, have rented a large upper room in the single hotel of which the village boasts, and there hold forth three times a day to crowds of wondering rustics, telling them of the recent revelations from the Most High, and warning them of the coming trouble by fire and sword, and of the dire destruction of all who refuse to believe in and tender their allegiance to the Church of Jesus Christ of Latter-day Saints. Many of the principal towns in Maine, Massachusetts, Pennsylvania, and New Jersey, have been set apart as districts which are now being worked, and consequently a grand rally around the banner of Mormonism may be expected. In Connecticut also proselytes are being gathered, and a large staff of missionaries, principally natives of that State, have returned from Utah and come to warn their friends against the approaching day of wrath. Bishop Burton and the other leading Mormon church dignitaries now in Long Island make no secret of their intentions, and express themselves as being certain of the ultimate success of their mission and the spread of Mormonism until it

becomes the established religion of the world. The principal congregation of the Saints on Long Island, however, is not to be found in any of the places already referred to, but in a place much nearer home—14 Grand Street, Williamsburg—where there is quite a large congregation, and from which drafts are repeatedly made for colonists for Utah. The movement has obtained a very strong footing in Williamsburg, and the degree of success which they continue to meet with gives rise to much apprehension on the part of the Christian community there. Three sessions are held every Sunday, and the large room engaged by them in Grand Street is rapidly becoming too small for the increasing congregations. A special session was held yesterday to listen to an address from Elder Jackson, a prominent member of the Church recently returned from Utah. The large room was crowded to excess, and a number of the missionaries from Hempstead and district were present.

A New York correspondent of the *Cincinnati Chronicle* says—"Mormonism is flourishing in this section, it is said. Missionaries are busy at work on Long Island and make many converts. It is wonderful how zealous these people are. Here, when they have gained a subject they do not suffer his enthusiasm to cool, but proceed to rivet his chains by the waters of baptism; then give him work to do; engage him to convert others, that his burning, passionate zeal may have an outlet in the efforts to make proselytes, and he become confirmed in the faith himself. These men understand thoroughly the human nature of the class with which they have to deal."

CORRESPONDENCE.

AMERICA.

Salt Lake City, U.T., Feb. 2, 1870.
President A. Carrington.

Dear Brother,—It is with pleasure I proceed to write you a few lines on such items of interest as may present themselves, trusting they will prove not unacceptable.

The increased mail facilities render the transmission of news through the medium of newspapers so frequent and regular that it is fair to suppose you are kept very well posted in matters of general information, nevertheless, there are some things that escape even the keen vigilance of newspaper men, and there are other things which are not considered newspaper property, that is, our newspapers.

The Harrison-Godbe-Planchette church, that cheapest of all the apostacies, is not making the headway its founders predicted for it. The "movement," as it is called, is now publishing a newspaper called *The Mormon Tribune*, the first number of which appeared on the 1st of January. It is a good-sized sheet of 8 pages, patron-

ized by our enemies, who, of course, fraternize with the new clique, and show thereby the source from whence it springs. Probably no better evidence could be afforded that they are opposed to the kingdom of God than this fact. It is truly astonishing how men will suffer themselves to be blinded by the spirit of darkness, totally regardless of every principle of right, old associations, testimonies, and intimate acquaintance with the truth, but so it is with many; the cares of the world choke the good seed, and they are blinded and led captive to the will of the devil.

One of the most interesting events that has ever transpired here, took place on Monday, Jan. 10, for on that day we laid the last rail of the U.C. R.R. It was a general holiday, and a very large concourse of people assembled to witness the ceremonies. In addition to our own most prominent citizens, there were present about twenty officers of the U.P. & C.P.R.R.'s and about fourteen army officers from Camp Douglas. I had the honor of driving the last spike, which took

place nine minutes past two o'clock. After prayer by Elder Woodruff, speeches were delivered by myself, Vice Pres. Jennings, Supt. Jos. A. Young, Col. B. O. Carr and Engineer T. B. Morris, U.P., Elder John Taylor, and Mr. Campbell, C.P. In consequence of a cold, Elder Cannon read for me a short speech which I had prepared for the occasion; he also read congratulatory telegrams from representative men east and west, who were unable personally to attend. In the evening a grand complimentary ball was given in the Theatre to a very brilliant assemblage, and never did the Theatre appear to greater advantage. Officers, civil and military, and public men, without regard to religion, party, or politics, were invited, and all expressed themselves delighted with the whole affair. A large bonfire on Arsenal Hill and a general illumination of the City were attractive features of the programme. So now the railroad to Salt Lake City, from the Atlantic Ocean on the one side and the Pacific Ocean on the other, is a fixed fact, and our road is, as toasted on the occasion, "The first fruits of the marriage of the oceans." There were present a Pullman and a silver palace car.

Mr. Cullom, Chairman of the Committee on Territories, has, as you are doubtless aware, introduced a Bill before Congress to "aid in the execution of the laws," that is to say, the Anti-polygamy law of 1862, "and for other purposes," that is to say, to deprive the Latter-day Saints of every vestige of constitutional liberty. This Bill was concocted in Salt Lake City by a pettifogger named Baskin, and is probably the most disgraceful document of the kind that was ever penned. Our sisters are in high dudgeon over it; meetings are being held by them in their various Wards, remonstrating against the passage of the Act. On the 13th ult. a general meeting of all the ladies of Salt Lake City was held in the Tabernacle, and, though the weather was most unfavorable, the building was crowded; only ladies were present. The entire proceedings were published in the *Deseret News*; you will find them well worthy of perusal. As to this Bill's meeting

with the slightest degree of favor in its present shape, we do not believe; but whatever may result from this or any similar action of Congress against us, or whether they may lend a favorable ear to our "Memorial for Admission," we are content to rest the issue with the Great Disposer of all events, firmly assured that He will control the results of their acts for the well-being of His people, and that the very evil they seek to bring upon us will be converted to a still greater good.

There is one subject to which I wish to call your attention. A Museum and Menagerie was opened in this city some two months since by John W. Young, and quite an interest is manifested therein by many of our citizens, who have contributed liberally such articles as they had that were appropriate. It is intended to collect in this Institution natural curiosities of the animal, vegetable, and mineral productions of Utah, and to this, as a nucleus, add specimens of whatever is interesting from every land on the face of the earth. We would be pleased to have you publish in the *MILLENNIAL STAR* a notice to this effect, and republish it occasionally, so that all the Saints abroad may have an opportunity to contribute to this interesting collection.

We now receive the *MILLENNIAL STAR* quite regularly, a very welcome visitor, and occasionally publish from it in the *Deseret News*.

With regard to the ensuing emigration, the publication of books, &c., it appears proper and necessary, from the present scarcity of money and the crippled condition of the finances, to straighten up indebtedness and incur no further pecuniary obligations now. And we wish it emphatically understood that, from present appearances, *not one dollar* need be expected from this Office to aid the ensuing emigration. It is expected that brother H. S. Eldredge will start early in May to superintend the English emigration, after which you will be released to return home. Due notice will be given of the *precise time* when those who are able to pay their *entire* through *expenses* may expect to start.

It is evidently the intention of Con-

gress to gobble us up in one way or another; besides the Cullom and Cragin Bills, there are three Bills now before Congress for the disintegration of Utah, the chief of which, by Trumbull, proposes that so much of the Territory of Utah as lies north of the forty-first parallel of north latitude be attached to and made a part of the Territory of Idaho.

We are occasionally gratified with letters from brother Hooper, whose health is measurably restored; he appears to be right into business, and informs us that our Memorial for Admission was presented in the House of Representatives a few days ago, but reports no action thereon.

While I write, the whistle of one of our new locomotives announces that it has just arrived; two others are on the way. The railroad is so far a success, and already proves of great value and convenience to our local trade.

May peace be with you, and the blessings of Israel's God attend you in all your labors, and the brethren associated with you.

Your brother in the Gospel,
BRIGHAM YOUNG.

Council Chamber, Salt Lake City,
Jan. 27, 1870.

Brother Albert Carrington.—Your esteemed letter of Jan. 6 is received. The contents have been read and noted, and the letter has been sent to the President's Office. I am exceedingly pleased to hear of your health and prosperity, and that the mild climate acts favorably upon your system.

I have partially recovered from the effects of the burn on my foot, but have a somewhat severe "Alexandra limb." Being accustomed to bustling about a great deal, I found that six weeks' confinement to my room prostrated me mentally and physically.

President Young has been confined to his room some days with the "mumps." He had them fifty-five years ago on one side, and has now been having them on both sides, but he is well again.

The clouds of opposition to the Saints seem to lower down on Washington and the press of the country, and indicate a coming storm. The association of defunct merchants into

a "religious body" has excited considerable interest with the press, and they are aching terribly to be persecuted. The weather has been mild.

The Committees of the Legislature are working at the Civil Code—you ought to be here. I am too much unstrung, from the want of exercise, to give much attention to it. The only business that has yet been done is to appropriate nearly five thousand dollars to pay the printer of the last Session for the printing of the Journals, &c., which the Government failed to do.

The measles and mumps are in almost every family in Provo; they have invaded the Legislature, and Messrs. Jennings, Rowberry and Stayner have been afflicted with them, but are now convalescent. The Navajo Indians have plundered the four southern counties of a large portion of their horses. We have had some difficulty in getting spikes to complete the U.C.R.R. Some portions of the road were only partially spiked when the "last spike" was driven. The arrival of the last twenty tons obviates this difficulty. The U.P.R.R. failing to furnish the iron, for which they had received their pay, has been a very serious delay and damage to the U.C. Company. Bishop West's death was not unexpected, as he has been long severely afflicted with that flattering disease, consumption. There has been a considerable body of snow falling on the mountains. Coal is now being offered at the depot (Salt Lake) at eleven dollars per ton by the carload. Money is said to be very scarce; I have not seen any for some time. Archy. Gardner and the South Irrigation Canal Company are constructing a tunnel for the purpose of bringing their irrigation canal through the point of Utah mountain, 130 rods in length; they will have to build a dam ten feet high across the Jordan river, to raise the water into their tunnel, but it will be built on a rock foundation. This is a great undertaking to irrigate the desert.

Money being scarce makes bread-stuffs cheap, but men who borrowed money in flush times, are now going under the squeezer. There have been several falls of snow in the City, but

none have stayed long enough to make good sleighing. Stone-cutting for the Temple is going on at a lively rate on the Temple Block. The Anti-Mormon ring, composed of most of the Federal officers and a few apostates, are rejoicing greatly in the prospect of immediately winding up "Mormonism" by arbitrary power. Among the most vindictive is the federal assessor. The Commissioner of the Land Office has decided the Hot Spring claim in favor of the City. Whether the ring will appeal to the Secretary of the Interior is not yet known. Your son, Charles W., is with us and performing the duties of messenger in his usual quiet and diligent manner. The Post Office has been moved into the Exchange building. The upper part of the building is also rented for the use of Federal officers, the whole establishment being now occupied by apostates and Anti-Mormons, making a small association for the destruction of Brigham Young; but those who wait for dead men's shoes generally go long barefoot.

Respectfully yours,
GEO. A. SMITH.

—
ENGLAND.

2, Moria Street, Merthyr,
Feb. 19, 1870.

President A. Carrington.

Dear Brother,—The good counsels, fatherly instructions, and kind words of encouragement which you imparted to the Saints during your brief visit to Wales in November last, seemed to increase their good desires and infuse a general feeling of improvement throughout the Conference, which has so far resulted in an increase of faith and good works among the Saints, individually and collectively. The spirit of self-improvement is steadily and surely increasing among the Saints here.

The Word of Wisdom with its great promises of life, health, and wisdom, is studied and carefully practiced, not only by individuals, but by many families who never realized until of late the importance of it, but who, since beginning to keep it, are testifying of improved health, and whose increasing diligence in performing the duties devolving upon them as Saints,

speaks louder than words the progress they are making toward perfection. The practical carrying out of other principles, such as the preaching of the Gospel, paying tithing, &c., in connection with the Word of Wisdom, which insufficient faith, or a want of properly understanding the principles, kept many of the Saints from practicing heretofore, is now drawing down the blessings of heaven upon them, until their faith and confidence are increasing in these principles, and they feel that instead of it being a burden to them to thus work for the Lord, it is a privilege, and a work for which they are well rewarded.

Our Sunday meetings in some of the main Branches have been better attended this winter than for years before by strangers, many of whom are young people, who have manifested considerable interest in our principles. Some of them we have baptized, while others have given us to understand that they do not intend to remain outside of the kingdom long.

Two baptisms were attended to the other evening in Merthyr, that of a lady and her son. The lady had lost her husband not long previous, who firmly believed the Gospel before he died, never having heard it before I preached it to him on his death bed. His last wishes were that his family should join the Church. We expect to baptize two more of his children in a few days. I am sorry to say that this poor woman, formerly belonging to the Church of England, is undergoing a bitter persecution, similar to what many of the Saints have been compelled to endure at the hands of the modern Pharisees professing religion. Her little son's wages, upon which she partly depended for sustenance, have been dropped two shillings a week by religious bigots because she dared to become a Mormon, but the Lord is blessing her with a testimony of this work and she feels determined to stand firm.

It appears to me that the young generation now growing to manhood in Wales are more free from the traditions which have bound their fathers for so many generations, and consequently more ready to receive a pure, holy, living faith. The signs of the

times here at present indicate that a great work may yet be accomplished, for there is a growing interest manifested by all classes of the community concerning Mormonism. We are discussed in the papers and the pulpits, as well as in private and public houses, by the good and the bad, which is the result of the co-operative and other movements of President Young and the Saints in Utah.

I have labored under some disadvantage, owing to my not being a Welshman. A man with both the English and Welsh languages here is far better adapted to the work than one who can only speak English.

According to letters received by the Saints here from their friends in the Valleys, I should judge that quite a large company will emigrate the coming season, being assisted by their friends.

While the Saints are rejoicing here at the good letters occasionally received from their friends in Zion, there are a few who have made a profession of being Saints, who are being deceived by the lying statements of apostate friends concerning Zion, its people, and its Prophet, but I am happy to say they are very few.

Some few of the emigration of last season have turned their backs upon Zion, and have tried to influence their friends here against gathering there, but generally speaking all their fabulous statements have been treated with the contempt they deserve by those who keep the living testimony

of Jesus within them. For he that is living his religion understands that it is truth revealed from God for the present and future salvation of His children, and that the principle of gathering is just as binding upon them as baptism for the remission of sins, or any other principle.

I am in receipt of two letters of late date from Elder Elias Morris, in which he desires to be remembered to you and the brethren in the Office. He is well, in excellent spirits, and reports favorably of things at home.

The kind, cordial, hearty welcome which I and my brethren have received from the Saints of the Glamorgan Conference during my sojourn among them, has endeared them to me more than feeble language can express, and testifies their esteem for the servants of God and their hospitable dispositions.

I can say, dear brother Carrington, that my labors here have been a source of joy to me never before experienced in any part of my life, and your kind, fatherly counsels have been a continual light to my pathway, refreshing and encouraging me in every hour of trial. The Saints have already formed a great attachment for you, and they very much desire another visit from you, to receive the precious words of life.

With kind love to all in the Office, and praying for the Lord to bless you, I remain your brother in the Gospel,
NEPHI PRATT.

UTAH NEWS.

THE following are from the *Deseret News* to February 4 :—

The *News* recommends co-operative farming, particularly in dairying.

Dr. Anderson, assisted by Drs. Richards and Bernhisel, removed a tumor from the left breast of Mrs. H. W. Naisbitt, Feb. 2. Chloroform was used. The patient was doing well.

Elders Albert Lutz and Henry McEwan returned home from their short mission to the States, Jan. 29. They were on board the train which ran off the track near Bear River, but escaped uninjured.

The 20th Ward Female Relief Society held a very agreeable social party in the Ward meeting house, Feb. 1, the proceeds to be devoted to the relief of the poor. President D. H. Wells and Bishop Sharp were present.

The western bound train on the U. P. R. R. ran off the track between Aspen and Evanston, at a point some distance east of Bear River, Jan. 29. Several persons were killed and forty or fifty wounded. The weight of the train had caused the rails to spread.

A man named Matthews was arrested and fined, and committed in default, for attempting to keep a house of ill fame in Salt Lake City. Judge Strickland released him on writ of habeas corpus. Of course a U. S. Judge wants some place of indulgence for prurient proclivities. A knowing party offered to wager a hundred dollars that Matthews would be discharged, independent of the merits of the case. He knew what rotten sort of stuff the Judge was made of.

At a caucus in the Tabernacle, Jan. 29, Bishop Edward Hunter, chairman, Paul A. Schettler, secretary, the following gentlemen were nominated for the municipality of Salt Lake City—Daniel H. Wells, Mayor; Isaac Groo, S. W. Richards, A. H. Raleigh, Jeter Clinton, and A. C. Pyper, Aldermen; Theodore McKean, Thomas Jenkins, Robert T. Burton, John Clark, Henry Grow, Heber P. Kimball, Lewis S. Hills, Thomas McLelland, and John R. Winder, Councilors; Robert Campbell, Recorder; Paul A. Schettler, Treasurer; J. D. T. McAllister, Marshal.

SCRAPS OF NEWS.

In the U. S. House of Representatives, Feb. 3, Mr. Cullom, from the Territorial Committee, reported the bill to prohibit polygamy in the Territory of Utah. The bill was recommitted.—Senor Oviedo, the "diamond wedding" man, has died in Havana.—A well-dressed man called at the White House, Washington, saying he was a messenger from the Almighty and had pressing business with General Grant.—Illinois has the gold fever. People are wildly forsaking all other business for the "diggins" at Big Creek, near Terre Haute.—Mexico has civil war again—five States in open insurrection and the Government powerless.—A. N. Langton, a lawyer, said of the Bishop of the Isle of Man "the people from one end of the island to the other have no confidence" in him. The bishop resented such talk, and Mr. Langton sued him for libel.—English engineers with English capital are to build 300 miles of railway from Yedo to Osaka, Japan.—Nearly all the 90 inmates of the Everton Home for Fallen Women are daughters of highly respectable persons, and in every instance they ascribe their disgrace to drink.—A load of female emigrants at Melbourne, Australia, within a few hours after their arrival were provided with comfortable situations, at wages varying from £20 to £30 per year. Three or four times the number could have obtained employment the same morning.—Gloomy apprehensions prevail in France.—Snow in London and inclement weather in the country, particularly Scotland, last week.—Garibaldi "never despairs of the ultimate amelioration of mankind, albeit he is deeply grieved at the slowness of its coming."—The mercury fell to 10 degrees below zero at Brussels, Feb. 12.—The Vaccination Act is reported to be a great success in Scotland.—At Lochmaben the parish registrar says, "Illegitimacy is on the increase, and that, too, from a source of whom better things might be expected."—Jacob Bright, M.P., Charles Gilpin, M.P., Dr. Chapman and a large number of other gentlemen have been discussing the Contagious Diseases Acts.—A terrific cyclone in the Southern Ocean, Dec. 17.—The New York "Sun" says the Utah House of Representatives passed the Women's Suffrage Bill Feb. 5.—A "scrub race" is talked of for the next U. S. Presidency.—The thermometer stood 45 degrees below zero at Fort Abercrombie, U. S., Jan. 16.—Destructive political riots at Waterford.—The Bishop of Ely considers the present times very ticklish for the Church of England.—A Dundee parson dismissed his congregation because they coughed very much.—Anson Burlingame died at St. Petersburg Feb. 23.—Berwick, Feb. 21, had the highest tides known there for years.—Feminine acrobatism has become a flourishing trade.—At Melbourne, Australia, Dec. 20, the mercury was 108.4 in the shade.—Locusts have ravaged around Jerusalem, hunger rages in the city, water cannot be obtained for money, all help from without is closed, and dire distress prevails.

VARIETIES.

What is the good of rasping a sore place ?

It is said that one of the best circuit preachers in Wisconsin is an Indian Chief.

The Catholic *Telegraph* says the devil could never have been so popular on earth if he had not rebelled against God in heaven.

Five thousand marriage licenses were granted in Chicago last year. The divorce record is still ahead. The Chicago papers refuse to publish it, pleading "lack of room."

An English bishop querulously remarked to his servant that he was dying. "Well, my lord," said the good fellow, "you are going to a better place." "John," replied the prelate, with an air of conviction, "there's no place like Old England."

A heavily signed petition against the Contagious Diseases Acts was recently sent from Liverpool to Parliament. If the petition had come in our way, we should have been strongly tempted to sign it in several places, perhaps to sign it all over.

A clergyman in Vermont supplying temporarily the pulpit of a church in need of a pastor thus gave voice to the wants of the people : "O Lord, send them a pastor ; not an old man in his dotage, nor a young one in his goslinghood, but a new-style man, with all the modern improvements."

A company of ladies called the "Friendly Evenings Association" have opened parlors in Boston, U.S., for the "benefit of any young women who wish to use them for pleasant social intercourse, as conversation, reading aloud, or similar home-like pleasures." Books, games and music are provided.

One of the most common and injurious errors of modern life is forcing upon the little ones the fashions, follies and extravagancies that disgrace their elders. We say *forcing* upon them, for children of themselves care for none of these things. Their happiness is secured by good wholesome food, comfortable clothing suited to the weather, in which they may romp, without fear of injury, plenty of sleep and abundance of free exercise and open air.

It is now agreed that ground glass windows are destructive to health in proportion as they diminish light. The difference in favor of clear glass is said to be about fifty per cent. If this be true, how much feeble health is due to the ridiculous practice of making dungeons of our parlors and twilight crypts of our sleeping rooms. The sceptical have but to mark the appearance of any plant grown in the dark. They will see that such a plant lacks not only color but vitality. Yet people shut the blessed sunshine out of the parlor, fearful that some of the unnatural colors of the carpet may pale under the glare. A healthy physique is of more value than carpets. By choosing the latter of modest hues you may have sunshine in your parlor and suffer no damage otherwise.

INFORMATION WANTED, by Mary and William Thomas, Mountainash, South Wales, of Nathaniel Edmunds, who emigrated to Utah in April, 1855, from Merthyr, South Wales, and who resided, when last heard from, in Coalville, Summit County.—Utah papers, please copy.

DIED.

BUTTERWORTH.—In Salt Lake City, Jan. 10, Susan Butterworth, aged 64 years.—"Deseret News."

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Repent: for the kingdom of heaven is at hand."—JESUS CHRIST.

No. 10. Vol. XXXII.

Tuesday, March 8, 1870.

Price One Penny.

GREAT INDIGNATION MEETING

OF THE LADIES OF SALT LAKE CITY, JAN. 13, TO PROTEST AGAINST THE
PASSAGE OF CULLOM'S BILL.

(CONTINUED FROM PAGE 134.)

HARRIET COOK YOUNG.

In rising to address this meeting, delicacy prompts me to explain the chief motives which have dictated our present action. We, the ladies of Salt Lake City, have assembled here to-day, not for the purpose of assuming any particular political power, nor to claim any special prerogative which may or may not belong to our sex, but to express our indignation at the unhallowed efforts of men who, regardless of every principle of manhood, justice and constitutional liberty, would force upon a religious community, by a direct issue, either the curse of apostacy or the bitter alternative of fire and sword. Surely the instinct of self-preservation, the love of liberty and happiness, and the right to worship God, are dear to our sex as well as to the other, and when these most sacred of all rights are thus wickedly assailed, it becomes absolutely our duty to defend them.

The mission of the Latter-day Saints is to reform abuses which have for ages corrupted the world, and to establish an era of peace and righteousness. The Most High is the founder of this mission, and in order to its establishment, His providences have so shaped the world's history, that on this continent, blest above all other lands, a free and enlightened Govern-

ment has been instituted, guaranteeing to all social, political, and religious liberty. The Constitution of our country is therefore hallowed to us, and we view with a jealous eye every infringement upon its great principles, and demand, in the sacred name of liberty, that the miscreant who would trample it under his feet, by depriving a hundred thousand American citizens of every vestige of liberty, should be anathematized throughout the length and breadth of the land as a traitor to God and his country.

It is not strange that among the bigoted and the corrupt such a man and such a measure should have originated; but it will be strange, indeed, if such a measure find favor with the honorable and high minded men who wield the destinies of the nation. Let this seal of ruin be attached to the archives of our country, and terrible must be the results. Woe will wait upon her steps, and sorrow and desolation will stalk through the land; peace and liberty will seek another clime, while anarchy, lawlessness and bloody strife hold high carnival amid the general wreck. God forbid that wicked men be permitted to force such an issue upon the nation!

It is true that a corrupt press and an equally corrupt priestcraft are leagued against us—that they have

pandered to the ignorance of the masses, and vilified our institutions to that degree, that it has become popular to believe that the Latter-day Saints are unworthy to live; but it is also true that there are many, very many right thinking men who are not without influence in the nation, and to such do we now solemnly and earnestly appeal. Let the united voice of this assembly give the lie to the popular clamor that the women of Utah are oppressed and held in bondage. Let the world know that the women of Utah prefer virtue to vice, and the home of an honorable wife to the gilded pageantry of fashionable temples of sin. Transitory allurements, glaring to the senses as the flame is to the moth, but short lived and cruel in their results, possess no charms for us. Every woman in Utah may have her husband, the husband of her choice. Here we are taught not to destroy our children, but to preserve them, for they, reared in the path of virtue and trained to righteousness, constitute our true glory.

It is with no wish to accuse our sisters who are not of our faith, but we are dealing with facts as they exist. Wherever monogamy reigns, adultery, prostitution, free-love and feticide, directly or indirectly, are its concomitants. It is not enough to say that the virtuous and the high-minded frown upon these evils; we believe they do, but frowning does not cure them, it does not even check their rapid growth; either the remedy is too weak or the disease is too strong. The women of Utah comprehend this, and they see in the principle of a plurality of wives the only safeguard against adultery, prostitution, free-love, and the reckless waste of prenatal life practised throughout the land.

It is as co-workers in the great mission of universal reform not only in our own behalf, but also by precept and example to aid in the emancipation of our sex generally, that we accept in our heart of hearts what we know to be a divine commandment; and here, and now, boldly and publicly we do assert our right not only to believe in this holy commandment, but to practice what we believe.

While these are our views, every attempt to force that obnoxious measure upon us must of necessity be an attempt to coerce us in our religious and moral convictions, against which did we not most solemnly protest, we would be unworthy the name of American women.

MRS. H. T. KING.

My dear sisters,—I wish I had the language I feel to need at the present moment to truly represent the indignant feelings of my heart and brain on reading last evening a string of thirty "Sections" headed by the words "A Bill in aid of the execution of the laws in the Territory of Utah, and other purposes." The "other purposes" contain the pith of the matter, and the adamant chains the complers of the said Bill seek to bind this people with, exceed anything the feudal times of England, or the serfdom of Russia ever laid upon human beings. My sisters, are we really in America, the world renowned land of liberty, freedom, and equal rights? The land of which I dreamed in my youth as almost an earthly elysium, where freedom of thought and religious liberty were open to all? The land that Columbus wore his noble life out to discover? The land that God Himself helped him to exhume, and that Isabella, a queen—a woman, declared she would pawn her jewels and crown of Castile to give him the outfit which he needed? The land of Washington, "the father of his country," and of a host of noble spirits too numerous to mention? The land to which the *Mayflower* bore the Pilgrim Fathers, who rose up and left their homes, and bade their native land "good night," simply that they might worship God by a purer and holier faith in a land of freedom and liberty, of which America has long been synonymous? Yes, my sisters, this is America; but oh! how are the mighty fallen! Who or what is the creature who framed this incomparable document? Is he an Esquimaux or a Chimpanzee, or what isolated land's end spot produced him? What ideas he must have of women! Had he ever a mother, a wife, or a sister? In what academy was he tutored, or to what school does he belong, that he should so coolly and sys-

tematically *command* the women of this people to turn traitors to their husbands, their brothers, and their sons! Short-sighted man of sections and the Bill? Let us, the women of this people, the sisterhood of Utah, rise *en masse* and tell this nondescript to defer "the Bill" until he has studied the character of *woman*, such as God intended she should be, then he will discover that *devotion*, *veneration*, and *faithfulness* are her peculiar attributes, that God is her refuge, and His servants her oracles, and that especially

the women of Utah have paid too high a price for their present position, their present light and knowledge, and their noble *future*, to succumb to so mean and foul a thing as the Baskin, Culom & Co.'s Bill. Let him learn that they are *one* in heart, hand and brain, with the brotherhood of Utah—that God is their Father and their Friend—that into His hands they commit their cause—and on their pure and simple banner they have emblazoned their motto—

God and my right.

[TO BE CONTINUED.]

PROPOSED PROSCRIPTION OF THE MORMONS.

OUR readers are very well aware that attempts are being made in the Congress of the United States to establish laws of severe proscription against the Latter-day Saints, or Mormons, in Utah, for the avowed purpose of overthrowing the principle and practice of a plurality of wives, but really for the overthrow of Mormonism, as it is considered by some that in no other way can its progress be effectually checked. It may be that Congress will pass one or other of the Acts now before it for this purpose, or it may be that the Federal Legislature is not yet sufficiently corrupt to pass any such unconstitutional and monstrous laws as those proposed and submitted for its action. We shall see. The American newspapers, generally speaking, though exceedingly mad against the Mormons, for what real reason they ought to know, still do not appear to be unanimously of the opinion that such a law as is now contemplated, enforced as it must be at the point of the bayonet, would be in any wise advisable.

The Springfield *Republican*, after noticing the new Bill, which "proposes to exclude polygamists and Mormons from the jury box, or to allow the cases to be tried in adjoining Territories," gives the opinion that more stringent laws are not needed at present, and says—

"What the Mormon question wants more than new legislation is a wise,

forceful executive administration. The White House, and not the Capitol, is where the more needed work should spring from. The filling of every federal office in the Territory with reliable, discreet, but pronounced and unseduceable anti-polygamists, and the location of a couple of thousand United States soldiers at Camp Douglas, over Salt Lake City, with a similarly discreet, vigorous commander, acting in sympathy with the civil federal officers, just these and no more are the first steps that need to be taken for the solution of the Mormon question. We doubt if a single law is needed; but the whole influence of the Federal Government, through the presence and patronage of its officers, should be felt against polygamy and polygamists throughout the Territory."

All this done, then every Gentile and "recusant Mormon" are to be protected in life, liberty, and property, and the Mormons, like Daniel in the lions' den, are to take care of themselves, and to be made plainly to understand that the slightest movement on their part that may be construed by those exclusively patronized and protected Gentiles and apostate Mormons as dangerous, will bring down upon the devoted Mormons and their city the presence and whole power of the army, which simply means, that the earliest and flimsiest pretext would be greedily clutched to afflict Salt Lake City and the other settlements of Utah

with martial law and military licentiousness, for if there is one thing plainer than another in regard to this proposed anti-Mormon crusade, it is this, that the enmity is against marriage, not adultery, against husbands and wives, not whoremongers and whores, for the adulterers and the whoremongers, the parsons and the politicians and the editors are all on one side of this quarrel, on the side that makes the quarrel, and that is not the Mormon side. "But the Gentiles are impatient of the slowness of such reform" as Sammy proposes, and indeed so is Sammy himself, for with his discourse he waxes warmer and wants to go a-head in the matter and do it up speedily. No time must be lost, for "with or without legislation by Congress—before it—at once—the executive should act with power enough to command and preserve the peace." After exerting all his powers to the utmost to create a disturbance, Sammy hypocritically exclaims, "Make haste with the work of wickedness and blood and rapine, and let us have peace." "If 'twere done when it is done, 'twere well it were done quickly." Don't get excited, Sammy. The Lord may have something to say in this matter before it is all over. He has not entirely ignored the existence of this planet and its inhabitants.

Now that is Sammy Bowles' plan? Why, you sapient Sammy, your god-fathers and godmothers, or whoever gave you that name, were tolerably sensible people, for they picked a very proper premon for you. You are in such a dreadful hurry to gobble up the Mormons, that you can't wait for legislation, unless it be immediate. And what do you propose to do? You, a republican and an American, propose to bestow the whole of the patronage, power, and legal protection connected with the Territory, backed by a formidable army, ready for offensive action at a moment's notice, upon a miserable, corrupt, intriguing minority amounting to about one-two-hundredth of the population of the Territory. Is that the path of your superlative wisdom and justice? Is that republicanism? Is that sort of action based on the fundamental principles of American government? If

so, what kind of a thing must despotism be? For the world has not seen it yet, and does not know the real thing when it does see it.

But what does Sammy think of the company he chooses in his crusade against the Mormons? Licentious soldiery, corrupt scheming officials, miserable pettifoggers, whited sepulchre parsons, political hacks, intriguing cliques, hawk-eyed speculators, anxious for another dive into Uncle Sam's capacious pockets, unprincipled editors and lying correspondents, gamblers, adulterers, whoremongers, thieves, murderers, and apostate Mormons, all these compose the glorious company arrayed against the Mormons, with the whole power of Congress and the United States at the back of that precious fraternity. Surely the Mormons are an important, an influential, and a righteous people, to find such a conglomeration of the beggarly elements of the world opposed to them. Such material beggars comparison, even with Jack Falstaff's army.

Speaking of apostate Mormons the New York *Times* says their "movement" "might be called the play of 'Hamlet' with the part of the Prince left out." The New York *Tribune* says "they are humbugs, of course," and "it is painful to see men sane on most subjects play the fool like this," so that "it would be well perhaps not to expect much from" them, "unless aided largely by the Government," for if the Mormons are not "checked by Congress and General Grant, these poor half-crazed schismatics, with their spiritualism and universalism, their love, and toleration, and charity for all and everything, their discarding of force, will simply be broken to pieces against the hard materialism and consolidated power of Brigham Young," just as the Scriptures say the stone cut out of the mountains without hands shall break in pieces and consume all other institutions, which it can not do if it is not harder, of firmer texture, and more consolidated than they. Even Sammy thinks the apostates of but trifling account, for he says there is "nothing particularly important or inspiring" in their pretensions, they having merely "the common 'be-good-and-you-will-be-

happy' flavor" about them. Nevertheless Sammy imagines the apostates may prove of some little service, if only as cat's-paws, and therefore he says they "are the natural allies in this conflict of the government and Gentiles," and consequently "they should be treated considerately, and much heed given to their views of the situation." Thus the apostates are despised even by the Gentiles, but are patted on the back, treated considerately and listened to as long as they are considered useful. The Gentiles evidently don't mean to let them slide out of the conflict without taking part pro or con, but do mean to hook them into it somehow.

The New York *Times* thinks the Mormon difficulty could be settled at once if it rested solely upon the question of polygamy and the supremacy of the Federal Government, but that journal is hardly sure that such are the facts, and therefore it considers that on the ground of expediency it will be better not to make war on the Mormons, but to await the operation of slower and more indirect agencies. As a precedent for such a policy, the *Times* brings forward the treatment of the Indians, the attitude of the Federal Government towards whom, the *Times* affirms, is not determined by general principles, moral or political, but by considerations of expediency, and the same method should be applied "to our relations to those other anomalous people of our Western wilderness. We bear in mind that the Indian evils are not of a permanent character—that they must pass away as the country becomes more settled and the Indians more exposed to the influences of civilization. Why may we not as well avail ourselves of Time as an ally against the Mormons? Why need we in their case any more resort to violence to forestall results which anyhow are inevitable?"

The *Times* thus lays the flattering unction to its soul that the ultimate overthrow of Mormonism is inevitable, as certain as anything can be, for which "we have only to wait for that great inlet of civilization, the Pacific Railroad, to get at its full work, when we shall see" what we shall see. The *Times* is perfectly assured that "poly-

gamy and every other relio of barbarism will soon melt away, for there can be no doubt that the increasing contiguity with civilization is producing a solvent effect upon Mormonism," which is "necessarily short lived." The *Times* is wonderfully certain upon this point—"Like every other system opposed to divine law, it carries within itself the seeds of its own destruction, and in due time must perish, whatever man does, or fails to do. They every way miss the point who argue against Mormonism as a foul stain which must endure for ever unless exterminated by the strong arm. We must not forget that, if let alone, it cannot, at the worst, survive another generation."

But the *Times* has cogent reasons for reasoning in this way, for the negation of a war policy, the exercise of forbearance, and the adoption of a peaceful policy, and those reasons are that war against the Mormons has been tried and proved to be a sorry failure, and moreover the country can't afford to try such a costly and unpromising experiment again. The last experiment of that kind broke up the Union, inaugurated a tremendous civil war, and entailed a grievous national debt, as well as increased many State debts. Another experiment of the same nature could hardly fail to utterly destroy the nation. Of this the *Times* seems to have some apprehension, for it says—"We have tried the strong arm already with no good result. The Anti-Mormon war, during the Presidency of Mr. Fillmore (Buchanan) was conducted with all the efficiency possible at that day, under very able commanders, and with almost unlimited expense. It made no impression of any lasting value. The only gain that came from it fell into the hands of an insatiate horde of army contractors. And they are the very gentry nowadays who care most to see the experiment repeated. We believe that our present finances do not warrant it, and are quite as sure that no true interests of the country require it."

Senator Sumner corroborates the idea of the *Times* that war would not be healthy at present for the United States. Speaking of Cuban recogni-

tion and the likely resultant war with Spain, he says, "a financial crash would ensue that would shake the pillars of the Government to their very foundations." Besides, he is not sure as to which "would come out first best in the event of a contest between us (United States) and Spain." Uncle Sam must be getting pretty shaky on his pins if he couldn't stand a tussle with old Spain.

The *Times* writes down polygamy as a relic of heathenism. With more propriety it may write down monogamy, adultery, and whoredom as products of civilization, for they invariably are its concomitants. They were among the chief features of the culmination of the classic civilizations of Greece and Rome, the models for the schoolmen, divines and statesmen of the day.

The *Times* talks of polygamy being opposed to divine law. Does the *Times* know what it is talking about? For it appears to take especial pains to ventilate its own ignorance. Any reader of the Bible who talks of polygamy being opposed to divine law lays himself far more open to the charge of insanity than did Lady Mordaunt.

The *New York Tribune* is like-minded with the *Times* as to the decided impolicy of the war policy, as will be seen by the following—

"If there is to be another bill put through Congress abolishing polygamy—there are already two on the statute book—the measure ought to be fully matured, and the subject ought to be treated with intelligence as to its nature, as well as with knowledge of the most effective way of dealing with it. We do not believe it is necessary to get into war with the Mormons in order to secure the destruction of polygamy. We do not believe this would be the best method to secure its abolition. On the contrary, we believe it would be the very worst. We hope, therefore, that Congress will consider the question very fully before taking action upon it."

The *Sacramento Union* thinks it may be just as well to hold on a little, as the women are down on Cullom and his bill. The *Union* says, "Should the ladies generally vote to sustain polygamy, as one might be led to sup-

pose they will from the speeches at the Female Polygamic Convention held in Salt Lake City, the fact may be pressed with some force against the passage of the Cullom bill or any other now before Congress for ridding the Territory of that most unnatural crime." All very good, excepting the cloven foot fling about "most unnatural crime." But it does seem that very few people can talk about the Mormons without putting in a streak of bitterness, however foolish it may be. Well, it shows how such people were brought up.

The *St. Joseph (Missouri) Herald* says, "A delegation from Utah has arrived in Washington to look after the proposed legislation in Congress concerning that Territory. They allege that if Congress pass measures to punish polygamy it will produce civil war in that Territory. This they wish to avoid by urging Congress not to adopt any extreme legislation." If any such delegation has gone to Washington, it must be composed of trembling Gentiles, who are fearful that Congress in its eager clumsiness will get the fat into the fire and thus make something terrible to pay.

But Congress does not appear to have become quite so rash and precipitate, for the *Springfield Republican* says, "There is very little doubt that the House will pass a bill abolishing polygamy in Utah, and directing the President to use the army to execute it, but the Senate is inclined to wait a few years longer and see if civilization and the Pacific Railroad won't accomplish the reform peacefully."

It is also stated that a prominent member of the Senate intends to introduce to that body the following three sections, to be added to Cragin's "Bill to provide for the execution of the law against the crime of Polygamy in the Territory of Utah and for other purposes"—

"SEC. 32. *And, be it further enacted*, that the book, called the Holy Bible, or so much thereof as pertains to plural marriage, or provides for the legal inheritance of property by the children of such plural marriage, is hereby annulled, disapproved and repealed, and declared null and void.

"SEC. 33. *And, be it further enacted*,

that every person before holding any office, voting at any election, sitting as a juror or holding any position of honor, profit or trust under the Government of the United States, shall take and subscribe a solemn oath, under the pains and penalties of perjury, that he does disbelieve and always will disbelieve the Holy Bible, so far as it pertains, in any way, to plural marriage, and that he detests Moses, Jacob, Abraham, the father of the faithful, Gideon and all the prophets who taught or practiced plurality of wives, together with the Savior, St. Paul and the other Apostles who set forth these men as examples of faith, purity and virtue.

"SEC. 34. *And, be it further enacted,* that the names of the twelve tribes of Israel, being children of polygamists, be expunged from the gates of the city of the New Jerusalem."

Now if the anti-polygamists are in any wise consistent, they will gladly "go the whole hog," accept those amendments, and appear in their true infidel colors, instead of hypocritically opposing divine laws and prominent Bible customs, practiced by the great exemplars of that sacred volume.

The New York *Herald* speaks of the Ladies' Mass Meeting at Salt Lake City with some admiration, and half believes the Mormons will win any way. The *Herald* says—

"The meeting was held in the old Tabernacle. It was, perhaps, one of the grandest female assemblages in all history. The audience was non-masculine, and the speakers one and all were females. We refer our readers to the speeches and to the resolutions; and we venture to say that, whatever may be the individual reader's opinion of the merits or demerits of Mormon institutions, it will not be denied that Mormon women have both brains and tongues. Some of the speeches give evidence that in general knowledge, in logic, and in rhetoric, the so-called degraded ladies of Mormondom are quite equal to the Women's Rights women of the East. In these days, when women threaten to become tyrants, it is refreshing to read such earnest pleadings in favor of the rights of men. After reading this report, we have come to the conclusion that there is a spirit in Salt Lake Valley which

no legislation can crush. It may be necessary for the Mormons to fight. They will fight if they are forced to it. It may be necessary for them to emigrate. They will emigrate if they are forced to it. It may be necessary for them to leave this country, and even this continent. But after they have fought and after they have emigrated and after they have left this continent, they will live and they may prosper. As they survived the first exodus, the presumption is they will survive a second. Whether we admire, or whether we pity, or whether we condemn, it must now be admitted that the inevitable conflict is at hand. The one twin relic is gone; the other must follow."

Thus the *Herald* is satisfied that the conflict is unavoidable. So are we, if the people of the United States will have it so. The onus rests with them. Sumner doubts whether Uncle Sam would not come off second best in a conflict with Spain. The *Herald* doubts whether he would not come off second best in a conflict with the Mormons. The *Tribune* must be afflicted with similar doubts, for it says the war policy would be the worst possible. The *Republican* seems to be in a like predicament, for it urges the promptest action of the executive and the presence of the military to keep the peace, that is, to prevent any conflict. The *Times* flatly declares that Uncle Sam did come out second, if not third, best in the last "Mormon War." The *Union* thinks that it will be better to let the women have their own way, even if they desire polygamy. The *Herald* concludes that the Mormon spirit can not be crushed by legislation nor anything else, but that the Mormon people will survive the conflict and may prosper after it. We can not say half as much for the people of the United States, if they persevere in their opposition to Mormonism. The fact is, the Lord has set up His kingdom, and if people imagine that it is not so hard to kick against the pricks now as it was eighteen hundred years ago, they can kick and keep kicking until they find out their mistake. As to the Saints, all they have to do is to do right. It must be right to do right, leaving the results with God.

J. J.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, MARCH 8, 1870.

ALL IN THE DITCH TOGETHER.

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THE religious world presents a very curious spectacle to the reflecting mind. The number of different religious creeds and societies is legion, and their differences are of all shades and colors, their doctrines are of all kinds and degrees of confiction. Nothing can be a greater libel than to say that all these varying and conflicting religions are the religion of Jesus Christ. A thousand antagonistic creeds were not revealed from heaven. Jehovah may permit them to be believed and practised, because men, in the exercise of their agency, will have them, but He did not institute them. Some people imagine that the different forms of religious faith and practice were established by God that people in different climes and ages might each have the one most suited to him and his time and locality. That is nonsense. People of the same time and clime and race embrace vastly different religions. In all Protestant Europe and America hundreds, perhaps thousands, of different sorts of religion are believed in and practiced more or less. Yet God is not the author of confusion, but of peace and order and harmony and unity. This much, however, may be said, that when the Jews would not have the fulness of the Gospel, the Lord gave them a lesser law of carnal commandments, grievous to bear, and as a schoolmaster to bring that stiffnecked people to Christ, who restored again the higher law of the Gospel. This much further also may be said, that when a people reject the Gospel and the Priesthood, the Lord leaves them to the imagination of their own wicked hearts, and they speedily run into darkness, disputes, divisions, contentions, strife, and all manner of wickedness. And though they may have a form, or many forms, of godliness, yet they deny the power thereof, though, for the matter of that, their miserable, benighted, confused, bewildered condition is evidence enough of the lack of the power and virtue of godliness, which is the present case with all Christendom, each person believing himself right, and his disagreeing neighbor necessarily wrong. Such has been the state of the people of Christendom since they rejected the apostles and prophets and slew them.

It is almost a matter of ridicule to see people repenting of one false religion and being converted to another just as bad, perhaps nearer the truth in some particulars, but undoubtedly further off in others, and equally destitute of the power of godliness, while their neighbors will become subject to cross conversions with them. A Roman Catholic will turn to the Greek religion, and a Greek will turn Catholic. An Episcopalian will turn Catholic, and a Catholic will turn Episcopalian. An Episcopalian will turn Dissenter, and a Dissenter will turn Episcopalian. A Methodist will turn Baptist, and a Baptist will turn Methodist. Each will think he was in the way of perdition before his

conversion, and is in the way of salvation after. It is like shifting chessmen on a chequer board—after all the complicated moves they are the same board and the same men as at first, and in much the same condition, so far as any improvement is concerned.

Of late years much has been said in England about ritualism and conversions, or perversions, to the Church of Rome. Much also has been said in Europe vice versa, about decided dissatisfaction in the Romish Church, and some of its brightest lights have proved more or less obnoxious and have either left its communion and turned Protestant or semi-Protestant, or been considered in very unsatisfactory and censurable standing. Father Hyacinthe is one of the last of these wayward brothers. Now there comes a voice of recusancy from America. N. L. Bjerring, a theologian, historian, missionary, and professor in the Catholic Academy of Baltimore, U.S.A., writes a letter to Pío Nono, informing His Holiness that although he (Mr. Bjerring) has been hitherto a faithful adherent and sincere Catholic, he cannot remain so any longer. He did confidently believe that "to the Papacy was intrusted the divine mission of solving all the great religious and social problems," but the Pope's Syllabus "gave those convictions the first staggering blow," and the Œcumenical Council, "convoked for the avowed purpose of enacting into dogmas the doctrines contained in the Syllabus, as well as the doctrine of Papal infallibility," completely floored him. Having discovered "the absolute incompatibility of Romish doctrines with the social and political exigencies of humanity," he determined to give the Pope a piece of his mind, of which the following is a sample—"I protest against the doctrines which you seem determined to promulgate, and which openly conflict with all divine and human laws. I protest against the fatal contest which you have originated between Church and society. I protest against the sacrilegious sentence you have pronounced against all progress, and against every department of science. I protest against the principle of Papal infallibility, which you aim to establish as a dogma, in palpable contradiction with the text of the Gospel and with ecclesiastical traditions."

Having renounced the Devil and all his works, as manifest in the Papacy, then came the old question, "What must I do to be saved?" There was no Peter, nor any "successor of Peter," to answer, so Mr. Bjerring cast about among the remaining blind leaders of the blind, and, after concluding that it wouldn't do for men in his position "to embark with rationalism as their only compass on the troubled waters of Protestantism, at the risk of perishing among the breakers of Pantheism," and being convinced that "the need of religious authority and unity is imperative," he sought and found a "safe haven" for shelter for his "restless and perplexed soul," in "the true Catholic and Apostolic Church," "the Orthodox Church of the East," which claims the Emperor of Russia, not as a Pontiff king, as he has no sacerdotal dignity, but as merely "the first Christian in his Empire." Mr. Bjerring, like other converts or perverts from or to Romanism or other erroneous religious systems, is now quite happy, for the Greek Church does not have a Pope, does not impose celibacy, and does not oppose the progress of any department of science, and he is quite as thoroughly assured now that the Greek Church is the true Church as he formerly was that the Romish Church was the true one, and this he tells the Pope.

This happens just at the time when many of the English religionists have been and are yet greatly exercised and highly indignant because of certain fraternal courtesies and hospitalities manifested to the Archbishop of Syria and Tenos, of the same "Orthodox Church of the East." Isn't it all very funny? Does it not help to show that those religionists are all of a kidney, all tarred with the same brush, all tossed about with every wind of doctrine, all groping in Cimmerian darkness, and each, when he finds something new to him, shouting out that he has got hold of the truth at last? Scripture says that darkness should cover the earth, and gross darkness the people. And if the lights that be with them be darkness, how great is that darkness!

Now repentance from Catholicism to the Greek religion, or from one to any other of the false religions of the day, is a repentance to be repented of, and we call on all subjects of such repentance, and upon all other people, to repent of their sins and of their ignorance, believing on the Lord Jesus Christ, to be baptized for the remission of their sins, have hands laid on them by those who hold the Holy Priesthood for the reception of the Holy Ghost, and then live godly and gather to Zion, where further duties, privileges and responsibilities await them.

J. J.

THE UNITED STATES.—Elder J. D. Holladay wrote from Moscow, Sandford County, Alabama, to the *News*, that the cause was steadily progressing in that region, and that several families were disposing of their property and preparing to emigrate to Zion in the spring. He and brother Matthews were busy preaching and were in good health.

Elder Edward Stevenson wrote from Holland, Erie Co., New York, Feb. 1, to President B. Young. Elder Stevenson, Porter, and Clark were holding meetings through a part of the State where the Gospel had been preached in the early days of the Church. They arrived at Holland, on Hunt's Creek, Jan. 29, and the next day addressed a crowded and attentive congregation in the School-house, also a full congregation in the Baptist Church, and the following evening held meeting in a schoolhouse two miles up the creek. Mr. Richard Rogers, a farmer of considerable local influence, was very kind to the brethren. They found an aged sister there, baptized in old times, but still firm in the faith. Numerous opportunities for preaching were offered, with prospects of large congregations, yet little desire was manifested concerning the Gospel, and wickedness had evidently greatly increased of late years.

Elder W. H. Lee and G. D. Grant wrote to the *News* from Kalamazoo, Michigan, Jan. 28. They had been preaching in the States of New York and Michigan and expected to gather a few Saints therefrom in the spring.

Another paper says "The Mormons are said to have made a large number of converts on Long Island, scattered through a dozen towns, the majority of whom are girls of 18 to 25 years of age; they are to be sent to Utah early in the spring."

AUSTRALASIA.—Elder Robert Beauchamp writes from Sydney, Dec. 28. He says, having organized Branches wherever opportunity offered in the colony of Victoria and set them in order, he proceeded to Sydney, where he found a few Saints in a scattered and disorganized condition, whom he was endeavoring to resuscitate and reorganize. He was expecting to rebaptize

nearly all who claimed a standing in the Church, and to baptize some others. He was received with cordiality and kindness. He wished to be remembered to Elders Dewey and Knowlton and all the Elders from Utah.

Elder H. Allington writes from Karori, New Zealand, Dec. 23, that several persons there have expressed a wish to join the Church, while "others begin to think that the Mormons are not quite so bad as they had been led to suppose."

SWITZERLAND.—Elder Heber Young writes from St. Imier Feb. 23. He had just returned from Geneva, where he had enjoyed a pleasant visit, a severe cold excepted, from which however he had recovered. The Saints generally were doing well and the Elders were helping them and endeavoring to forward the cause of truth. Elder Maeser was in Saxony.

CURIOUS.—An American paper rejoices that for the first time in the history of Utah all the Federal officers for the Territory are unanimously antagonistic to the people thereof. A curious state of things for any citizens of a republic to glory in. Such a condition means anything but democracy or republicanism or any sort of liberal system of government.

MINUTES OF MEETINGS

HELD IN THE LATTER-DAY SAINTS' MEETING ROOM, BURNLEY, FEB. 27, 1870.

2.30 p.m.

Present on the stand—Albert Carrington, President of the European Mission; George Romney, Pres. of the Liverpool Conference; Thomas Myers, Pres. of the Burnley Branch; James Briggs, Pres. of the Accrington Branch.

Elder Briggs addressed the meeting upon the first principles of the Gospel.

Elder Thomas Myers bore testimony to the truth of the latter-day work, and exhorted the Saints to faithfulness and the strangers to examine for themselves the principles taught by the Elders of Israel, obedience to them being the only way whereby the human family can gain a complete salvation in the kingdom of God.

6 p.m.

Pres. Carrington delivered a discourse upon the great plan of salvation as taught by Jesus Christ and His Apostles, also revealed from the heavens to Joseph Smith for the redemption of the human family.

Pres. Romney bore testimony to the truths which had been advanced during the day.

During both meetings the room was well filled. A goodly number of strangers were present. Great attention was paid to the speakers. The meetings were opened and closed by singing and prayer as usual. The singing was very good and spirited. An excellent spirit prevailed throughout the day, which will be one long remembered by the Saints in Burnley.

GEORGE ROMNEY.

CORRESPONDENCE.

AMERICA.

Salt Lake City, U.T., Jan. 21, 1870.
President Albert Carrington.

Dear Brother,—Since my return

home to the Valleys of Ephraim, I have often thought of you, my brethren, and the many good souls with whom I became acquainted in old Eng-

land, and can truly say, as I have often said here, that my mission was the happiest time of my life, for it enabled me to see and taste the contrast between the home of the Saints and those living in the world. It enabled me to have that testimony which money cannot purchase. I have often compared those living in Utah to men ever sitting down to a bountiful feast, who newer see want, and consequently with neglect get indifferent, because they know the table is ever spread, and care not to sit down until they are deprived of the feast and their bodies are weak. Then, and then only can they see how foolish they have been, for their bodies are weak and their minds have not expanded.

Paul said to Timothy, that in the latter times some should fall away, giving heed to seducing spirits and doctrines of devils. I have often thought the time had come for the Lord to have a tried people, and the more do I see the necessity of living humble and prayerful, for he that standeth must take heed lest he fall. Those that are humble, and are willing with all their hearts to be guided by those over them, are those that stand the test, for they are ever filled with the revelations of God, and they know the good Shepherd—yes, they know his voice and a stranger they will not follow. Such are my feelings towards the Saints in old England and throughout the world. I exhort them to stand firm on the deck of the good ship Zion, which will safely land them in the desired haven.

Sisters Hague and Barraclough spent the evening with me, also brother Hague, when you and many others were kindly remembered, and often was the wish expressed that brother Durran's family and other good Saints were here.

The sleigh bells are ringing away on

the gay horses, and the fair occupants are merry as marriage bells, and others are busily engaged preparing for the balls in different parts of the city. Your humble servant and family are going to a ball in the 8th Ward to-night, and anticipate a gay time, as we always have in Utah. I often wish the good Saints over the water could take one look at us here, for with all the petty annoyances we have to endure, and some larger ones, we are truly happy and ask no odds of any one, only the great Jehovah, for we know we are in His kingdom, which is upward and onward and will prevail.

I saw sister Carrington a short time ago and other portions of your family, and I can assure you all look well.

May every blessing be with you and those connected with you in the ministry. With love to you and all the Saints, yours in the Gospel,

JAMES NEEDHAM.

New York, Feb. 12, 1870.

Elder Carrington.

Dear Brother,—Elder H. S. Eldridge is in this city, on business for a few days. He will go to Washington and then return to Utah. Some of the Elders have returned home, and many are expecting to go, so as to be there by April Conference.

There is some excitement in the country in regard to the Mormons and the measures now pending before Congress concerning them. This winter has been the most open of any within the recollection of the oldest inhabitant, and still continues. Brother Hooper is hard at work for our interest in the national capital.

Kind regards to all the brethren laboring with you, and prayers for your welfare. I remain your brother in the Gospel,

R. T. BURTON.

UTAH NEWS.

The following are from the *Deseret News* to February 12:—

Of late there have been many complaints of serious mail delinquencies in Utah. The late postal changes do not appear to have been very beneficial.

The Ladies' Relief Society of the 12th Ward held a very pleasant benefit picnic in the new school-house, Feb. 9, for the benefit of the poor. Proceeds, \$60.

Two new locomotive engines, Nos. 3 and 4, for the U.C.R.R., arrived at Ogden, Feb. 7. They were built by McQueen & Co., Schenectady, N.Y., at a cost of \$12,000.

The 11th Ward Female Relief Society gave a ball in aid of their society, Feb. 7, which was well attended. Committee of arrangements, Mrs. McMaster and Mrs. Patterson; floor manager, Mrs. Leaker.

The building of freight houses, passenger and freight landings, &c., at the U. C. R. R. depot, was being pushed ahead rapidly, and in a short time a neat and commodious depot would be built, with every convenience necessary for the comfort of the travelling public.

Elder A. F. McDonald wrote from Provo favorably of bee-keeping. From one swarm of California bees last season, he got 30 lbs. of honey and two swarms of bees, the first swarm yielding fifteen pounds of honey, and the hive was filled up before the close of the season.

Brother James A. Little wrote from Eagleville, Iron County, Jan. 25, that attempts had been made to assess and collect taxes in that valley by officers of the State of Nevada, but the inhabitants had declined to pay until it was officially determined whether they were living in that State or not.

About one o'clock on the morning of Feb. 6 some desperate scoundrel stopped brother Geo. B. Bailey in Second South Street, and demanded his money. As the villain presented a cocked revolver, brother Bailey submitted, but the thief was greatly chagrined to find no money, and he told brother Bailey to pass on and be mum.

On the evening of Feb. 6, in their absence, the dwelling of brother and sister Rickard, 2nd Ward, was discovered on fire. The walls and a portion of the roof of the building were saved, but the furniture and all other effects inside were consumed. Messrs. Shires and Carter were obtaining subscriptions to aid brother and sister Rickard.

"A. C." wrote from Brigham City, Feb. 6, that home manufactures and labor-saving machinery were receiving a good share of attention. A co-operative boot and shoe store had been started, also a tannery and hat manufactory, and were doing a good business. The Wellsville Dramatic Association had been playing at the Brigham City Theatre.

Professor J. Morgan delivered a very interesting lecture, in the Seventies' Hall, Feb. 9, on the "Battle-fields of the Rebellion." Lectures were being given weekly in the schoolroom of the 2nd and 10th Wards. Elder J. McKnight delivered an eloquent lecture to a full house, in the Tenth Ward Schoolroom, Feb. 8. Subject—"The Roads to the Pacific and their Results."

Brother Thos. Gibbons wrote from Rockport, Summit County, Feb. 1. The establishment of a co-operative sawmill and store, and a Female Relief Society were in contemplation there as early as possible. They had a good school house, well attended on week days and Sundays, and a good stone fort for protection from Indians. The people had good health and were in good standing.

A few minutes past 10 p.m., Feb. 11, President B. Young discovered that the shed containing the steam engine which runs the *Deseret News* press, was on fire. The alarm was given, the fire extinguished, and little damage done. Cause of fire unknown. The night previously a fire was discovered at Messrs. Naylor Bros.' wagon factory, 13th Ward, but it was extinguished before serious damage was done.

A mass meeting was held at Farmington, Feb. 3, to protest against Senator Trumbull's Bill for the annexation of a portion of Utah to Idaho, Hon. H.

C. Haight, chairman, Jacob Miller, secretary. Speeches were made by the chairman, Col. Stayner, and Job Welling and Thomas S. Smith, Esqrs., and a memorial to Congress was adopted and in half an hour signed by 227 citizens. A similar meeting was held at Kaysville, Feb. 7, with speeches, and the adoption of a like memorial signed by 296 citizens.

An excursion party, consisting of Presidents B. Young, Geo. A. Smith, and Daniel H. Wells, many members of the Legislature, a number of officers of the Nauvoo Legion and other citizens with their wives, in all four cars full, made a pleasant trip to Ogden and back, Feb. 7. On the return various members of the party indulged in a little speechifying upon the popular subject of Woman Suffrage. Committee, Messrs. H. P. Kimball, Isaac Groo, D. Mc Kenzie, John Sharp, J. R. Winder, and H. S. Beattie.

Placards were posted around the city, announcing a public mass meeting on Thursday evening, Feb. 10, in the building known as Walker Bros.' Original Store, East Temple Street, "for the nomination of a People's Free and Independent Ticket for Mayor, Aldermen, Councilors, &c., to be voted for on Monday, the 14th instant." At the time appointed, the room was crowded, and hundreds were unable to gain admittance. Col. J. C. Little was elected chairman, E. L. Sloan, Esq., secretary, and Geo. F. Gibbs, Esq., reporter. The "people's ticket" (names as published in last week's STAR) was presented and agreed to with the greatest enthusiasm.

D. M. Smith, Charles Harper, Joseph Wadley and Joseph Allpin found a hole in Grove Creek Canyon, near Pleasant Grove City, Feb. 7, where a bear had located for the winter. Feeling disposed to have a little sport they sent to town for some ropes, hoping to take him alive. But before the ropes could be procured bruin became restless, possibly from the noise outside of his den, and he tried to make good his escape. The boys stood ready with axe in hand, they having no other arms with them, and as he emerged from the hole they struck him so hard a blow that he fell to the ground, they then cut his throat with the blade of the axe. He was a tremendous fellow, measuring six feet long. All who have seen him pronounce him the largest grizzly they ever saw; his skin is as large as an ordinary buffalo robe.

The following "Act conferring upon Women the Elective Franchise" was passed by the Legislative Assembly of Utah:—"SEC. 1. Be it enacted by the Governor and Legislative Assembly of the Territory of Utah: That every woman of the age of twenty-one years who has resided in this Territory six months next preceding any general or special election, born or naturalized in the United States, or who is the wife, widow, or the daughter of a native-born or naturalized citizen of the United States, shall be entitled to vote at any election in this Territory. SEC. 2. All laws or parts of laws conflicting with this Act are hereby repealed. Approved, February 12, 1870." Acting Governor Mann signed the document hesitatingly and doubtfully, yet he did not like to refuse and "go against the ladies," and moreover how could he resist the temptation of being the first Governor in the United States to sign a Women's Franchise Act? The Legislature had him there. The Act has become law.

From the *Ogden Junction* of Feb. 9, the third number that we have received of that paper, we learn that Messrs. L. Farr, J. Sharp, and A. Stayner left Ogden for San Francisco, Feb. 7, on railroad business.

The roads north were getting into good condition. Considerable snow north of Brigham City. Ogden streets bare and drying up finely. Snow deep round the mountains to Cache, but good sleighing through the mountains.

The *Junction* hoists the name of Franklin D. Richards, editor and proprietor.

American papers say that the municipal election at Salt Lake City, Feb. 14, passed off quietly; also that the weather was so fine there that gardening had been going on for two or three weeks.

The *Springfield Republican*, Feb. 18, says—"Gen. Shaffer of Illinois has been to Washington to get his instructions as governor of Utah, and has started for his constituency. What his instructions are has not transpired, though it is said they are of an "important character," and we can well believe it if the administration has any idea of the delicate condition of affairs in Utah at present, and any feeling of its own responsibility in the premises. A good governor, as representative of the authority of the United States, is needed for Utah much more than any additional legislation; and we hope that Gen. Shaffer will prove to be such a governor, and that he will be amply sustained by the authorities at Washington." A good Governor is the very thing for Utah, and the people there would not object to that quality in all its officers, some of the Federal officers now there being not a bit better than they should be, indeed being pitifully lacking. When the righteous are in authority, the people rejoice, but when the wicked rule the people mourn.

SCRAPS OF NEWS.

Gold at New York was quoted at 112½ March 4, the lowest point since the first year of the war. Philadelphia retailers have begun to use silver coins as small change, for the first time since the issue of "legal tenders."—Canada is grievously overburdened with silver coin and don't want any more.—Lisbon has the smallpox.—President Grant says every dollar of superfluous expenditure will be cut off. Does he want to save money for a Mormon war? If so, it will be putting in at the spigot and taking out the bung.—A New York philanthropist advertises that "Ladies afflicted—in whatever way, can rely upon a safe and speedy cure by" him. We withhold name and address, or the ladies might pile in upon him and abuse his benevolence.—There are said to be 7000 laborers out of employment in San Francisco, and there is a clamor for bread.—Deaths from Bright's disease of the kidneys are increasing remarkably in large cities.—Greeley thinks the rural interest should be united against the money of great cities and the hugging of great corporations.—Calcraft the hangman has not resigned, nor does he mean to. He recently declined an offer of £10 for a lecture from him.—Mr. George Melly, M. P., says "the days of bigotry and intolerance have gone for ever." Mr. Melly is mistaken.—Ninety per cent. of the breadstuffs shipped from the United States to Europe is sold in the British market.—The report still prevails that Secretary Stanton died by his own hands.—The Central Pacific Railroad wants to swallow all the Pacific railroads and own all the Congressmen on the route.—The U. S. Supreme Court has decided the Legal-tender act unconstitutional and void, applied to debts contracted previous to its passage (1862).—Mr. Cox, M. C., says the U. S. Government in seven months spent the appropriations for twelve, and so 10,000 to 12,000 white men were thrown out of employment.—Mr. Howe, of Wisconsin, says he never saw the political doctors so unanimously agreed that the (financial) disease of the United States ought to be cured, nor so unanimously agreed not to effect a cure.—A lover sent a messenger to his charmer—"Tell her that gin she doesna' have me I wanna kill myself, but I'll pine awa'!" The damsel couldn't let him "pine awa'".—General Grant is becoming a gallant.—General Sherman is charged with "stretching his authority."—Slain by drink in Liverpool last year 98 persons.—A young woman at Piqua, Ohio, shot her sweetheart in a Roman Catholic chapel, because he had promised, but would not perform.—General Sam Houston's family, wife and three children, are not in comfortable circumstances.—An American paper says Beecher is not always equal to his own counsel. It is much easier to say than to do.—There is a growing dullness in the American labor market.—The San Francisco "Call" says there seems to be a mania in that city for committing outrages on decency, and instances a case of attempted rape where the villain escaped because not one of 200 bystanders would help the policeman to arrest him.—Colorado refuses to grant woman suffrage.—The Belfast ladies are meeting and petitioning against those obnoxious Contagious Diseases Acts.—The Peninsular and Oriental steamer "Bombay" collided with the U. S. corvette "Onaida" in Japanese waters. The latter vessel sank and 120 men perished.—Acting Governor Lee, of Cheyenne, has appointed Mrs. Caroline Niel and Mrs. Esther Morris Justices of the Peace for Sweetwater County, Wyoming.

Professor Humphrey says the ankle joint is the finest piece of mechanism in the human body, and has to perform the hardest work. The ladies may well be choice of their ankles. We knew they had a good reason for it.

At Melbourne, Australia, skilled labor receives generally 10s. per day of eight hours, laborers 6s. to 7s. Beef is 3d. to 6d. per lb., mutton 1½d. to 4d., tea and coffee cheaper than in England. Ten shillings will procure a better living there than in England.

The learned are still discussing the question—"What is it that lies at the bottom of things?" which they divide into two questions—"Why do things happen?" and "What is it precisely which does happen?" They arrive at the statement that "matter in motion" is at the bottom of things. But then another question puzzles them—"What is really the ultimate distinction between space where matter is and space where matter is not?" "The question *Why?*" pursues you to the very verge of chaos when all the optimists have done their best."

POETRY.

FEAR NOT TO BE HONEST, MY SON.

Come hither, my son, and sit down by my side—
Hear a father's advice ere we part;
You are leaving your country with no other guide
Than a buoyant and hopeful young heart.
The world lies before you, its vices and snares,
Its honors—long sought for ere won;
Then with thy first step towards its pleasures or
carcs,
Fear not to be honest, my son.

Your path will be rugged, because you are poor,
Yet be not dishearten'd, my lad;
It has been the hard fortune of millions before,
And may not be always so bad.
Go forward undaunted, with right for your aim,
Do well all that is to be done;
And though it should bring down contempt on
your name,
Fear not to be honest, my son.

The haughty may scorn you, the heartless deride,
The mighty self-righteous condemn;
Never mind, if you've honor and truth on your
side.
You will find faithful champions in them.
In this every-day world there are charms, latent
charms,
To a life that is rightly begun;
Uprightness, fierce hatred and malice disarms,—
Fear not to be honest, my son.

Seek not the cold smile of the lords of the land,
Because they are wealthy and great;
If worthy and honest, unflinchingly stand
By men of the lowest estate:
Beneath a rude garb keep a bosom of love,
'Tis a pearl to be prized when 'tis won;
In whatever station or sphere you may move,
Fear not to be honest, my son.

Be not too confiding, it may not be wise;
For sojourn wherever you may.
There are wolves in sheep's clothing—false knaves
in disguise,
Who make the unguarded their prey.
Resolve be your watchword, and wisdom your
guide,
Do good where'er good can be done;
In your dealings with others—whate'er may
betide—
Fear not to be honest, my son.

The home of your childhood, its straw-cover'd
porch,
Where the woodbine exuberant creeps;
The valley, the village, the elm-shaded church,
The grave where your dear mother sleeps—
All these, at the dawn, will receive your farewell,
And remember, you'll thence be alone!
Good fortune attend you, wherever you dwell,
God bless you—be honest, my son.

J. W. KING.

DIED.

CLARK.—At Dunmow, Essex, Feb. 5, Mary Clark, aged 62 years, 8 months, and 27 days.—Utah papers, please copy.
PORCHER.—At Salt Lake City, Feb. 11, James Porcher, aged 73 years.—"Deseret News."

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"Repent: for the kingdom of heaven is at hand."—JESUS CHRIST.

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Tuesday, March 15, 1870.

Price One Penny.

THE "MORMON" QUESTION.

REPLY OF ELDER JOHN TAYLOR TO THE HONORABLE SCHUYLER COLFAX.

(From the Deseret News.)

EDITOR DESERET NEWS.

Dear Sir,—Having been in the country and not hearing of Mr. Colfax's reply while absent, is the reason why this answer has been so long delayed.

Mr. Colfax has replied to my article by another, published in the *New York Independent*, December 2, headed "The Mormon Question."

I have always been taught to reverence men in authority. My religion has not lessened the force of that precept. I am sorry to be under the necessity of differing from the honorable gentleman who stands second in authority in the greatest and freest nation in the world. My motto has always been and now is—Honor to whom honor is due; yet, while I feel bound to pay homage to a man of his talent and position, I cannot but realize that "all men are now free and equal," and that I live in a land where the press, thought and speech are free. If it had been a personal difference I should have had no controversy with Mr. Colfax, and the honorable gentleman, I am sure, will excuse me for standing up in the defense of what I know to be a traduced and injured people. I would not accuse the gentleman of misrepresentation. I cannot help knowing, however, that he is misinformed in relation to most of his historical details; and justice to an outraged community, as well as truth,

requires that such statements should be met and the truth vindicated. I cannot but think that in refusing the proffered hospitality of our city, which, of course, he had a perfect right to do, he threw himself among a class of men that were, perhaps, not very reliable in historical data.

I am not surprised at his apparent prejudices; I can account for his antipathies, but cannot permit Mr. Colfax, even ignorantly, to traduce my friends without defense. He states that "The demand of the people of Utah Territory for immediate admission into the Union as a State, made at their recent conference meeting, and to be presented by their delegate at the approaching session of Congress, compels the nation to meet face to face a question which it has apparently endeavored to ignore."

Is there anything remarkable in a Territory applying for admission into the Union? How have other States entered the Union since the admission of the first thirteen? Were they not all Territories in their turn, and generally applied to Congress for, and obtained admission? Why should Utah be an exception? She has from time to time, as a constitutional requisition, presented a petition with a constitution containing a republican form of government. Since her application California, Nevada, Minnesota,

sota, Oregon and Nebraska have been admitted. And why should Congress, as Mr. Colfax says, "Endeavor to ignore Utah?" And why should it be so difficult a question to "meet face to face?" Has it become so very difficult for Congress to do right? What is the matter? Some remarkable conversation was had between Brigham Young and Senator Trumbull. Now, as I did not happen to hear this conversation, I cannot say what it was. One thing, however, I do know, that I have seen hundreds of distinguished gentlemen call on President Young, and they have been uniformly better treated than has been reciprocated. But something was said about United States officers. I am sorry to say that many United States officers have so deported themselves that they have not been much above par with us. They may indeed be satraps and require homage and obeisance, but we have yet to learn to bow the knee. Brigham Young does not generally speak even to a United States Senator with honeyed words and measured sentences, but as an ingenuous and honest man. But we are told that "the recent expulsion of prominent members of his church for doubting his infallibility, proves that he regards his power as equal to any emergency, and has a will equal to his power."

I am sorry to have to say that Mr. Colfax is mistaken here. No person was ever dismissed from the Church of Jesus Christ of Latter-day Saints for disbelieving in the infallibility of President Young. I do not believe he is infallible, for one, and have so taught publicly. I am in the Church yet. Neither have I ever heard President Young make any such pretensions. Mr. Colfax is a good politician, but he makes sad blunders in polemics. He makes a magnificent Speaker and President of the Senate; I am afraid, however, that as a preacher he would not be so successful. The honorable gentleman now proceeds to divide his subject, and commences—

"I. THEIR FERTILIZING OF THE DESERT."

"For this they claim great credit, and I would not detract an iota from all they are legitimately entitled to. It was a desert when they first emi-

grated thither. They have made large portions of it fruitful and productive, and their chief city is beautiful in location and attractive in its gardens and shrubbery. But the solution of it all is in one word—water. What seemed to the eye a desert became fruitful when irrigated, and the mountains whose crests are clothed in perpetual snow, furnished, in the unfailing supplies of their ravines, the necessary fertilizer."

Water! *Mirabile dictu!* Here I must help Mr. C. out.

This wonderful little water nymph, after playing with the clouds on our mountain tops, frolicking with the snow and rain in our rugged gorges for generations, coquetting with the sun and dancing to the sheen of the moon, about the time the "Mormons" came here took upon herself to perform a great miracle, and descending to the valley with a wave of her magic wand and the mysterious words "hiccory, diccory, dock," cities and streets were laid out, crystal waters flowed in ten thousand rippling streams, fruit trees and shrubbery sprang up, gardens and orchards abounded, cottages and mansions were organized, fruits, flowers and grain in all their elysian glory appeared, and the desert blossomed as the rose; and this little frolicking elf, so long confined to the mountains and water courses, proved herself far more powerful than Cinderella or Aladdin. Oh! jealousy, thou green-eyed monster! Can no station in life be protected from the shimmer of thy glamor? Must our talented and honorable Vice-President be subjected to thy jaundiced touch? But to be serious—did water tunnel through our mountains, construct dams, canals and ditches, lay out our cities and towns, import and plant choice fruit-trees, shrubs and flowers, cultivate the land and cover it with the cattle on a thousand hills, erect churches, schoolhouses and factories, and transform a howling wilderness into a fruitful field and garden? If so, why do not the Green River, the Snake River, Bear River, Colorado, the Platte and other rivers perform the same prodigies? Unfortunately for Mr. Colfax, it was "Mormon" polygamists who did it.

The Erie, the Welland, the Pennsylvania and Suez canals are only water. What if a stranger on gazing upon the statuary in Washington and our magnificent Capitol, and after rubbing his eyes were to exclaim, "Eureka! it is only rock and mortar and

wood." This discoverer would announce that instead of the development of art, intelligence, industry and enterprise, its component parts were simply stone, mortar and wood. Mr. Colfax has discovered that our improvements are attributable to water.

[TO BE CONTINUED.]

GREAT INDIGNATION MEETING

OF THE LADIES OF SALT LAKE CITY, JAN. 13, TO PROTEST AGAINST THE
PASSAGE OF CULLOM'S BILL.

(CONCLUDED FROM PAGE 147.)

PHEBE WOODRUFF.

Ladies of Utah, as I have been called upon to express my views upon the important subject which has called us together this day, I will say that I am happy to be one of your number in this association. I am proud that I am a citizen of Utah, and a member of the Church of Jesus Christ of Latter-day Saints. I have been a member of this Church for thirty-six years, and had the privilege of living in the days of the Prophet Joseph and heard his teachings for many years. He ever counseled us to honor, obey, and maintain the principles of our noble Constitution, for which our fathers fought, and many of them sacrificed their lives to establish. President Brigham Young has always taught the same principle. This glorious legacy of our fathers, the Constitution of the United States, guarantees unto all the citizens of this great Republic the right to worship God according to the dictates of their own consciences, as it expressly says, "Congress shall make no laws respecting an establishment of religion or prohibiting the free exercise thereof." Cullom's bill is in direct violation of this declaration of the Constitution, and I think it is our duty to do all in our power by our voices and influence to thwart the passage of this bill, which commits a violent outrage upon our rights and the rights of our fathers, husbands and sons; and whatever may be the final result of the action of Congress in passing or enforcing oppressive laws for the sake of our religion upon the noble men

who have subdued these deserts, it is our duty to stand by them and support them by our faith, prayers and works, through every dark hour unto the end, and trust in the God of Abraham, Isaac and Jacob to defend us and all who are called to suffer for keeping the commandments of God. Shall we as wives and mothers sit still and see our husbands and sons, whom we know are obeying the highest behest of heaven, suffer for their religion without exerting ourselves to the extent of our power for their deliverance? No! verily, no!! God has revealed unto us the law of the Patriarchal order of marriage and commanded us to obey it. We are sealed to our husbands for time and eternity, that we may dwell with them and our children in the world to come, which guarantees unto us the greatest blessing for which we are created. If the rulers of our nation will so far depart from the spirit and the letter of our glorious Constitution as to deprive our Prophets, Apostles and Elders of citizenship, and imprison them for obeying this law, let them grant us this our last request, to make their prisons large enough to hold their wives, for where they go we will go also.

MRS. HORNE

Had been connected with the Church since 1835, and spoke her indignation at the bill. She is one of the so-called oppressed women of Utah, is the wife of a man who practices plurality of wives, and expects always to sustain him. Whether the bill is passed or

not, it will be all right if the Saints only are faithful and true to their God and themselves. She thought if the bill was passed it would fill up the cup of the iniquity of the nation.

MRS. ELEANOR M. PRATT.

Said she was born in America, and thought she was free to teach that which came from God. It is many years since three men in rags came to her home in Mississippi, and by the Bible she held they proved to her Joseph Smith was a Prophet of God. Eleven years after she heard the same principles in California and received them. For so doing she was turned out of doors, her children were taken from her twice, and innocent blood was shed. She longed to see the women of Utah rise and express themselves concerning their rights. When she saw innocent blood shed like as in a slaughter house she did not fear as much as to-day. God gave her strength, and the officers and the soldiers trembled at the power God gave her. Fear falls on the enemies of the Saints because the women of Utah do not fear death, and she was willing to let her blood be shed for the principles of truth, but not for any ignoble purpose.

ELIZA R. SNOW.

My sisters, my remarks in conclusion will be brief. I heard the Prophet Joseph Smith say if the people rose up and mobbed us and the authorities countenanced it, they would have mobs to their hearts' content. I heard him say that the time would come when this nation would so far depart from its original purity, its glory, and its love for freedom and its protection of civil and religious rights, that the Constitution of our country would hang as it were by a thread. He said, also, that this people, the sons of Zion, would rise up and save the Constitution and bear it off triumphantly.

I wish to say to my sisters, to the mothers in Israel and to the daughters, cultivate in your bosoms the spirit of freedom and liberty which has been bequeathed unto us by our fathers, or grandfathers I should say. My grandfather fought in the Revolution and was taken prisoner. He lay in a filthy prison with a companion who was taken with him, and fed on such

a scanty allowance as would scarcely support life.

His companion died, and for the sake of having his allowance of food, he covered him up in the bed and kept him just as long as he dare to stay with a decaying body. And the spirit of freedom and liberty is what we should always cultivate, and what mothers should cultivate in the breasts of their sons, that they may grow up brave and noble and defenders of that glorious Constitution which has been bequeathed unto us. Let mothers cultivate that spirit in their own bosoms. Let them manifest their own bravery and cherish a spirit of encountering difficulties, because they have to be met more or less in every situation of life. If fortitude and nobility of soul be cultivated in your own bosoms, you will transmit them to your children, your sons will grow up noble defenders of truth and righteousness, and heralds of salvation to the nations of the earth. They will be prepared to fill high and responsible situations in religious, judicial, civil and executive positions. I consider it most important, my sisters, that we should struggle to preserve the sacred Constitution of our country, one of the blessings of the Almighty; for the same Spirit that inspired the Prophet Joseph Smith inspired the framers of the Constitution, and we should ever hold it sacred and bear it off triumphantly.

My sisters, I am happy to meet with you, although this is not the occasion that we could have desired to meet together, at least, the circumstance which has led to the occasion is one not to be so regarded. Yet I am happy to meet with you, and my desire is that we may, as mothers and sisters in Israel, defend truth and righteousness and sustain those who preach it. Every sister in this Church should be a preacher of righteousness, and I think we all are—I believe it is our aim to be such. Let us be more energetic to improve our minds, and develop that strength of moral character which cannot be surpassed on the face of the earth. We should do this. The circumstances in which we are placed, and our positions in life demand this of us, because we have

greater and higher privileges than any other females upon the face of the earth.

Having said so much I will close by saying God bless you, and help us all to keep His holy commandments and be valiant for the truth, that whether life or death, in life and in death, we may triumph over evil and return to the presence of the Holy One pure,

having kept the faith and finished our course, that the crown laid up for us may be presented to us in the kingdom of our God in the eternal world. Amen. (Amen from the audience.)

Mrs. Zinah D. Young then moved that the meeting adjourn *sine die*, which was carried, and Mrs. Phebe Woodruff offered the closing benediction.

MEMORIALS TO CONGRESS.

THE following Memorial to Congress was adopted by a Mass Meeting of the citizens of Farmington, Feb. 3—

"To the honorable the Senate and House of Representatives in Congress assembled :—Whereas a memorial has been presented to the United States Senate, purporting to be from the inhabitants of Utah, asking for that portion of Utah Territory lying north of latitude 41, to be attached to Idaho. Your memorialists would therefore respectfully remonstrate against said petition, and against any action of Congress tending to the division of the Territory in the manner indicated therein.

"We removed to and settled this Territory and reclaimed its deserts expressly for the purpose of living under its laws and institutions, which extend freedom of faith and every constitutional right, with low taxes and a wise and judicious expenditure of the same, both in county and Territorial administrations. And we do most heartily protest against being transferred like serfs of semi-barbarous lands from a Territorial government of our choice to that of our golden browed neighbors.

"The laws of Idaho are particularly adapted to a mining community, while those of Utah are strictly in accordance with our agricultural habits.

"The inhabitants of Davis, Morgan, Weber, Box Elder, Cache and Rich counties are substantially farmers, and are heart and soul in concert and action with the residue of the people of Utah, to which they belong, and to transfer them without their consent to another jurisdiction by legislative

power, would be an arbitrary act totally unbecoming the legislators of a free and constitutional government.

"The last annual message of the acting governor declares Utah to be free from debt, which statement in fact is only a repetition of the statements of his predecessors for years, and we have every reason to believe that this change would increase our taxes more than double, and burthen us with a debt that we had no hand in creating, and extend over us laws which we have had no voice in enacting, and cause us to associate with a people whom we like very well as neighbors, but not as rulers.

"We sincerely doubt whether any man who has reclaimed an acre of desert land in this Territory, or intends to remain a permanent resident, desires this change.

"Your favorable action on this is earnestly solicited, and as in duty bound your memorialists will ever pray."

—
The following was adopted by a Mass Meeting of the citizens of Kaysville, Feb. 7—

"To the honorable Senate and House of Representatives of the United States, in Congress assembled :—We, your memorialists, citizens of Kaysville, Davis County, Utah Territory, respectfully represent that, whereas a petition has been presented to your honorable body by Senator Trumbull, purporting to come from the citizens of Utah, praying that all that portion of this Territory north of forty-first parallel of north latitude be annexed for government purposes to

the Territory of Idaho; whereas it was never made known to us that such petition would be presented, and, whereas the adoption of such a measure would bring us under laws that we have had no part in forming, and which are incompatible to our interests as agriculturists, and burden us with a debt we have had no part in contracting, we, your memorialists, do

most solemnly protest against such annexation, believing such a measure would be in direct opposition to our interests as citizens, and to the development of the resources of the Territory of Utah.

"Hoping that your honorable body will give this memorial your calm consideration, we as in duty bound will ever pray."

"IS POLYGAMY A BLESSING?"

THE *Journal of Commerce* confesses that it has been very favorably impressed with the speeches in favor of polygamy made by the Mormon women, in a recent meeting in the Salt Lake (Utah) Tabernacle, January 13th. The women spoke in favor of polygamy.

"For pure English, ingenious (though fallacious) arguments, and seemingly frank, honest, heartfelt expressions of opinion, (the editor thinks,) they are fully up to the mark of the best efforts of Mrs. Mott, Mrs. Stanton, Mrs. Anthony or any other of the female suffrage women who are trying to stir up public sentiment this side of the Rocky Mountains; while in respect of good temper, and the absence of bitter personal allusions, the Tabernacle gathering will certainly carry off the palm."

If three thousand women in Utah, possessing a good average degree of intelligence and education, can see no harm in "Mormonism," and believe polygamy to be one of those institutions that are "the only reliable safeguard of female virtue and innocence, and the only safe protection against the fearful sin of prostitution and its attendant evils, now prevalent abroad" (in the language of the resolutions), the editor enquires—

"What is there so very different in the mental constitutions of hundreds of thousands of women in other parts of the country, that they may not bring themselves to accept that platform, too, in the fulness of the exposition given by sister Harriet Cook Young, one of Brigham's wives, as follows—

"Every woman in Utah may have her husband—the husband of her

choice. Here we are taught not to destroy our children, but preserve them; for they, reared in the path of virtue and trained to righteousness, constitute our true glory. It is with no wish to accuse our sisters who are not of our faith that I refer to these things, but we are dealing with facts as they exist. Wherever monogamy reigns, adultery, prostitution, free love and feticide, directly or indirectly, are its concomitants. It is not enough to say that the virtuous and high-minded frown upon these evils; we believe they do; but frowning does not cure them, it does not even check their rapid growth. Either the remedy is too weak or the disease is too strong. The women of Utah comprehend this, and they see in the principle of a plurality of wives the only safeguard against adultery, prostitution, free love, and the reckless waste of prenatal life practiced throughout the land."

In Massachusetts, where the women outnumber the men by some 70,000, the *Journal* mischievously hints it would not be a bad idea to give polygamy a fair trial. For that matter, indeed, we are told that a clergyman of Boston has lately published a book sustaining polygamy on Scriptural and moral grounds, taking substantially the same view of it that the Mormon women do. The *Journal* adds—

"Powerfully urged, appealing directly to the instincts and apparent self-interest of the 70,000 surplus maids of Massachusetts, a stranger thing might occur than that they should lend it their countenance and support, and a movement be started so strong of impulse and persistent of

backing, that great numbers of men not particularly averse to polygamy, but on the contrary, rather liking it, if the women will have it, will sustain

it also, and so the State of Massachusetts might become a second Utah."—*New York Express*.

MIDWIFERY.

We never heard of "men midwives" in Utah. There that business is very properly consigned to women. The recent supposed mal-practice of a "boy accoucheur" led a London midwife to write as follows to the *Liverpool Mercury*—

"It is not sufficiently known that the Female Medical Society, under the presidency of Lord Shaftesbury, and with the countenance of a large number of distinguished persons, has for now six years carried on a Ladies' Medical College, where educated women may obtain as good an education in the theory and practice of midwifery as previously had been accessible only to gentlemen. These ladies are also taught the accessory branches of medical science on such a scale as, while comprising the whole preparation into a period of 12 or 18 months of easy and interesting study, will ensure their being as well or better qualified to practice midwifery than ordinary medical gentlemen. Some 80 ladies have already gone through the course of study prescribed by the council of this society, and many of these are already settled in practice as "lady midwives,"

and have attended a large number of patients without a single casualty. Two of the past students of this society are now prosecuting further study at Edinburgh for the purpose of obtaining the doctorate, and devoting themselves specially to the diseases of women. That object is, of course, beyond the reach of most women who are dependent upon their own exertions, but the course of preparation for practice as a "lady midwife" has now been made easy and secure on the payment of such trifling fees as are expected to make the college self-supporting when completely organized and properly known.

"I know of no employment in which women not possessed of real gifts in art or literature could earn so good and independent an income as they may by the practice of midwifery. Moreover, skilled women who abstain from *post-mortem* examinations, attendance on fever patients, and other contagious cases, are entirely free from all those risks of inducing puerperal fever and other infections which must always attach to the general medical practitioner."

Goldwin Smith thinks Virginia the land of hope for the English in America, as in the Northern States an English emigrant finds himself not only in a foreign, but a hostile country, though nobody denies that they are good citizens.

MASSACRE OF INDIANS.—The following letter was published in the *New York Times* for February 23—"At last the sickening details of Colonel Baker's attack on the village of the Piegans, in Montana, on the 23rd of January last, have been received. Of the 173 killed, only fifteen were what might be called fighting men—that is, men between the ages of twelve and thirty-seven years. Ten were from thirty-seven to sixty years, and eight additional were over sixty—in all, fifty-three. There were ninety women killed, fifty-five, or over one-half of whom were over forty years of age, and the remaining thirty-five were between twelve and forty years. Lastly, there were fifty children under twelve years of age killed; many of them were in their parents' arms. The whole village had been suffering for over two months past with small-pox, some half-dozen dying daily. The above facts were received to-day from Lieutenant W. B. Pease, U.S.A., the agent of the Blackfeet, and are endorsed by General Sully, U.S.A."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, MARCH 15, 1870.

DEFERRED A SHORT TIME.—Elder R. T. Burton writes from New York, Feb. 23—"Brother Hooper's health is not so good as it has been. The Cullom Bill is deferred a few days on that account. All is well at home generally. Brother Eldredge leaves for Salt Lake to-morrow, to make preparations to return."

THE UNITED STATES.—Elder Reuben Miller wrote from Ottawa, La Salle Co., Illinois, Jan. 24. He had travelled in Cumberland County, Pennsylvania, also to Knox County, Ohio. He had preached in a number of places in and around Ottawa, part of the time in company with Elders Silas Richards and Peter Madson. Some of the meetings were well attended. The two last named brethren went to Iowa Jan. 12. The Elders were kindly received, and their wants were administered to, but the people did not want anything to do with Mormonism. They considered it condescension to go to hear the Elders preach, and went chiefly from curiosity. Nevertheless Elder Miller expected to baptize some, although old apostates endeavored to prejudice the minds of the people.

Elder Andrew Galloway wrote to the *News*, Feb. 7, that he and Elder Thos. Higgs had been laboring for the spread of the Gospel in a number of places in New York State, having held a number of meetings. A few persons were investigating and believing.

Elder Angus M. Cannon wrote, Feb. 11, that he had been spending two weeks on Long Island, where a perfect howl had been raised by priests and press against Mormonism. The excitement had done good. Fourteen persons had joined the Church, and there was every prospect that more would follow.

The *New York World* says—"Mormonism seems to be prospering on Long Island, and many young women of 'intelligence and refinement,' it is stated, are embracing the principles of this sect. Some of the local papers think the women are only pretending to believe in Mormonism, but they deprecate even the pretence."

MINUTES OF A DISTRICT MEETING

HELD IN MANCHESTER, MARCH 6, 1870.

—O—

10.30 a.m.

The following Elders were present
—Albert Carrington, Pres. of the
European Mission; W. W. Taylor,
Pres. of the Manchester Conference;

A. Dewey and Thos. Richardson, Travelling Elders in the same; George Romney, Pres. of the Liverpool Conference; Samuel M. Price, Travelling Elder in the same; J. M. Ferrin, Pres.

of the Leeds Conference ; M. B. Shipp and Thos. Rodgers, Travelling Elders in the same. Most of the Presidents of the different Branches in the Conferences were also present.

Pres. W. W. Taylor reported the first district. He had visited every Branch in the Conference, and he spoke of the faithfulness and kindness of most of the Saints.

Elder A. Dewey reported the second district. He had found most of the Saints willing to listen to the counsels of the servants of God and do all in their power to promote the cause of truth.

Elder M. B. Shipp spoke upon the necessity of the Latter-day Saints watching strictly their course of conduct, as the deviating point from truth to error was hardly perceptible at the commencement. He also spoke

on the persecution of the Saints, and the providences of the Almighty in their deliverance from their enemies.

2.30 p.m.

Pres. George Romney spoke of the blessings resulting from obedience to the principles of the Gospel, and bore a strong testimony to the truth.

Pres. J. M. Ferrin spoke on the principles of the Gospel, and the blessings resulting from obedience thereunto.

6.30 p.m.

Pres. A. Carrington delivered a discourse on the principles of the Gospel.

The meetings were opened and closed with singing and prayer. The day was fine, the room crowded, and the people felt comforted and blessed.

W. W. TAYLOR.

CORRESPONDENCE.

AMERICA.

Salt Lake City, Feb. 19, 1870.

President A. Carrington.

Dear Brother,—I purposed writing to you last fall on my arrival home or soon after, but just as I got rested I was called east to look up material for the U.C.R.R., and from the 12th of November to the 5th of January I was engaged in making three trips to Chicago and back. On my return last time I found quite a change in our home matters. In relation to Kelsey, Godbe, Sherman, Tullidge, Harrison, and others being cut off the Church, and starting what they call "The New Movement," I must confess I was surprised, not at those men apostatizing, for I think some have been apostates a long time, but at the audacity of setting themselves up as leaders of the Church, having revelations that President Young had got through and the Lord had no further use for him as President of His Church, etc., also that Joseph, Heber, the Apostle James, and Jesus had been to them with this information. One of the apostates named above got so drunk that he got into the city look-up last week, and his counselor, when de-

fending him, pleaded insanity, and Judge Clinton released him on those grounds. These apostates were very kind in their feelings towards us all, so they said, when they started, but now they feel very different, and they are doing all in their power to bring trouble upon us, telling every outsider who will listen to them everything they can think of to our prejudice, and aiding our enemies all they possibly can. At first, while east, I found many looking upon this "movement" as being one of the fulcrums to be used to divide the Church, and this opinion has had a tendency with some to allay the excitement that prevailed last fall, and so far it has done good. But few have joined the "movement."

The U.P.R.R. paying in railroad iron, etc., instead of money, has left in debt many of those who worked on the road, as they borrowed money to pay their men, believing that they would be paid promptly for their work, and desiring to finish it in the time agreed on. I am afraid, unless something turns up, these brethren will suffer, as money is very scarce, though provisions are very cheap. The co-operative stores have done well

as a general thing. Money being so very scarce, but little is doing anywhere now. The Saints in Europe need expect but little help from here the coming season.

We are to have a monster ball at the Theatre on Tuesday, 22nd inst., Washington's birthday. After that the Theatre will close for a while, as but few are able to patronize the drama these hard times.

The prospects are good for fruit thus far. If late frosts do not damage them, and the "hoppers" are merciful, we shall have an abundance. Those pests have commenced already to hatch out upon the Sand Ridge, north of Farmington.

The Legislature have two days more to sit. Thus far (16th) they have received no money, and the prospects are that they will all go home without it, as Congress has failed as yet to appropriate for this Territory.

Our city election passed off very quietly. D. H. Wells for mayor got 1,999 votes. The opposition (apostates and Gentiles) did their best, and secured 302 for their highest number. The Gentiles admit that it was a straightforward affair.

The President's health is about as usual, and considering the money pressure he feels first rate.

The angry feeling about us in the east, I think, is somewhat abating, and I believe things will take a turn. Several members of Congress have expressed themselves very much opposed to the Cullom Bill, but they feel a little afraid to speak against it in the House. Other members say it cannot pass. If it does not, some of the "poor devils" here will be disappointed, for they are anxious for troops to be sent here, so that money may be plentiful.

I have just met your son, who is in the Legislature. He informs me that all your family are well.

I am happy to say we had a hard frost and snowstorm on the night of the 17th, which will put back our apricot and peach blossoms a few days. Some buds on warm soils had commenced to swell, and a few more warm days would have forwarded them so that they would have been in danger of injury by late frosts.

Presidents Geo. A. Smith and D.

H. Wells have good health and are enjoying themselves. I told them I was writing to you. They both wished to be remembered to you, and to say, "God bless you." Many of the brethren in the Legislature feel the same.

We are expecting most of those brethren, who went to the States on missions last fall, to return home next month. Many persons have heard the Gospel through them, and much prejudice has been removed for the time. How long that good influence may last, I am not able to say. But these missions will do one thing—leave without excuse those who have heard.

Mr. Stenhouse has sold out his paper (the *Telegraph*) to M. A. Fuller, a Gentile, of Chicago. Some people's religion increases or diminishes in proportion to the amount of dollars they are putting into their pockets, and to-day they have but little faith.

If there is nothing in this more than what you have heard from other sources, it will still prove that you are not forgotten by me, and that I am willing to give you a few items of Utah news.

Please remember me to brother Jacques and others whom I know.

Ever praying for your welfare and that of all Israel, I remain, yours faithfully,
W. C. STAINES.

ENGLAND.

London, Feb. 24, 1870.

President A. Carrington.

Dear Brother,—We, as Elders here in London, are feeling well in the work we are engaged in. We are willing to do all mankind good, no matter who they are, and are willing, as the servants of the Lord, to go forth and teach them the same plan of salvation that our Savior taught when he was on the earth, and to let them know where the kingdom of God is, that they may not be mistaken in this day when there are some seven or eight hundred different kinds of ministers teaching the people how to get to heaven.

The kingdom of God is where the Apostles, Prophets, Seventies, Elders, Priests, Teachers and Deacons and all the ordinances of the house of the Lord are, as was the case anciently,

and where are the gathering of Israel and the improving of the people in all of God's works, such as building cities and peopling the earth, where also there is order for all those who will give heed to the Spirit of the Lord and listen to His servants the Prophets. All people may know where the kingdom of God is, if they will look up in the tops of the mountains, where God has been gathering the Saints for the last 22 years, and compare the teachings of the Saints with the Old and New Testaments, for they will find they do agree. What is taught by the servants of the Lord in these days is just as much the word of the Lord as it was some eighteen hundred years ago, when taught by the Apostles and Prophets of that time. All truth comes from God, our Father, and when you find the works of our Lord and Savior, then may all people know those works are from him, but no matter who pretend to be teaching his words, if they do not his works, then you may know such are not of God. How easy it is to detect either an individual or a nation that pretends to be Christian. For myself I can testify to all people that I have been taught the truth and reared by the best men on the earth, and I know God has directed them all the day long pertaining to the building up of the kingdom. If words will not satisfy inquirers, let them look at the works that have been done by the Saints, and they will say, Surely the Lord is with that people.

There are four of us Elders in London from Salt Lake Valley, and so far we have worked unitedly together.

All is well here in London. President L. W. Shurtliff has gone to Reading—he is with Elder Garrett. To-morrow I expect to go into the country. I feel to sustain the kingdom and all good men. That you may live long and have strength to carry on the great work in which you are engaged in this land is the prayer of your humble servant,

HOWARD O. SPENCER.

Devonport, Feb. 26, 1870.

President A. Carrington.

Dear Brother,—In Devonport, Stonehouse and Plymouth, the people have

never before seen such poverty and want through lack of employment. Most of the Saints have found it hard to live, and paying rent for a preaching room, &c., is uphill business, but though so poor they are striving to live the truth and to struggle through. Our meetings are spirited and refreshing. Mormonism is very unpopular in Devonport. Not many strangers attend our meetings, but those who do, seem to listen attentively and are believing, but they will not face the reproach of the world and other consequences, so they only come now and then.

In other parts of the Conference where I am appointed to labor—viz., East Downs and Cornwall, the meeting houses are often filled with as many attentive listeners as can find room to sit or stand, and many are believing, but these places are such great distances from each other, and it is so expensive travelling, that I cannot attend as often as is necessary, and on my return I find that the faith that seems to have been created has diminished considerably, but I still have hopes to accomplish much good here yet, as I can perceive that a better feeling and spirit are constantly on the increase. I seek every opportunity to bear my testimony to the work of God and the character of President Young and the Saints in Utah, our home. We have just had published in the *Western Mercury* to the people of Devonport, a notice and an advertisement of our hall and times of meeting.

I close with prayers for your prosperity in your labors. Please remember me kindly to Elder Jaques and all the brethren in the Office. Elder Irwin joins in good wishes, as no doubt would President Jos. S. Richards, if I could see him.

Yours in the kingdom of God,

JOHN ALBISTON.

Tredegar, Mon., Feb. 28, 1870.

President A. Carrington.

Dear Brother,—As I have not written to you for some time about affairs in this Conference, I feel to give a glance, past and present, at the work of the Lord in this part of His vineyard.

In the spring of last year the Priesthood through the Conference organized "circles" for out-door preaching, and as soon as the weather was fine enough they commenced their labors in earnest. The brethren continued their labors with great diligence throughout the summer season, during which they distributed a large number of tracts, mostly Welsh, that were on hand. I was much pleased to see the brethren generally so spirited and faithful, quite a number displaying a very commendable degree of zeal in travelling, tracting, and preaching the Gospel of life and salvation to the people in the distant towns and villages, as well as in the places near by. Many strangers would stop at our out-door meetings and listen, the great majority giving an attentive and a civil hearing, but were seemingly unimpressed with the necessity of obeying the principles of eternal life. We met with more opposition than in the preceding year, but while it was not enough to prevent the preaching of the word, it served in some instances to attract more listeners to our meetings than otherwise might have attended. I rejoice that our labors were not in vain, that besides doing our duty we accomplished some good under the blessings of our heavenly Father.

The Abersychan, Newport, Abergavenny, and Llandeuvaud Branches were attached to Monmouthshire Conference in July last, and since those Branches have been under my charge I have tried to visit, instruct, and build up the Saints to the best of my ability. From my success in the past I feel encouraged to continue my efforts in the future. Abergavenny and Llandeuvaud have been attached to larger Branches, a change, I believe, for the better. In the former place the Saints have excellent meetings, a number of baptisms have taken place and there are prospects for more.

Since the winter season began, Sunday and evening schools have been started when circumstances would permit, also in-door meetings have received more attention than when the brethren were out preaching in the summer. The schools have done some good, but have not been so successful,

neither have our meetings been generally so well attended as could be desired, owing partly to a lack of interest in many with regard to those duties, but chiefly owing to the many oppressive and unfavorable circumstances which the Saints are under in this country, and which prevent them from attending to many duties as faithfully as they desire to do. It may not be amiss to mention an instance—viz., in one of our principal Branches all the Priesthood (except one, and he lives the farthest from the meeting room) are working at night every other week, which, at such times, prevents them holding evening meetings and schools, Sundays excepted. But notwithstanding the Saints here are surrounded by the many evil influences that abound in Babylon, and feel the many depressing circumstances just alluded to, they generally feel well in the work of God and desire to help roll it on to the best of their ability, and with scarcely an exception they earnestly long to gather to Zion, where they will be able to learn the ways of the Lord and walk in His paths more fully than they can while here.

Those who were privileged to be at our Conference last fall, so far as I have learned, highly appreciated the associations and excellent teachings of yourself and the other Elders from Zion, and would rejoice if they could again enjoy the same privilege. During the winter many strangers have attended our meetings, and there seems to be quite a spirit of inquiry with many with regard to the truth. We have had a number of baptisms and there are, I am glad to say, prospects for more. Frequently the Saints remark to me, when travelling among them, that they have had good meetings, which makes me feel glad, as I realize that Saints must have the Holy Spirit when they enjoy their meetings. I enjoy myself very much in my labors. Wherever I travel the Saints, and also several families of strangers that I have visited, give me the kindest welcome.

When President E. Morris left for his mountain home last summer, I greatly missed his kind and wise counsels and supervision, and felt that a

greater degree of responsibility would rest upon me than heretofore, but I can say the Saints have upheld me with their prayers, and the Lord has blessed me greatly with blessings spiritual and temporal, according to my needs and the demands of duty, and for which blessings I feel grateful, as also for the kind and fatherly instructions from yourself, with which I have been favored. My field of labor is quite as large as I can attend to properly at present; there are eight or nine places of meeting in the Conference, so that if I visit them all during the month, I can only spend a part of each Sunday in each place. I think there is room here for a faithful Elder, who could speak both English and Welsh, to do much good.

Ever praying the Lord to bless you and your co-laborers in the truth, I remain, with kind love, yours faithfully,

L. W. RICHARDS.

Stony Stratford, March 1, 1870.
President A. Carrington.

Dear Brother,—Since I had the pleasure of seeing you at Birmingham I have visited Northampton, where we had a good meeting. I think several will be added to the Church in that place before long.

I then went to Banbury, where we had two interesting meetings at the house of brother William Kilpack. Two young men have lately been baptized there, and the parents of one of them, who live about six miles from Banbury, have kindly opened their house for preaching. More will be added to the great army of truth before long in that locality.

Thence I visited several of the scattered Saints on my way to Great Staughton, where I held two meetings on the 20th, when all bore a true and faithful testimony to the great and glorious work of the latter-day.

From there I went to Winwick, where we had a very interesting meeting. The house was full to overflowing, and many that could not obtain admittance remained around the door and windows. All appeared to be much interested in what was said. They were very orderly and quiet.

Upon my arrival at this place today, I found a letter with a printed notice from brother William Sells, of Hemel Hempstead. They have taken the Primitive Methodist Chapel, Crouchfield, for one month, and the first meeting will be held on the 6th instant.

I remain your brother in the Gospel,
H. B. CLEMONS.

UTAH NEWS.

The following are from the *Deseret News* to February 21:—

The Legislative session closed Feb. 18.

Elder Milo Andrus returned from his mission to the States, Feb. 19.

Two regular trains run daily each way on the U.C.R.R., and a third each way on Wednesdays, Saturdays, and Sundays.

The early half of February was very fine at Salt Lake City, and gardening had commenced in the 20th Ward. Considerable snow in the mountains.

A number of the ladies of Salt Lake City met at the residence of brother Joseph Horne, 14th Ward, Feb. 10, and passed resolutions in favor of "table retrenchment."

Somebody broke into the window of C. Cooper's toy store, on the night of Feb. 13, and stole twenty or thirty dollars' worth of valentines. Curious plunder for a thief.

Brother Silas Hillman wrote from Station P.O., Rush Valley, that the people there were wide awake to the cause of Zion. A post office had been petitioned for and established at that place.

On Sunday, Feb. 13, the meeting house at Lehi took fire, and before the flames could be extinguished considerable of the roof and much of the interior had been consumed. The fire originated in the vestry.

Larceny and burglary were frequent in the 6th and 7th Wards, Major Ladd, Mr. Wm. M. Cowley and Henry Riser being among the victims. Clothing was taken off lines, as well as things out of the houses.

John T. Caine, Esq., was to have a complimentary benefit at the Theatre, Feb. 18, as he was about to retire from his position as manager. The theatrical season closed, Feb. 19, with a matinee and an evening performance. Kate Denin and John Wilson left for the States, Feb. 21.

Brother W. Bramhall wrote from Springville that things were moving along finely in that locality. A six feet picket fence had been put around the public square and a similar fence enclosed the meeting house. Five day schools were well attended, and four new schoolhouses were being built, which would accommodate 800 scholars.

Amos Neff, of Mill Creek, 16 years old, had his hand and wrist mangled by the bursting of a shot gun, Feb. 19, while shooting at some prairie chickens. Dr. Anderson, assisted by Drs. Bernhisel and S. B. Young, removed the thumb and forefinger and a portion of one of the bones of the wrist. The patient was doing well.

Brother G. G. Bywater reported from Provo that sand and rock were hauled and ready for work for the new Tabernacle. A co-operative mill was nearly completed. Between thirty and forty Elders, in companies of two or three, were deputed weekly to visit and preach in the various settlements every Sunday, and the people were united and feeling well.

Item wrote from Mount Pleasant, Jan. 30, in favor of improving the road up Spanish Fork cañon. A noticeable improvement at Mount Pleasant was the new Social Hall. The ladies were moving as a unit against the Cullom Bill. An effort was under way to establish a co-operative woollen factory for the county, cost of machinery \$10,000. Co-operation for tanning, shoe-making, etc., was also under discussion.

Brothers W. E. Nuttall and J. Purcell reported from Round Valley that the people there were trying to live their religion. Improvements of every kind were being pushed ahead vigorously. The settlement contained 27 families. During the winter they had erected a substantial schoolhouse, 20 by 30 feet, which was attended by 50 scholars. There was also a good Sunday school. The erection of a co-operative sawmill was contemplated.

On the night of Feb. 17 some soldiers beat badly an Indian boy near the Theatre. The police, being called on by the boy, went after the soldiers, who turned and fired on them. The police went and fetched their weapons, pursued the soldiers, and secured them on the bench, midway between the city and Camp Douglas, a number of bullets flying in the chase. The prisoners "intimated that they were proceeding on the prospective strength of the Cullom Bill passing, and thought they might operate a little in advance."

Bishop Ira Nebeker, of Lake Town, Rich County, accompanied by Messrs. S. Kimball and James Kerl, left Lake Town at noon, Feb. 16, crossed the ridge of mountains east of Lake Town to Bear River, reached Evanstown on the morning of the 18th, thence by rail to Salt Lake City. The snow in Bear River Valley was three inches deep, on the mountains for seven or eight miles two to two and a half feet deep. Mr. Salisbury was on the way, trying to determine whether a stage line could be run from Evanstown to Montana. He thought there would be no difficulty.

The General Assembly of the State of Deseret met in the City Hall, Feb. 21, Hon. Orson Hyde was elected President of the Senate, and Hon. Orson Pratt Speaker of the House. The Message of Governor Brigham

Young was read by Patrick Lynch, Esq., Secretary of the Senate. Several official vacancies were filled, and remarks were made by His Excellency Governor B. Young, Lieut. Governor Geo. A. Smith, and Secretary of State D. H. Wells. An Act was passed adopting the laws passed at the late session of the Territorial Legislature.

A gentleman in San Francisco, formerly resident at Salt Lake City, but never in the Church, writes—"All the learned men say 'Mormonism' is gone, sure. I am taking bets for ten years hence, even, that Brigham wins. Not but that I think your polygamy question is bound to go out of date sometime in this generation, but it will take time, and much more time too, than outsiders can be made to believe. What 'gas' that is about Brigham not being spiritualistic enough! The foundation of my admiration for the man always was his practical good sense that enters into all his movements, religious or otherwise. If some of our blatant preachers had better sense in guiding their flocks temporally, and had less spiritualism, pomatum and kid gloves, there would be many better women and men. If you could see what a sinkhole of iniquity San Francisco is, you would never leave the Valley."

From the *Ogden Junction*, Feb. 16, F. D. Richards editor and publisher, we glean the following—

Coal is four dollars a ton on the cars at Echo.

A grand ball and supper was held at Woodmansee's New Hall, Feb. 14.

The Ogden Female Relief Society got up a ball, Feb. 12, which was well attended, and a fine time was enjoyed, breaking up very properly at midnight.

The North Ogden Dramatic Association gave their first performance, Feb. 12, to a crowded house. "The Bottle," songs, and "The Toodles" was the bill. A brass band was in embryo at that flourishing settlement.

The *Junction* notices the return of Elder Chas. Nibley and Dr. O. C. Ormsby, from the States. Elder Nibley had travelled in Pennsylvania, Massachusetts, Connecticut and New York, conversing with many people and imparting information on Utah affairs to all who wished to hear. Public feeling generally was either hostile or indifferent to the Gospel. Doctor Ormsby went to Chicago to perfect his medical studies, chiefly in surgery, and pass a collegiate examination. He graduated at Rush College, and obtained his diploma.

SCRAPS OF NEWS.

Spring farm work began in February in Illinois and other States.—There is an "incompatibility" between President Grant and Congress—they are not affinities and are not happily married. It is asserted that, "as in all family quarrels, there is blame on both sides."—The New York "World" says, "The Mormons, if wicked, are very sharp."—An American paper thinks woman suffrage in Utah is a masculine movement.—In the U. S. House of Representatives, Feb. 23, Mr. Fitch, of Nevada, "made an able and sensible speech against Mr. Cullom's Bill to prevent and punish polygamy in Utah."—Sheridan's order for the late massacre of Indians in Montana is discussed in Congress as "atrocious" and "infamous."—Minnesota is the banner State for woman suffrage.—Vancouver Island has the gold fever.—A New York "Tribune" correspondent says of apostates, "they have stumbled into Universalism, to which they have superadded Spiritualism, both as disreputable, nearly, as stealing, and they think they have received 'the grandest revelation ever vouchsafed to man.'"—An American paper calls woman suffrage in Utah "the biggest joke of the age."—Lydia Thompson and Pauline Markham cowhided Wilbur J. Storey, editor and proprietor of the Chicago "Times," because, as Lydia said, "he had called her by the most odious epithet that could be applied to a woman, and she could stand it no longer."—Southern California is badly afflicted with drouth.—California is shipping silkworms' eggs to Italy.—Girls are eligible to the Michigan State University.

VARIETIES.

Sweeping assertions are the resources of weak minds, and prove very little.

The "Telegraph" says Lord Eldon never gave a vote without a profession of piety, and never failed to vote for the wrong side.

The message of the Governor of Wisconsin is printed in six different languages—English, German, Low Dutch, Norwegian, Welsh, and Bohemian.

The man who brought eighty-seven ladies to a ball in Birmingham, Pa., received the prize—a gold watch. His chief competitor could only muster fifty-four.

Everybody likes the aid of honesty and is eager to "assume a virtue if he have it not." Napoleon recently said his government must succeed, because it has all the honest men at its back.

Stanley Park, Liverpool, 110 acres, cost £1000 per acre. Sefton Park, 382 acres, cost £263,000; 12 acres added cost £1000 per acre. Stanley Park is expected to cost 7s. 6d. per yard, Sefton Park, 4s. 6d.

It is well known that of all public writers the "musical" are the most hideously inharmonious; they are a wrangling, jangling, dogmatical, cut-throat tribe.—"Illustrated Times." Can they be worse than the theological writers?

A traveller, in the "Illustrated Times," says of the country on the line of the Pacific Railroad—"From near Omaha to the town of Humboldt, say 1400 miles, the train passes through a land in only a few places better than actual desert."

Of London pauperism receiving out-door relief, one-third arises from "destitution caused by the temporary sickness or want of work of male heads of families and single men," another third by the death, absence, or desertion of husband or father, and the rest by old age or permanent disability.

A London paper rather dolefully says, "So far as the laboring class is concerned, England never was in so bad a state as she is to-day. Her people are not employed; pauperism is increasing; the poor-rates are rising accordingly. There is silence in the workshop, and constraint in the Exchange; there is no hope in any heart; no enterprise in any mind."

The report of the Liverpool Magdalen Institution for the past year states that of 86 inmates 7 had left of their own accord, or had been dismissed as unsuitable after trial, 5 sent to the hospital, 22 restored to friends or sent to situations, and 52 left in the institution. The general conduct of those 74 had been very satisfactory, with one exception among those sent to service.

The "Saturday Review" lately bewailed the hapless fate of "respectable" country girls. Visiting young collegians do not marry, Bohemian artists are still less connubially inclined, "and the curate and the doctor can at the best marry only one-piece of the many who are waiting." What are the poor girls to do? If they could only get married and be blessed with families of their own, they would have plenty of interesting work before them.

DIED.

CLOGGIE.—At Salt Lake City, Feb. 14, Mary, wife of William Cloggie, aged 31 years and 8 months.—"Deseret News."

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Repent: for the kingdom of heaven is at hand."—JESUS CHRIST.

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Tuesday, March 22, 1870.

Price One Penny.

MESSAGE OF GOVERNOR BRIGHAM YOUNG.

SALT LAKE CITY,
February 21, 1870.

*To the Honorable Senate and House of
Representatives of the State of Deseret:*

GENTLEMEN,—Through the blessings of our heavenly Father we are once more permitted to meet in the capacity of the Legislative Assembly of the State of Deseret, to take into consideration matters relating both to our present condition and prospects, and also to our future prosperity and happiness.

Though, since we last met, the people have had to suffer from the ravages of the devouring insects, which materially injured our fruits, vegetables and grain, yet I am thankful to be able to state, to-day, that enough has been saved to meet the wants of our population until another harvest.

The manufacturing interests of the State are being steadily developed and our manufacturers have been very generally successful in their operations. This is especially so in the production of woolen goods. At the late Fair held under the auspices of the Deseret Agricultural and Manufacturing Society, this gratifying improvement was particularly noticeable. The production of wool has greatly increased during the last two years. I would respectfully recommend to your honorable body the encouragement of the growing of the finest and best qualities of wool.

Our schools are now in a highly prosperous condition. This is especi-

ally a subject of congratulation when we take into consideration that as yet we have received no annuities from the parent government to aid us in the diffusion of knowledge among our youth. Every encouragement that can consistently be extended to our schools would be eminently proper and just.

Gentlemen, I am happy to repeat the gratifying statement I have so often drawn your attention to in your assembly, that we are entirely out of debt, a circumstance almost unexampled in the records of our nation.

Since our last session the great trans-continental highway has been completed, and the Atlantic and the Pacific are united. To the early accomplishment of this vast undertaking much credit is due to the citizens of Deseret. Indeed, with an energy worthy of the highest praise they not only graded several hundred miles of the road across the continent, but have also graded, built and equipped a branch road to the capital of our State, thus connecting it with the great centres of manufacture and art in the far off East and distant West. This wonderful work, when the circumstances of the body of the people are considered, was inaugurated, carried on and completed entirely without assistance from those whose interests are not identified with the growth and development of our much loved "Mountain home."

I presume that you will adopt and

sanction the laws which have been enacted by the Legislative Assembly of the Territory of Utah, that the same may be valid and of full force in the State of Deseret. And in connection with this subject I would here remark, that during the past year our citizens assembled in mass meeting and respectfully but earnestly petitioned Congress for those rights which, by the Constitution of our country are legitimately ours. What action Congress may have taken on our petition we have not yet learned. We wait in patience, full well assured that the Great Controller of human affairs will work all things for our good, and whether the Honor-

able Senators and members of the House listen to our petition or turn a deaf ear thereto, it will in either case tend, by the mercies of Heaven, to our benefit and the development of the purposes of God.

There is but little business that needs your attention, and I shall not detain you longer. May the choicest blessings of the Heavens rest and abide upon you and your constituents, and upon these mountain valleys, is the constant wish and heartfelt prayer of

BRIGHAM YOUNG.

Deseret News.

THE "MORMON" QUESTION.

REPLY OF ELDER JOHN TAYLOR TO THE HONORABLE SCHUYLER COLFAX.

(CONTINUED FROM PAGE 163.)

We next come to another division and quote

THEIR PERSECUTIONS.

"This also is one of their favorite themes. Constantly it is reiterated by their apostles and bishops, from week to week, and from year to year. It is discoursed about in their tabernacles and their ward and town churches. It is written about in their periodicals and papers. It is talked about with nearly every stranger that comes into their midst. They have been driven from place to place, they claim, solely on account of their religious belief. Their faith has subjected them to the wickedest persecutions by unbelievers. They have been despoiled, they insist, of their property, maltreated in their persons, buffeted and cast out, because they would not renounce their professions and their revelations."

This, sir, is all true; does it falsify a truth to repeat it? The Mormons make these statements and are always prepared to prove them. I referred to some of these things in my last; Mr. Colfax has not disproved them. He now states, "I do not attempt to decide that the charges against them are well founded." Why then are they made? Has it become so desirable to put down the Mormons that

unfounded charges must be preferred against them?

"Their church was first established at Manchester, New York, in 1830, and their first removal was in 1831, to Kirtland, Ohio, which they declared was revealed to them as the site of their New Jerusalem." (A mistake.) "Thence their leaders went west to search a new location, which they found in Jackson county, Mo., and dedicated a site for another New Jerusalem there, and returned to Kirtland to remain for five years avowedly to make money" (an error); "a bank was established there by them; large quantities of bills of doubtful value issued, and growing out of charges of fraudulent dealing, Smith and Rigdon were tarred and feathered." This is a gross perversion, Smith and Rigdon were tarred and feathered in March, 1832, in Hiram, Portage county; the bank was organized Dec. 2nd, 1836, in Kirtland.

Mr. C. continues, "And unjustifiable as such outrages are, this one was based on alleged fraud and not on religious belief." Allow me to state that this persecution was based on religious belief and not on fraud, and that this statement is a perversion, for the bank was not opened until

several years after the tarring and feathering referred to. But did the bank fail? Yes, in 1837, about five years after, in the great financial crisis; and so did most of the banks in the United States, in Canada, a great many in England, France and other parts of Europe. Is it so much more criminal for the Mormons to make a failure than others? Their bank was swallowed in the general financial maelstrom, and some time after the failure of the bank, the bills were principally redeemed.

"They fled to Missouri, their followers joined them there, they were soon accused of plundering and burning habitations and with secret assassinations." Was there no law in Missouri? The Missourians certainly did not lack either the will or the power to enforce it. Why were not these robbers, incendiaries, and assassins dealt with? Mr. C. continues, "Nor do these charges against them rest on the testimony of those who had not been of their own faith; in October 1838, T. B. Marsh, ex-president of the twelve apostles of their church, and Orson Hyde, one of the apostles, made affidavits before an officer in Ray county, Missouri, in which Marsh swore and Hyde corroborated it.

"They have among them a company consisting of all that are true Mormons, called the Danites, who have taken an oath to support the heads of the church in all things, whether right or wrong. I have heard the prophet say that he would yet tread down his enemies and walk over their dead bodies; that, if he was not let alone he would be a second Mohammed to this generation, and that he would make it one gore of blood from the Rocky Mountains to the Atlantic Ocean." I am sorry to say that Thomas B. Marsh did make that affidavit, and that Orson Hyde stated that he knew part of it and believed the other, and it would be disingenuous in me to deny it; but it is not true that these things existed, for I was there and knew to the contrary, and so did the people of Missouri, and so did the Governor of Missouri. How do you account for their acts? Only on the score of the weakness of our common humanity. We were living

in troublous times, and all men's nerves are not proof against such shocks as we then had to endure. Mobs were surrounding us on every hand, burning our houses, murdering our people, destroying our crops, killing our cattle. About this time that horrible massacre at Hauns Mill took place, where men, women and children were indiscriminately butchered, and their remains, for want of other sepulture, thrown into a well. Messages were coming in from all parts of fire, devastation, blood and death. We threw up a few logs and fences for protection; this, I suppose, is what Mr. Colfax calls "fortifying their towns and defying the officers of law." If wagons and fences and a few house logs are fortifications, we were fortified; and if the mob, whose hands were dripping with the blood of men, women and children whom they had murdered in cold blood, were "officers of the law," then we are guilty of the charge. I cannot defend the acts of Thomas B. Marsh or Orson Hyde, although the latter had been laboring under a severe fever, and was at the time only just recovering, no more than I could defend the acts of Peter when he cursed and swore and denied Jesus, nor the acts of Judas who betrayed him; but, if Peter, after going out and "weeping bitterly," was restored, and was afterwards a chief Apostle, so did Orson Hyde repent sincerely and weep bitterly, and was restored and has since been to Palestine, Germany, and other nations. Thomas B. Marsh returned a poor, broken down man, and begged to live with us; he got up before assembled thousands and stated, "If you wish to see the effect of apostacy, look at me." He was a poor wreck of a man, a helpless drivelling child, and he is since dead. A people are not to be judged by such acts as these. But the Governor of Missouri in his message says—

"These people had violated the laws of the land by open and armed resistance to them; they had instituted among themselves a government of their own, independent of and in opposition to the government of this State" (false); "they had, at an inclement season of the year, driven the

inhabitants of an entire county from their homes, ravaging their crops and destroying their dwellings."

Now, if the Governor had reversed this statement it would have been true; the falsity of it I stand prepared to prove anywhere. Mr. Governor, it was your bull that gored our ox. We were robbed, pillaged and exiled, were you? Our men, women and children were murdered without redress, driven from their homes in an inclement season of the year, and died by hundreds in the State of Illinois in consequence of hardships and exposure.

The Legislature of Missouri, to cover their infamy, appropriated the magnificent sum of \$2000 to help the suffering "Mormons." Their agent took a few miserable traps, the sweepings of an old store; for the balance of the patrimony he sent into Davis County and killed our hogs, which we were then prevented from doing, and brought them to feed the poor "Mormons," as part of the legislative appropriation. This I saw. On this subject I could quote volumes. I will only say that when authenticated testimony was presented to Martin Van Buren, the President of the United States, he replied, "Your cause is just, but I can do nothing for you."

Mr. Colfax, in summing up, says, "There is nothing in this as to their religion." Read the following—

Tuesday, November 6, 1838, General Clark made the following remarks to a number of men in Far West, Mo.—

"Gentlemen, you whose names are not attached to this list of names will now have the privilege of going to your fields and providing corn and wood for your families. Another article yet remains for you to comply with, that is, that you leave the State forthwith, and whatever may be your feelings concerning this, or whatever your innocence, is nothing to me. The orders of the Governor to me were that you should be exterminated. I would advise you to scatter abroad and never again organize yourselves with bishops, presidents, etc., lest you excite the jealousies of the people."

Is not this persecution for religion?

Mr. Colfax next takes us to Nauvoo and says, "In Nauvoo they remained until 1846; the disturbances which

finally caused them to leave the city were not in consequence of their religious creed. Foster and Law, who had been Mormons, renounced the faith and established an anti-Mormon paper at Nauvoo; called the *Expositor*. In May, 1844, the prophet and a party of his followers, on the publication of his first number, attacked the office, tore it down and destroyed the press."

This is a mistake. The *Expositor* was an infamous sheet, containing vile and libelous attacks upon individuals and the citizens generally, and would not have been allowed to exist in any other community a day. The people complained to the authorities about it, and after mature deliberation the City Council passed an ordinance ordering its removal as a nuisance, and it was removed. In a conversation with Governor Ford on this subject afterwards, when informed of the circumstances, he said to me, "I cannot blame you for destroying it, but I wish it had been done by a mob." I told him that we preferred a legal course, and that Blackstone described a libelous press as a nuisance and liable to be removed; that our city charter gave us the power to remove nuisances; and that if it was supposed we had contravened the law, we were amenable for our acts and refused not an investigation. Mr. Colfax's history says, "The authorities thereupon called out the militia to enforce the law, and the Mormons armed themselves to resist it." The facts were that armed mobs were organized in the neighborhood of Carthage and Warsaw. The Governor came to Carthage and sent a deputation to Joseph Smith, requesting him to send another to him, with authentic documents in relation to the late difficulties. Dr. J. M. Bernhisel, our late delegate to Congress, and myself, were deputed as a committee to wait upon the Governor. His Excellency thought it best (although we had had a hearing before) for us to have a re-hearing on the press question. We called his attention to the unsettled state of the country, and the general mob spirit that prevailed, and asked if we must bring a guard, that we felt fully competent to protect ourselves, but were afraid it would create a collision. He said, "We had better

come entirely unarmed," and pledged his faith and the faith of the State for our protection. We went unarmed to Carthage, trusting in the Governor's word. Owing to the unsettled state of affairs we entered into recognizances to appear at another time. A warrant was issued for the arrest of Joseph and Hyrum Smith for treason. They were remanded to jail, and while there were murdered. Not "by a party of mob," as Mr. Colfax's history states, "from Missouri," but by men in Illinois, who, with blackened faces, perpetrated the hellish deed; they did not overpower the guard, as stated, the guard helped them in the performance of their fiendish act. I saw them, for I was there at the time. I could a tale unfold that would implicate editors, officers, military and civil, ministers of the Gospel, and other wolves in sheep's clothing.

The following will show in part what our position was—

"A proclamation to the citizens of Hancock County—Whereas a mob of from one to two hundred men, under arms, have gathered themselves together in the south-west part of Hancock County, and are at this time destroying the dwellings and other buildings, stacks of grain and other pro-

perty of a portion of our citizens in the most inhuman manner, compelling defenceless women and children to leave their sick beds and exposing them to the rays of the parching sun, there to lie and suffer without aid or assistance of a friendly hand to minister to their wants in their suffering condition. The rioters spare not the widow nor orphan, and while I am writing this proclamation, the smoke is arising to the clouds, and the flame is devouring four buildings which have just been set on fire by the rioters. Thousands of dollars' worth of property has already been consumed, an entire settlement of about sixty or seventy families laid waste, the inhabitants thereof are fired upon, narrowly escaping with their lives, and forced to flee before the ravages of the mob. Therefore I ——— command said rioters and other peace breakers to desist, forthwith, and I hereby call upon the law-abiding citizens, as a *posse committatus* of Hancock county, to give their united aid in suppressing the rioters and maintaining the supremacy of the law.

J. B. BACKENSTOS,
Sheriff of Hancock County, Ills."
Mr. Backenstos was not a Mormon.

[TO BE CONTINUED.]

CULLOM'S BILL.

ITS FEATURES AND EQUITY—SHOULD IT PASS?

(From the Chicago Tribune.)

Washington, Feb. 15.

WHEN in a very elastic frame of mind I generally take up the accumulated bills of the House of Representatives, and pass them over. These bills are interesting as showing what the country would come to if every Congressman and every Congressman's constituent had his way. To-day, I strike a bill at the head of my pile which is a subject for reflection and discussion. It is Cullom's "Bill in aid of the execution of the laws in the Territory of Utah, and for other purposes." It is the bill of a member of Congress from Illinois, and an active and responsible

member, besides; and it touches matter which is of more than usual consequence, as affecting the religious rights of people, and the status of an unpopular religious element in the land. In brief it is a Mormon bill—the long-expected Congressional ukase to wipe Mormonism off the face of the republic. Let us look at the two men who are working in it, *pro* and *con*.

HOOPER AND CULLOM.

Here is the Mormon in Congress—William H. Hooper—57 years of age, a jolly, gray-bearded, tall, Middle-State looking man; the last man in the world you would take for a dis-

ciple of Joe Smith, so far as the gospel of the said Smith is concerned, always laughing and lively, never forward nor fanatical, popular on the floor of Congress, in the street surrounded with a crowd, not to appearance a Jesuit or a wire-puller, but hailing straight from the most unsophisticated corner of the earth, the Eastern shore of Maryland. There he was born during the second war with England, of a fair, "clever" Maryland family, and, being of Eastern Shore parentage myself, I had heard of Hooper years before I knew him as an unaffected, roguish, amiable man, whose addition to the lot of the Saints of Salt Lake was a great joke amongst his friends. I suppose that he has been the most admirable representative that Brigham Young could have selected to help the Mormon cause in Congress, on account of the good manners, unpretending civility, and the utter absence of any disposition to play the saint, or to lecture Congress on behalf of the divine rights of the Mormon people. He has disarmed hostility by good manners, and no man could look at his rubicund face and speak a philippic against Mormon despotism. He had a poor education in youth, became a steamboat Captain, and turned to merchandise in the Northwest, and here he is a Delegate in Congress, the only man that I have seen who feels any alarm whatever upon the supposition that Cullom's entire bill means to pass. Hooper went to Utah as Territorial Secretary from Galena, Ill., and has grown rich, is in good standing in his church, and yet has but one wife. What virtue!

Shelby M. Cullom is, like Hooper, a Border-State man, born in Kentucky forty-one years ago, and as early as 1856 he was a member of your State Legislature, where he afterward served as Speaker. This is his third Congressional term, representing the Eighth or Springfield District, and he is a zealous legislator, showing by his strong black beard and gray eyes powers of tenacity and "grip;" and he is an active lawyer at home, in good practice, as well as a good politician. Cullom is Chairman of the Committee on Territories, a committee

on which there are some very light-weights; let me name some of them over and see if you ever heard of them: Taffe (molasses?), Dyer, (Ordnance Dyer?), Hamilton Ward, Duval (Claude?), *et al.*, for short, or ten "on 'em" in number. Conjointly, or somehow, they have amended and spoiled Cullom's bill, which I will abbreviate.

YE BILL.

This bill specifies that the Marshal of Utah may appoint a Deputy in each Judicial District thereof, the Deputy to be approved by the Judge of that District's Court; and the said Deputy must take the same oath that the Marshal takes, and give bond in ten thousand dollars. In like manner, the United States District Attorney appoints district assistants. The grand jury shall be summoned by the United States Marshal, from "citizens" over 21 years of age, and the petit jury shall also be made up of "citizens." Here we come to the meat of the bill—

"In all prosecutions for bigamy, and the crimes specified in this act, no person shall be competent to serve, either as grand or petit jurors, who believes in, advocates, or practices bigamy, concubinage, or polygamy, and, upon that fact appearing by examination or *voir dire* or otherwise, such person shall not be permitted to serve as a juror."

The "lawful wife" of anybody accused of bigamy, concubinage, or adultery shall be competent to prove both the first and subsequent marriages of her husband, "but for no other purpose." Polygamy, bigamy, and concubinage may be proved by inference and public belief, and evidence in black and white is not essential. If a man commits adultery in Utah after the passage of this act, he will get for his extreme deserts \$1000 fine and five years in jail, and his concubines will be game to prove it. But if the indictment of his polygamous behavior be shown to extend only to one extra woman, up goes Mr. Mormon. Neither can he plead the statute of limitations. The United States Government shall use its military camps to confine persons who are guilty of adultery. Observation here naturally asks who will be at liberty to keep camp, women.

excepted. Any Marshal's Deputy can call troops and get up a war.

"No alien living in or practising bigamy, polygamy, or concubinage, shall be admitted to citizenship of the United States; nor shall any person living in or practising bigamy, polygamy, or concubinage hold any office of trust or profit in said Territory, vote at any election therein, or be entitled to the benefits of the Homestead or Pre-emption laws of the United States."

Everybody in Utah will be compelled, on suspicion, to take an oath—

"That I am not living in or practising bigamy, polygamy, or concubinage, and I will not hereafter live in or practise the same."

This is like Mrs. Surratt saying to Weichmann—"Lewis, pray for my intentions."

Marriage in Utah is made a civil contract. Here is an intensely poetical passage—

"No man, a resident of said Territory, shall marry his mother, his grandmother, daughter, granddaughter, step-mother, grandfather's wife, son's wife, grandson's wife, wife's mother, wife's grandmother, wife's daughter, wife's

granddaughter, nor his sister, his half-sister, brother's daughter, father's sister, or mother's sister. No woman shall marry her father, grandfather, son, grandson, stepfather, grandmother's husband, daughter's husband, granddaughter's husband, husband's father, husband's grandfather, husband's son, husband's grandson, nor her brother, half brother, brother's son, sister's son, father's brother, or mother's brother. No marriage shall be contracted while either of the parties has a former wife or husband living in the United States or elsewhere, unless the marriage with such former wife or husband shall have been legally dissolved. All persons within the degrees of consanguinity within which marriages are herein prohibited to residents of said Territory, and hereby declared to be incestuous and void, who shall intermarry with each other, or who shall commit adultery or fornication with each other, shall be punished by imprisonment at hard labor in the Penitentiary of the Territory, not more than twenty years, and be fined not more than one thousand dollars."

[TO BE CONTINUED.]

MINUTES OF MEETINGS

HELD IN THE LATTER-DAY SAINTS' MEETING ROOM, PRESTON, MARCH 13, 1870.

—o—

10.30 a.m.

Present on the stand—Albert Carrington, Pres. of the European Mission; George Romney, Pres. of the Liverpool Conference; William W. Taylor, Pres. of the Manchester Conference; S. M. Price, Travelling Elder in the Liverpool Conference; John Topping, Pres. of the Preston Branch; Thomas Carr, Pres. of the Southport Branch.

Pres. Taylor addressed the congregation upon the first principles of the Gospel.

Pres. Romney spoke upon the duties of the Latter-day Saints and the requirements made of them as a people in order that they may enjoy the blessings of life and salvation.

Elder Price bore testimony to the truth of the latter-day work and exhorted the Saints to diligence.

6.30 p.m.

Pres. Carrington delivered a discourse full of valuable instruction to the lovers of truth and those who are seeking after salvation.

The day being very fine, quite a number of the Saints from the adjoining Branches were present. The singing by the Preston and Over Darwen choirs was very good, a good spirit prevailed throughout the day, and the Saints felt to appreciate the instructions they received from the servants of God.

GEORGE ROMNEY.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, MARCH 22, 1870.

ARRIVAL.—Elder Edward Schoenfeld arrived at Liverpool, March 20, in good health and spirits, on a mission to Switzerland. He left Salt Lake City Feb. 27, and New York March 9, crossing the sea in the steamship *Nevada* and having a very favorable passage. The winter had been very mild in the Valley, there was little snow in the mountains, except in places, little on the plains, none between Cheyenne and Chicago, but considerable between the latter place and New York.

AFFLICTED.—We understand from private information that Elder Franklin D. Richards had been severely afflicted with inflammatory rheumatism, but was improving. We trust that his health has been restored again.

THE UNITED STATES.—Elder Alma Pratt wrote from Fort Madison, Leo County, Iowa, Feb. 10, to the *Deseret News*, that he and Elder Richard Maxfield reached that place Jan. 28, and had been travelling from house to house since. The people were kind to them, but didn't want to hear any preaching.

The *Chicago Times* of Feb. 15 says—

The Mormon missionaries have met with such success at Williamsburgh, New York, that they propose to buy out one of the Gentile churches in that place. It is suggested that Congress should hasten to interdict the transaction. But in that case, the Mormons might proceed to buy out Congress; though at the rate they are now making converts in New England, it would seem hardly necessary. New England once Mormonized, Congress, instead of suppressing polygamy, would enact a law to protect it.

A telegraphic dispatch in the *Deseret News*, Feb. 25, says that Mormon preachers had been warned out of the village of East Meadow, Long Island, New York, by a Vigilance Committee, on pain of being mobbed, and had left for Patchogue, expecting to return when the disturbances should cease.

The *STAR* is as full of reading as an egg is full of meat. If one thing puzzles us more than another, it is how to get in a few more interesting articles each week. Here are Lord Amberley's chapters on "The Latter-day Saints," which we have been wanting to say a word about, but how can we, unless we tuck something in on the margin? Several other interesting subjects stand over for lack of space. The American papers of late have had a great deal to say on Mormonism, and we are anxious to let our readers have a notion of the views of American editors in the matter. Besides, we have not yet done with the Utah Ladies' Indignation Meetings. Patience is a virtue, and we must be content with doing the best we can.

CORRESPONDENCE.

AMERICA.

Fillmore City, Feb. 22, 1870.

President A. Carrington.

Dear Brother,—Peace and quietness still reign, predominant in Utah, and everything has an aspect of improvement and prosperity. The Saints are minding their own business and not troubling about the movements of the adversary. There is some little talk occasionally about the Cullom Bill—still I think no one loses any sleep on account of it, neither do I expect anybody will, even if it passes Congress. There is some talk that our loving Uncle Sam intends to send a few thousand troops out here, to enforce the laws, so that we may become “good Christians.”

Although the winter months are not gone, the fine weather we are having indicates spring. For a week or so past, the farmer could be seen at his plow, turning over the land, preparatory to sowing the grain. Every one seems busy, doing what comes in his way to do. In some places the farmers, and in fact the community, have gone into co-operation in the farming line, and for a long time the people of this county have co-operated in merchandizing, also in sheep herding, the experience in both of which seems to warrant success.

It is expected that in about a week the President and party will pass here on their way south, and preparations are being made to give them a hearty welcome. To see how the President is welcomed on every hand shows the respect that the people have for him.

My health is very good at present, but at times since my return it has been very poor.

Kind regards to all concerned in the welfare of Zion.

N. B. BALDWIN, JUN.

Salt Lake City, Feb. 23, 1870.

President A. Carrington.

Dear Brother,—I again take pleasure in penning a few items to you, hoping that the same will find you and

all of your associates in the ministry in the enjoyment of the best of health and spirits, as most of us enjoy in this city.

Since my last letter to you, although but a few months have elapsed, many events have transpired which are worthy of note, and which have shared much of the attention of the outside world.

This winter has been exceedingly mild and pleasant for all kinds of outside labor, scarcely sufficient of snow to lay the dust. We have had about one week of skating, hardly enough to satisfy the gay folks of our city, but I can assure you they made the best of the time while it lasted, for they were at it until 11 or 12 o'clock at night. The Fifteenth Ward pasture, which was covered with ice, was like a city of canvas, lighted up, and the table loaded with all kinds of refreshments.

The U. C. R. R. is in good running order, and the bonds of the same are in the market, but not outside of this Territory. The first month proved beyond a doubt that the U. C. is going to be a profitable investment. We get coal delivered in the city for \$11.50 per ton, and as soon as the branch line from the coal bed to the U. P. R. R. is completed, the grading of which is ready for the iron, we may get the coal much cheaper than at present. We have had several excursions already from this city to Ogden, \$2.00 to and fro ticket. To hear the whistle and the warning bell ringing, as well as the puff of the iron horse, makes me think that I am still from home, especially when I see two or three omnibuses going and coming through our streets, which at night are lighted up after the fashion of London or New York. It is amusing to see the people running to be in time for the train, for they have learnt a lesson already, that the iron team will not wait as the old fashioned ox team did. Our mountain boys are willing to acknowledge the corn, that the iron team is far ahead of the best mule team in the Valley. The U. C. has four very fine locomotive engines, four

or five very fine passenger cars, and a great many baggage vans, platform cars, &c.

Mercantile goods are very low at present in this city, nevertheless no easier for the working man to obtain than before, because the cash is not in the country—if it is it does not come to sight, hence we are not quite as green as we used to be, and we ought to be a little wiser.

The Salt Lake City ladies were up in arms on the 13th of January. The old saying is, the tongue is the best weapon the fair sex have, and I am led to believe that if Messrs. Cullom and Cragin had been present at the ladies' Mass Meeting they would have been very apt to think so, for the ladies spoke with hearty indignation against those infamous Bills. The same feeling went through all the settlements of the Saints.

Our Nineteenth Annual Session of the Legislative Assembly was closed at 4 o'clock on Saturday morning, Feb. 19. The members of both Houses had a very laborious time of it, and a great deal of business was despatched. A civil code of over 600 sections was passed by both Houses and it met the approval of the Acting Governor. Among other Acts passed was one bestowing woman suffrage, and a few of the ladies tried their hands at voting at the City Election, Feb. 14. I am rather inclined to believe that the members viewed the Bill in one light, while the Governor viewed it in quite a different light, which was the reason, in my opinion, that it met his approval so easily. The members thought that our wives and daughters would use their influence and all the power bestowed upon them to sustain the Church and kingdom of God, while the Governor thought that they would use their suffrage to vote plurality of wives out of existence in Utah, hence the test has to come. Now I should think that the granting of this privilege alone ought to convince our pious old Uncle that his nieces in Utah are not held in such bondage as many in the world are trying to make the people believe, and as long as the women of Utah will not vote plurality down, now the power is placed in their hands, Uncle Sam and every other

uncle and aunt ought for ever to hold their peace on that question.

The City Election at the City Hall, was another eventful item. The outsiders of this city had been persuaded by a certain class that if they would join them in putting up an opposition ticket, the majority of the citizens would vote with them; but to be short, the opposition vote, including all the Gentiles, Godbeites, Josephites, Morrisites, and all other apostates within the limits of the city, amounted to but one-eighth of the vote for the people's ticket. This very thing proved to all candid men and women what Wm. S. Godbe and company would do if they had the power, for they tried their very best to place Jews, Gentiles, apostates, drunkards and gamblers to make laws and to govern us as a city. At the same time he declared in my hearing at his trial that he loved and was a friend to President Young and this people, more than ever. Yes, he had just as much love for Brigham as Beelzebub had for Jesus when he was cast out of heaven, precisely.

The New Tabernacle claims the attention of all the public carpenters and joiners this winter, who are very busy, putting up a gallery all round the interior of the house, with the exception of the west end, where the organ stands. This will greatly improve the appearance of the house, besides adding 3000 more seats. The builders are still at work at the organ and will be for another 12 months, if not longer.

About 40 or 50 masons have been employed dressing the granite blocks for the Temple this winter, another course of nineteen inches thick is about ready. One course may look a very small thing to boast of, but when we consider that the walls are from 8 to 12 feet thick, of solid dressed block, with 3 towers at each end of the building, besides many rooms, it is something to have one course to cover the walls, besides we have about enough of granite steps dressed for the winding staircase for the basement of the four corner towers.

A great many men and teams have been at work during this winter on the canal between this city and Big

Cotton-wood. It is expected to be ready this spring. Another canal of several miles in length between Jordan and the Black Rock is in course of construction this winter. It has to go underground several hundred yards. When completed it will convey water to irrigate about 10,000 acres of choice kind of land. So the British Saints need not be discouraged, for there is plenty of land for them all when they come.

A company from California are working a silver mine at the Little Cotton-wood. They say that it is very rich. Another company from the east are going to commence this spring. Many are promising that we shall have very lively times the coming season.

Presidents Young and Smith and company are going to start on a preaching tour to-morrow morning, and will go as far as the Colorado, if all is well. They intend to be back about the last of April, so the Conference is postponed until the 5th of May. President Young said that he wished to see the Colorado country, as we want a little more room to build towns and cities, &c.

Several of the men who came with me have been working on the U. O. ever since, and have made enough to pay their own debt and to emigrate their families, but how soon they will send their names is more than I can tell, as cash is very scarce here.

My company is scattered over the Territory, so that I can no longer keep track of them. Several of the young girls have got tired of single life. Sophia is married. I saw her last Sunday—she looks well.

I called to see your folks a few days ago. They seemed all well. Mrs. Carrington presented me with your likeness, which is very good. I prize it much. I really think that you are getting as stout as I was when in Wales. I hope and pray that you may continue in well doing.

I sometimes wonder whether the British Saints feel to worry themselves about us in the Valleys, in seeing and hearing such reports, clamor, and threats about Cullom's Bill, &c. We feel as calm as a summer's morning, for we hardly think the question

worth talking about, everything is moving along as usual, we feel perfectly safe, we know in whom we trust, President B. Young and all the authorities never felt better than they do at present, so the Saints abroad need not fret—all is well in Zion, the old ship Zion is floating along in perfect safety, and our Father is at the helm.

The Theatre was closed for the season on Saturday last, but was prepared for a grand ball, which took place last night, Washington's birthday. About 500 couples were present. It seems that the amusement season is about over. The citizens on the bench are beginning to put their gardens in trim.

I had the pleasure of forming the acquaintance of your son Charles, while attending the Legislature as an assisting engrossing clerk, this winter. Charley was the messenger for the Council. Alonzo Hyde and J. F. Hardie were also officers in the House.

May you have much of the spirit of your high calling, and may you have joy and satisfaction in your labors and in the labors of all the faithful Elders that are with you in the ministry.

My kind love to brothers Carlson and Jaques, Mr. Davies, the house-keeper, and especially the Welsh Elders and the Saints in Wales. Your affectionate brother in the Gospel,

ELIAS MORRIS.

ENGLAND.

Glasgow, March 11, 1870.

President A. Carrington.

Dear Brother,—Since our Conference Elders Park and Douglas have made a tour through the northern part of this Conference, visiting the Saints and feeding them with such spiritual food as they deemed most beneficial and suitable to their various circumstances in life.

The brethren remained in this district about two weeks, which time was well spent, for we unanimously agreed to break through this old beaten track by the help of the Lord, and get among those who are strangers to the Gospel of Jesus Christ. We had a few tracts—The Only Way to be Saved—on hand, and finally collected upwards of 500 in this Branch. We wrote upon each one of them our place of meet-

ing, so that there could be no excuse for those who should happen to have one of these valuable little tracts left with them. We started out in twos, leaving them at the houses, taking the address of each, so that we might call for them. The great proportion of them were kindly received, some people, however, threatened to resort to desperate measures if we ever called again, others were so very considerate that they could not think of accepting, for "fear the children would destroy them." In all cases of this kind we assured them if they would accept and read what we had to give freely, it mattered not whether the "children destroyed them or not."

When we collect them we have many good chances of bearing our simple testimony and explaining our principles to them, which is a great comfort to us. Many say they have read and are well pleased, "but they have a church of their own." "Would you like anything more upon so vital a subject?" "No, I thank you!"

I might occupy pages and not explain how all received us, but if any should wish to find exactly how they do, let such try this business and it will take but a short time for them to learn what we are thought of. One of the fruits of our labor is, we have a very favorable opening in one place, where we hold meetings during the week, and all so far seem to be much pleased with what they hear. We at least are bearing our testimony, and if these strangers continue to build upon what they have received, it will not be long before they will come forward and obey the commands of God, though the results of tradition and early education, and years of the same, are not so easily overcome.

Elders Park and Douglas are again away—they left with a warm heart and determined to carry with them our new resolution. Elder Smith and myself are doing what we can to continue this course of warning.

We have baptized six persons in this Branch since Conference—one was a rebaptism, the other persons a few months ago were almost entire strangers to our principles and the cause which we advocate. It is gratifying to see a few come forward, for

truly do we know "it is the power of God unto salvation to all who will believe and obey," that is, the doctrine of Jesus, as taught anciently and modernly by his legalized authority unto man.

It sounds strange to hear men who are seemingly intelligent hanging with such tenacity to one part of holy writ, acknowledging at the same time that it was written for man by the power and demonstration of the Holy Spirit, for our salvation, and then misconstrue or ignore all other portions of the Bible, in places both. If we cite to their notice such passages as would condemn the actions of the hireling priest, or prove to them that they do not actually believe in or on the Lord Jesus, because the signs do not follow them now as anciently, they will find some part of a passage which they cling to like a drowning man would naturally grasp after the object which was most near him.

I think, if the people could break through the thick crust which is covering their eyes, come out boldly in open defiance to prejudice, and examine our principles for themselves, that hundreds would willingly accept the truth and become the adopted sons of God.

So far as our Saints are concerned, I think they will compare favorably with those in other parts of the Mission. Wherever we find them up to their duties, they love to do well and they cannot avoid feeling the same. When we go among them they treat us with all kindness and are willing to do all they can to make us comfortable, for which God will bless them.

Please accept my kind regards, in which brother Smith joins. Believe me yours in the Gospel,

H. C. JACOBS.

Birmingham, March 11, 1870.
President A Carrington.

Dear Brother,—The Birmingham Saints are still alive, although there has been considerable sickness among the Saints since you were here, and two or three deaths (old people). I have been rather under the weather the past week, having taken a bad cold and had a pain in the chest, but I am nearly over it now. Charles is well, as was Brother Eldredge when last heard

from. He started out soon after Conference and will be back about the 20th inst. He spent last Sunday with brother Neff.

The Saints generally feel well and many are exerting themselves to get out of this country as soon as possible.

Since Christmas it has been very hard times for many of the Saints, especially for painters and bricklayers, but as spring opens we are in hopes things will take a turn for the better. We have lively good meetings and in some places many strangers attend.

With love to yourself and brethren in the Office, and praying God to bless you in your efforts to do good, I remain your brother in the Gospel covenant,
A. P. SHUMWAY.

Horley, near Bath, March 12, 1870.

President A. Carrington.

Dear Brother, — My search last month after lost Saints was pretty much of a success. I visited a number who have not been visited for a long time, and found out several others whom I intend visiting the first possible opportunity. Those whom I visited, with one or two exceptions, were feeling well and extremely glad to see me. The Saints all over the Conference, I am pleased to say, are doing well, for which I am very thankful.

Praying God to bless you and your associates in the Office, I remain, in haste, your brother in the truth,

J. S. RICHARDS.

UTAH NEWS.

THE following are from the *Deseret News* to February 26 :—

Chief Justice Wilson and Col. Wickizer, special mail agent, had returned from their visit to the States.

Salisbury, Warner & Co., of Nephi, manufacture an excellent article of pure table salt from a spring near that place.

The Territorial Legislative Assembly by unanimous vote passed a joint resolution of respect to Acting-Governor Mann.

A quarter ounce nugget of gold had been found in Bingham Cañon. Value, four dollars ; expenses of mining for it, \$300.

A number of Scandinavian brethren had opened a reading room on South Temple Street, one block west of the Tabernacle.

Elders E. W. East and Theodore McKean returned from their mission to the States, Feb. 22. Elder East had poor health on his mission.

Elder J. L. Barefoot delivered a lecture in the 10th Ward schoolhouse, Feb. 22, on unseen influences liable to act on the mind prejudicially.

Brother E. L. Sloan was preparing a guide to Salt Lake and Ogden Cities and the Utah Central Railroad, with the objects of interest on the road.

Edward Artee and Thomas Hill, soldiers, charged with assault with deadly weapons with intent to kill, were held for trial in \$800 bonds, and in default remanded to prison.

The *News* characterizes the late session of the Legislature as "one of the most important that has been held in this Territory, in the measures that have been passed and approved."

Hon. Orson Hyde left Salt Lake City for Sanpete Feb. 23. Hon. C. C. Rich was to leave for Rich County the next day, and a number of other country members of the Legislature had started also for their homes.

Brother Rees R. Llewellyn wrote from Fountain Green, Feb. 18, that the choir of that place, conducted by brother Samuel Jewkes, had given three concerts to crowded audiences for the benefit of the Sunday school. Good coal and fair fire clay and iron ore had been discovered near the settlement.

Mr. N. Reasoner, agent of the American Bible Society, was at Salt Lake City. His intention was to circulate the Bibles throughout the Territory. More sense in sending Bibles than bayonets and bullets to Utah, though we

could point out several places in the United States where Bibles are more needed than in that Territory.

The buildings at the depot of the U.C.R.R. were progressing rapidly. The frame of the passenger waiting rooms and ticket office was up and the roof nearly completed, and the engine house was also being pushed ahead. A row of lamps was being extended along the north side of South Temple Street, from East Temple Street to the Railroad Depot.

Brother W. D. Johnson, sen., wrote from Bellevue, Kane County, Feb. 13, that he had been travelling in various portions of southern Utah, the weather had been mild all winter, and he had not seen the ground covered with snow during the season. The people were busy in their orchards and vineyards, and were contented, notwithstanding the raids of grasshoppers and Navajos.

The residence of Mr. Burns, on the bench east of Salt Lake City, was burglariously entered on the night of Feb. 23, and some clothes were stolen before the thieves were disturbed. "Civilization" is making some progress at Salt Lake. The wife of an Elder writes to her husband in this country, "I wish it was as it used to be here—no thieves around. But there are very many about now."

Presidents Brigham Young and Geo. A. Smith, accompanied by President Joseph Young, Elders John Taylor, Wilford Woodruff, Erastus Snow, Geo. Q. Cannon, Joseph F. Smith, B. Young, jun., and J. W. Young, Bishop L. D. Young and other brethren, left Salt Lake City, Feb. 24, on a trip south. They arrived at American Fork and held a meeting there in the evening, when Bishop L. D. Young and Elder B. Young, jun., addressed the audience. Next day the company arrived at Provo, where meetings were to be held Feb. 26 and 27, after which a portion of the company would return to Salt Lake City and the rest would accompany Presidents Young and Smith on their trip southward. A meeting was held at Provo, on the morning of the 26th, when the audience were addressed by Elder Joseph F. Smith and President Joseph Young.

Brother Chas. C. Shaw wrote from Hyrum, Cache County, Feb. 15. Crops had suffered from grasshoppers for four years and only 150 bushels of wheat were raised in the settlement last season, yet no one had suffered for bread, and general good health prevailed. The new meeting house was finished Dec. 31, 1869, and dedicated Jan. 2, 1870, President Peter Maughan, Bishops Wm. Hyde and Wm. Maughan, and Elder G. L. Farrell being present. The building is 53 by 35 by 18 feet, of sandstone, with self-supporting roof and of respectable appearance. The co-operative store was doing well and was a blessing and a benefit to the people. A rock building, 33 by 23 feet, with good cellar, was going up for the store. The Sunday school was attended by 150 children, and had an efficient staff of teachers under the superintendence of Elder Franklin Allen. Two day schools were well attended, Elder Chas. C. Shaw and sister M. Smith being teachers, Elder Shaw also taught an evening school. The Female Relief Society, in charge of sisters Barnham, Liljenquest and Wilson, held regular meetings and was doing good. The Hyrum Dramatic Association had been delighting the citizens with some excellent performances. Elder Henry H. Petersen was teaching music to the choir, and education and improvement were the order of the day. Bishop Liljenquest was alive to the interests of the Ward, and was sustained by the faith and good works of the people.

Washington's birthday was celebrated not only by a ball at the Theatre, but bunting was liberally flung out to the breeze in various parts of the city, and the weather was in gay and sympathetic keeping with the occasion. The ball was a grand affair, participated in by 1000 ladies and gentlemen. Among those present were Presidents B. Young and Geo. A. Smith; Lieut. General D. H. Wells; Acting Governor S. A. Mann; Chief Justice Wilson; Judge Hawley; Dr. Latham, of the U.P.R.R.; Brigadier Generals C. C. Rich,

Erastus Snow, H. B. Clawson, B. Young, jun., W. B. Pace and A. K. Thurber; Honorables **Orson Hyde, John Taylor, Wilford Woodruff, Lorenzo Snow, Geo. Q. Cannon, Joseph F. Smith and Joseph A. Young**; Bishop **Edward Hunter**; several officers from **Camp Douglas**; a large number of Colonels, Lieut. Colonels and other officers of the **Nauvoo Legion**; with many other leading citizens from **Bear Lake and Cache in the north, "Dixie" in the south, Tooele in the west, Salt Lake in the centre, Summit and Wasatch in the east**, as well as nearly every intermediate county in the Territory. The decorations were tasteful, the music and supper excellent, and the dancing was kept up until a late hour. A complimentary ball was also given, Feb. 23, to the theatrical company, the attaches, auxiliaries, and others connected with the Theatre. About 700 persons were present. Presidents **B. Young and D. H. Wells, Hon. Geo. Q. Cannon, President Joseph Young, Dr. Latham** and other gentlemen, with their ladies, were among the invited guests.

H. E. Shepherd and L. B. Pratt wrote from **Beaver, Feb. 14**, of the **Female Relief Society** of that place. It had been established and in active service two years, but hadn't got into the papers yet, although the members had fed the hungry, clothed the naked, made a hundred quilts at least and other articles in proportion, bought and fenced a \$150 lot, planted 100 mulberry trees, which nearly all died, but that was not the ladies' fault, and built a good brick house, which had the usual Mormon fault of being too small. We must commence another sentence now to say that these excellent **Beaver ladies, 200 of them**, had a celebration and pic-nic, **Jan. 22**, "in our own house, all to ourselves, not a gentleman present during the day." We take another sentence to state that a previously appointed president and committee of arrangements decorated the house in the most tasteful manner, all the fancy work (only think of it) belonging to the society was suspended on the walls, with banners, mottoes, pictures, etc., and an orange tree in full bearing at each end of the room. We must take a good long breath and still another sentence to note that everything went off according to an orderly programme, a lecture on **Celestial Marriage** was delivered by a lady whose views were not formed by personal experience, but were all the better for that, and were considered very sublime and rational withal. Of course they were, and that sensible lady should have a little more time for experience. Blessed are those who learn by the experience of others. This puts us out of our fourth narrative and descriptive sentence, so we must take another to say that a song was composed for the occasion and sung by **Mrs. E. M. Thomas and E. S. Pratt**, dialogues, recitations, songs, speeches, readings, anecdotes, toasts, and refreshments followed, **Mr. Cullom and his confederates** not being forgotten in the toasts, for they "were raked over rough ground," a newly plowed field or a gully-seamed bench, we presume. Two or three more sentences are essential to say that in the evening these gay and festive ladies of **Beaver** graciously permitted the presence of "our two bishops and several other honorable gentlemen." Happy bishops! Highly favored honorable gentlemen! They were politely invited to contribute to the exercises, which invitation they kindly accepted by delivering short speeches, relating spicy anecdotes, and highly complimenting the ladies, who were exceedingly amused, not having expected so agreeable an entertainment. Well, the "bishops and honorable gentlemen" of **Utah**, if they only half try, really can make themselves agreeable and acceptable to the ladies, that being pretty generally understood to be the forte of a **Utah bishop and gentleman**. The ladies say with winning naivete, "We accepted the flattering encomiums, and felt paid for our trouble." Certainly. Sensible and amiable ladies! Shrewd and economical, but sagacious and kindly, bishops and honorable gentlemen of **Beaver**. You have admirably well learned the ever useful lesson, which some persons do not learn in the course of a long probation, that an apple is better than a crab, that oil is better than vinegar, that suavity is better than churlishness. This most excellent good time was appropriately closed by benediction by **Bishop Shepherd**. Now the **Colfax-Cullom-Cragin** fraternity would stop all this delightful sort of thing, and introduce in its place—"civilization." Bah!

SCRAPS OF NEWS.

Mrs. Getley, of Burton-on-Trent, recently gave birth to four girls.—Economy is getting fashionable—Eugenie has begun to appear in the same dress twice the same day.—A married couple in Muncie, Indiana, seeking a divorce, related how lovingly they used to live together when first married, and became so affected over the relation of their lost happiness that they began to cry, the Judge began to cry, the audience began to cry, and everybody wanted a handkerchief. When all had got through crying, the Judge suggested reconciliation, and the husband and wife resolved to go and try to be happy together again, for where there's a will there's a way.—The San Francisco "News-Letter" says "members of Congress should be encouraged to die."—The "Saturday Review" says Garibaldi's politics "are those of innocent young ladies who believe everybody who differs from them to be a black-hearted traitor."—Mrs. L. G. Calhoun says—"All through the West Mr. Colfax is the best beloved man of the nation." Not quite.—Great Britain is to be divided into nine great military commands.—There are 40,000 artisans idle in Madrid, besides the large number of habitual loafers.—At Sheffield stinking butter is sold to the confectioners to be made up into fancy bread.—Many merchants of Poughkeepsie and Binghamton, N. Y., have resumed specie payments.—Six hundred ladies of Wyoming petitioned President Grant to remove Secretary Lee of that Territory, for drunkenness and openly keeping a mistress. The naughty Secretary was removed accordingly.—The natives of New Calabar and Ecruka are fighting and eating each other—the Kilkenny cat system of living on one's enemy.—In London a man named Evans has been fined £50 and sentenced to two years' imprisonment for selling indecent prints.—There are five institutions in Liverpool for the reclamation of fallen women, but the fallen men go on their way rejoicing.—Ole Bull arrived at Salt Lake City, March 7.—Insanity is fearfully increasing in California.—Fitch, of Nevada, thinks it would cost too much to suppress polygamy in Utah.—The Minnesota House of Representatives are willing to give women suffrage, provided that "the women's ballots be put in separate boxes," which, says a criticising contemporary, would be like a marriage with separate bed and board. The women's votes wouldn't "pizen" the men's votes, would they?—A Kenosha, Wisconsin, man was horsewhipped by four women because he "talked about them."—A Gloucester, Mass., lady sweetened her tea with Epsom salts and couldn't think what was the matter with it.—Olive Logan says Anna Dickinson has had two hundred offers, but she hasn't time for marriage, though "she may yet succumb to some fascinating Chicago man."—Rev. Rowland Connor, an American Universalist preacher, says the chief feminine vice is lying and cheating. Are they "gay deceivers" as well as the men?—The chief Women's Rights women in America are chewing the apple of discord.—An English M. C. thinks working men are too fond of getting married.—Cholera has swept off 30,000 people in six weeks at Zanzibar.—A Halifax merchant hopes the *City of Boston* has not gone down, as if it has "it will greatly interfere with business."—Jerusalem is terribly afflicted with drouth and locusts. Protestants, Greeks, Moslems, and Jews are all praying for rain, and thousands are ready to perish.—The friends of education in Manchester get up stormy meetings and fight about it, give and take knock down arguments.—The Church Convention at Dublin discussed the question whether women should vote or darn stockings. The convention decided in favor of the stocking-mending.

INFORMATION WANTED.—William Nash, junr., Duke End, Maxstock, near Colehill, Warwickshire, wishes to learn the whereabouts of Luther S. Burnam, who lived at Sessions Settlement about five years ago.—"Deseret News," please copy.

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"Repent: for the kingdom of heaven is at hand."—JESUS CHRIST.

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Price One Penny.

WHAT THEY SAY ABOUT US.

Most of the influential newspapers in the United States are averse to the policy of the Cullom and other Bills for dragging Utah and the Mormons down to the level of common civilization by the use of troops. Fire and sword seem to be the favorite arguments of bigoted parsons, small beer politicians, wiggling pettifoggers, and scheming speculators, but some other people evidently have a little better sense and a little more regard for the public weal. While nearly all the American papers conclude that they do not like Mormonism, the principal of them appear to be favorable to the policy of leaving it to "religious and moral influences." The *New York Tribune* thinks "the solution of the Mormon problem under these circumstances and influences cannot be long delayed." The *New York Herald* says humanity "demands the intervention of the Government either for the peaceable abolition of Mormon polygamy, or for the quiet removal of the Mormon Saints to some other country." The *New York Times* thinks neither legislatures nor armies can possibly be successful in destroying Mormonism, and therefore neither should be employed. The *Times* is decidedly in favor of the moral and religious policy—

"We can never legislate virtue against vice, and any attempt to achieve purely moral results by enactments of Congress will certainly fail.

The moral law carries with it its own penalty. We cannot make men good by declaring that all men must be good. That declaration was made on Sinai, and mere men cannot amend or strengthen it. We are taught to do good—by moral example—by education—by a knowledge of the blessing and comfort and honor that come from a careful distinction between what is good and what is evil. Law fulfils its mission when it protects society from the effects of evil men and evil deeds. Religion and education must do the rest!

"This is the main reason for our dislike to General Cullom's Mormon Bill. That measure proposes to do by force what can only be done by reason. The Mormon question has not yet presented itself, as an aggressive political fact. We have never allowed the Mormon people any voice in our Government, or any existence but that of territorial abeyance. The 'war' that was menaced in Buchanan's time was as much a contractors' war as anything else, and practically ended with the transportation of supplies."

Speaking of what Mormonism has accomplished, the *Times* says—

"This result has been attained without law. Reason and religion have done it all. The Mormon sought immunity and growth in a territory of his own. There he has lived, mainly thrifty, industrious, full of enterprise and vigor, under the sway of a rude

Cromwell, adding wealth to the republic. In a material way, Mormonism has been a gain to the country. It taught us what could be done in the far deserts. It was the pioneer of immigration and settlement beyond the Rocky Mountains. The Mormon has been useful as a tiller of the soil—a builder of cities and railways, and in reclaiming from the wilderness a garden of surpassing fertility and beauty.

"If there has been any moral example to us in the Mormon faith, it has been good. Our people who live decently and lawfully, and eschew heathenism and vain things, have had no better incentive than the Mormon practice. Nearer home we find Communists who believe in interchanging wives, and Shakers, who practise celibacy, and disciples of promiscuous marriage and 'affinities.' Bad as Mormonism is, the Oneida Community is far worse—nay, it has the element of blasphemy. And yet we allow Oneida to remain unchallenged and under the protection of our laws. Its leaders do business in New York city, and we hear of no law penalty and no proposed army of extirpation. We have social customs in New York city as bad as Mormonism and Communism, which are not even under the surveillance of the police. We tolerate them, and find consolation by calling them "necessary evils." We see sin at our own door, and should meet it here, if we propose to make any reform. Why go to Utah with an army to conquer a social and religious evil which has a darker counterpart in New York ?

"So long as Mormonism is a religious and moral fault, we must combat it with religious and moral influences. Christ's Gospel cannot be preached by artillery and riflemen. The moment we war upon a religion we make it a power, give it a new life, stimulate its friends, arouse dormant compliances into enthusiastic devotion and sympathy, attract followers and converts, and in the end, fail in the effort of aggression. The blood of martyrs is the seed of the Church, and the moment we use fire and faggot to tear down, we build up."

The *Times* frankly but very truly declares that bad as Mormonism is represented, the worst said of it "has a

darker counterpart in New York." But the *Times* goes further, and begins to compliment Utah handsomely. The *Times* could not well pay our people a higher compliment than it has in declaring that "if there has been any moral example to us in the Mormon faith, it has been good." And again, "Our people who live decently and lawfully, and eschew heathenism and vain things, have had no better incentive than the Mormon practice." That is, the Mormon faith is the purest and most elevating faith, and the Mormon practice the best example, that the *Times* has any knowledge of. We must leave it to the diplomatic tact of the *Times* itself to reconcile these admissions with the hard and ungodly things which it says also of Mormonism. We do not contend that the Mormons are perfect. If they are in advance of the rest of the world, in faith and practice, which the *Times* concedes, that is doing pretty well and deserves commendation rather than censure. At all events the rest of the world should have nothing condemnatory to say of us, but should go to and mend their own faults, embrace our better faith, copy our more excellent example. Those who live in glass houses should not throw stones, but let him that is without sin cast the first. He that is troubled with a beam in his own eye need not be over anxious about the mote in his neighbor's.

The *New York Globe and Evening News* thinks legislation without physical force will be a farce, but the use of physical force is not pleasant to contemplate—

"The people of Salt Lake hold peculiar religious views, and they propose to stand by them. In this they are as deeply in earnest as any religious people in the world, and will suffer persecution even unto death before they will abandon their position. All the special legislation in the world will have no effect upon them, unless it is backed up by force. The bills now before Congress propose to enforce the laws at the point of the bayonet, and it is this evident determination which alarms the Mormon women. If the Cragin or Cullom bills pass, war with Utah will be the result.

We must make up our minds to this, and the question for the American people to decide is, whether they are willing to carry the sword and fire into the beautiful Salt Lake Valley and leave it a scene of desolation and death. The Mormons will resist to the utmost of their strength; this we may be assured of, and if the United

States sets out upon an expedition with the view of putting into practice the moral ideas held by Vice-President Colfax and Anna Dickinson, it will do so through scenes of bloodshed and anguish such as the world has seldom seen. The persecutions of the Middle Ages will be renewed."

[TO BE CONTINUED.]

THE "MORMON" QUESTION.

REPLY OF ELDER JOHN TAYLOR TO THE HONORABLE SCHUYLER COLFAX.

(CONTINUED FROM PAGE 181.)

We set out in search of an asylum, in some far off wilderness, where we hoped we could enjoy religious liberty. Previous to our departure a committee composed of Stephen A. Douglas, Gen. John J. Harding, both members of Congress, the Attorney General of Illinois, Major Warren and others, met in my house, in Nauvoo, in conference with the Twelve, to consult about our departure. They were then presented the picture of devastation that would follow our exodus, and felt ashamed to have to acknowledge that State and United States authorities had to ask a persecuted and outraged people to leave their property, homes, and firesides for their oppressors to enjoy; not because we had not a good Constitution and liberal government, but because there was not virtue and power in the State and United States authorities to protect them in their rights. We made a treaty with them to leave; after this treaty, when the strong men and the majority of the people had left, and there was nothing but old and infirm men, boys, women and children to battle with, like ravenous wolves, impatient for their prey, they violated their treaty by making war upon them, and driving them houseless, homeless, and destitute across the Mississippi river.

The archaeologist, the antiquarian and traveller need not have gone to Herculaneum, to Pompeii, to Egypt or Yucatan in search of ruins or deserted cities, they could have found a

deserted temple, forsaken family altars, desolate hearth-stones and homes, a deserted city, much easier—the time, the nineteenth century—the place, the United States of America—the State, Illinois, and the city, Nauvoo.

While fleeing as fugitives from the United States, and in Indian territory, a requisition was made by the Government for 500 men to assist in conquering Mexico, the very nation to whose territory we were fleeing in our exile; we supplied the demand, and though despoiled and expatriated, were the principal agents in planting the United States flag in Upper California.

I again quote—

"In September, 1850, Congress organized Utah Territory, and President Fillmore appointed Brigham Young (who at Smith's death had become President of the Church) as Governor. The next year the Federal Judges were compelled by Brigham Young's threats of violence to flee from the Territory, and the laws of the United States were openly defied. Col. Steptoe was commissioned Governor in place of Young, but after wintering with a battalion of soldiers at Salt Lake, he resigned, not deeming it safe or prudent to accept." So far from this being the case, Col. Steptoe was on the best of terms with our community, and previous to his appointment as Governor, a number of our prominent Gentile citizens, judges, Col Steptoe and some of his officers, signed a petition to the President praying for the continuance of President Young in

office. He continues—"In February, 1856, a mob of armed Mormons, instigated by sermons from the heads of the church, broke into the United States court room, and at the point of the bowie knife compelled Judge Drummond to adjourn his court *sine die*" (this is a sheer fabrication, there never was such an occurrence in Utah); "and very soon all the United States officers, except the Indian Agent, were compelled to flee from the Territory." Now this same amiable and persecuted Judge Drummond brought with him a courtesan from Washington, whom he introduced as his wife, and had her with him on the bench. The following will show the mistake in regard to Col. Staptoe and others—

"To His Excellency Franklin Pierce,
President of the United States.

"Your petitioners would respectfully represent that, Whereas Governor Brigham Young possesses the entire confidence of the people of this Territory, without distinction of party or sect, and from personal acquaintance and social intercourse, we find him to be a firm supporter of the Constitution and laws of the United States, and a tried pillar of Republican institutions; and having repeatedly listened to his remarks, in private as well as in public assemblies, do know he is the warm friend and able supporter of Constitutional liberty, the rumors published in the States, to the contrary, notwithstanding; and having canvassed to our satisfaction his doings as Governor and Superintendent of Indian affairs, and also the distribution of appropriations for public buildings for the Territory, we do most cordially and cheerfully represent that the same has been expended to the best interest of the nation, and, whereas, his appointment would better subserve the Territorial interest than the appointment of any other man;

"We therefore take great pleasure in recommending him to your favorable consideration, and do earnestly request his appointment as Governor and Superintendent of Indian affairs for this Territory.

"Salt Lake City, Utah Territory, December 30, 1854. J. F. Kinney, Chief Justice Supreme Court, Leonidas Shaver, Assistant Justice, E. J. Step-

toe, Lt. Col. U.S. army, John F. Reynolds, Bvt. Maj., Rufus Ingalls, Capt., Sylvester Mowry, La Chett, L. Livingston, Jno. C. Chandler, Robert O. Tyler, Benj. Allston, Lieutenants; Chas. A. Perry, Wm. G. Rankin, Horace R. Kirby, Medical Staff, U.S.A., Henry C. Branch, C. C. Branham, C. J. Bipne, Lucien L. Bedell, Wm. Mac, J. M. Hockaday, and other strangers."

There was really no more cause for an army then than there is now, and there is no more reason now, in reality, than there was then, and the bills of Messrs. Cragin and Cullom are only a series of the same infamies that we have before experienced, and are designed, as all unbiassed men know, to create a difficulty and collision, aided by the clamor of speculators and contractors who have, of course, a very disinterested desire to relieve their venerated Uncle by thrusting their patriotic hands into his pockets.

I am sorry to be under the painful necessity of repudiating Mr. Colfax's history. It is said that "corporations have no souls," and nations are not proverbially conscientious about their nomenclature or records. Diplomacy generally finds language suited to its objects. When the British nation granted to the East India Company their stupendous monopoly, that Company subjugated and brought really into serfdom about one hundred millions of human beings, and compelled many to raise poison (opium) instead of bread. History calls that "*trade and commerce*." After the Chinese had passed a law making the introduction of opium contraband, in defiance of this law they sent cargoes of the tabooed article and illicitly introduced their poison. The Chinese, unwilling to be poisoned, confiscated and destroyed these contraband goods. History calls it a *casus belli*, and when the Chinese, unwilling to be coerced, resisted the British force, that nation slaughtered vast hordes of them, because they had the power; history calls it *war*. When they forced them to pay millions of dollars for the trouble they had in killing them, history calls it *indemnification for the expenses of the war*. When President Polk wanted to possess himself of the then

Mexican territory of Upper California, he sent Gen. Taylor with an army of occupation into disputed Mexican territory, well knowing that an honorable nation would be obliged to resent it as an insult, and that would be considered a *casus belli* and afford a pretext for making war upon the weak nation, and possessing ourselves of the coveted territory; history calls it *conquest and reprisals*. It is true that we acted more honorably than Great Britain, in awarding some compensation. President Buchanan, goaded by the Republicans, wished to show them that in regard to the Mormons he dared out Herod Herod, by fitting up an army to make war upon the Mormons; but it was necessary to have a pretext. It would not have been popular to destroy a whole community in cold blood, so he sent out a few miserable minions and renegadoes for the purpose of provoking a collision. These men not only acted infamously here, but published false statements throughout the United States, and

every kind of infamy, as is now being done by just such characters, was laid at the door of the Mormons. They said, among other things, that we had burned the U. S. records. These statements were afterwards denied by Governor Cummings. Mr. Buchanan had another object in view, and Mr. J. B. Floyd, Secretary of War, had also his axe to grind, and the whole combined was considered a *grand coup d'état*. It is hardly necessary to inform Mr. Colfax that this army, under pretence of subjugating the Mormons, was intended to coerce the people of Kansas to his views, and that they were not detained, as stated by Mr. Colfax's history, which said "the troops necessarily moving slowly were overtaken by the snows in November and wintered at Bridger." I need not inform Mr. Colfax that another part of this grand tableau originated in the desire of Secretary Floyd to scatter the U. S. forces and arms, preparatory to the Confederate rebellion. Such is history and such are facts.

[TO BE CONTINUED.]

CULLOM'S BILL.

ITS FEATURES AND EQUITY—SHOULD IT PASS?

[CONCLUDED FROM PAGE 183.]

It seems pretty rough on a man to take him violently from his step-mother, or grandmother, and put him in jail twenty years. A Mormon's property can be sold to maintain his numerous concubines and the rest of their orphan children. This polygamy is not recognized, but its issue is. The section about going for Mormon property is very long and explicit, and there is some suspiciously curt allusions to lands, and the ineligibility of the Territorial laws to pre-empt them. Finally, war is declared with the relicts of Joseph Smith and the camels, asses, and man servants of Brigham Young. The statute law of the United States lays violent hands on the book of Genesis, and Congress lays down the example of domestic virtue to a ruined and undone world. The main portion of this bill appears to

have been drawn by a stronger hand than the concluding sections, which some attorney's apprentice seems to have sewed on with a poor waxed-end.

After reading the bill over, I thought the best thing to do about it would be to

TALK WITH MR. CULLOM.

I found Mr. Cullom in comfortable quarters, drawing up another bill, by appearances, and he readily explained the substance of the present one.

"My object," he said, "is to see that the law of the United States, dated July 1, 1862, shall be carried out in Utah. That bill was reported to Congress, if I mistake not, by Nelson, of Tennessee, afterward Andrew Johnson's counsel. There has never been one indictment found under that law, and my purpose is to pass a bill which shall make it work: first, by

putting the polling of grand and petit juries entirely in the hands of the United States Marshals, instead of permitting the Territorial officers to interfere, as now; and, secondly, to break the power of Brigham Young and the leading spirits in the Mormon Church. To do so I have proposed in the bill to move upon polygamy with all the force of Federal authority; to except polygamists from the privileges of homestead, pre-emption, naturalization, and suffrage, and to reject all their pretensions to the control of streams, lakes, timber, etc. I propose in vital things to do away with their Jesuitical local laws, and remand the Territory to the Federal Marshal and Attorney, and make the troops go to their support. It is a radical bill."

"Do you expect to pass it?"

"I expect to get through Congress the leading features of it. I could have made my report, explanatory of it, much stronger if I had chosen to put the government to the expense of witnesses."

"Is not this bill somewhat arbitrary as to the manner in which hearsay, inference, etc., may be used as evidence to convict of polygamy?"

"Well! there is no other way of getting a conviction. By the Territorial laws, polygamy, or bigamy, cannot be proved by the common forms of evidence. I have provided that common report, or the private acknowledgment and understanding of a second marriage, shall be evidence in such cases."

"I am told, Mr. Cullom, that you receive a great many letters asking you not to precipitate a collision in Utah."

"Yes; here is one telling me to break up polygamy, bigamy, and concubinage in the District of Columbia before I go to reforming Utah. And here is one from Saugerties, New York, saying—'For God's sake, don't get up a second Mormon war!' There were many other letters, but I have not preserved them."

"Are the Mormons exercised over this bill?"

"Greatly! They have anticipated the operations of it upon the women by giving them the ballot, which, of course, increases their vote as com-

pared with the Gentile vote in Utah."

FRAILTIES OF THE BILL.

Passing from Mr. Cullom, I tried to find Hooper, but unsuccessfully, and in lieu of him called upon Senator Nye, where I found several gentlemen from Nevada and California, to whom I propounded the Cullom bill. The strangers were unanimous in saying that it was superfluous, and would give the Mormons new strength. Said Nye—

"There is a bitter feud going on between the Young party and the Smith party, in Utah. Were we to give them the pretext of a war just now, the malcontent and rebellious party would be crushed out, and we should have, at great expense, to do what they would otherwise accomplish for us cheaply and peacefully."

"I am from Virginia City," said a tall, sinewy miner near by, "and I have spent three weeks at Salt Lake since Christmas. Nobody can say much in favor of Mormonism as a religion, or as a moral matter. But the reports of atrocities there are always exaggerated, and often manufactured. The fact is, that there is a Gentile element in the Territory, which looks with greed upon the fine property of the Mormons, and which hopes, by making good use of polygamy and the feeling against it in the States, to be able to appropriate, or confiscate, or buy up at reduced values, the Mormon improvements. This Cullom bill proposes to except the Mormons from almost all the privileges enjoyed by the people of less deserving Territories. They have built up a fine city, and introduced a system of irrigation and agriculture as original as it is unequalled. They occupied the site before it became the property of the United States, and Brigham Young has been there in person for twenty-three years. Whatever else he may be, he is one of the greatest administrative minds in the United States, and it does not look fair to rob those people of all their improvements, to deny them the right of pre-emption, to break up their organic customs under which the Territory has certainly flourished in a remarkable degree, and to expatriate them because we cannot immediately stop polygamy. The

Gentile element of Utah is disorganized and always growling. Look at old McGrorty as a specimen of this kind of Congressman. Why, Hooper is a Gulliver beside him!

"We Americans on the Pacific coast," said this big miner again, "are not more philosophic than some people in Illinois and the East. We ought occasionally to look over the head of what Mormonism is to the fact of what it has done. Like Puritanism, Quakerism, and the Baptist fervor, it has answered the purposes of colonization in America more wonderfully than anything beside a superstition could do. Those Mormons can get ten emigrants to Nevada's or California's one. No other sort of inducement but a religious one would have built up that half-way house to the Pacific, and made it the delight of so many an incredulous traveller crossing the great plains. It has clearly been an American, not to say a Providential instrumentality in populating a remote part of this continent. At present the gross feature of it is decaying by the working of natural laws. Schism has broken out. The births there, as in every other part of the world, run nearly equal, sex for sex, and only the immigrant women keep up the complement of a Mormon's family. If we are going to put such a screw as the Cullom bill upon the Mormon flock, and precipitate war and ravage upon Salt Lake, what shall we do when the Chinese question confronts us on the Pacific slope? For, as sure as Asia looks out upon California, the destiny of the Pacific coast is to be Japanese and Chinese. There is where our immigration is bound to come from. European immigrants

will not go to California while women are gathering the crops of Iowa. The Mississippi Valley offers far better inducements in lands and labor than the Pacific coast to Europeans. Neither California nor Nevada is growing. California cast more votes in 1857 than she does to-day. Despite our prejudice, the Chinese will get our coast."

"And then," said I, "what will become of the institutions we have planted there?"

Senator Nye looked up and said—

"Well! If Josh can beat God, I'm for Josh."

"That's the case in a nutshell," said the big miner. "It is not in the power of any inundation to make head against the institutions we have given California."

"Why," said Nye, "I remember reading sermons delivered about the time Mr. Jefferson bought Louisiana, going to show that the Catholic and French element there would uproot Christianity in the whole Mississippi Valley."

"I have read the Cullom bill," said the miner, in conclusion, "and probably it was conscientiously drawn up, but it is a loose bill. It kills a mouse with a mountain. It is a bad precedent and will work disorder in the Territories, retard the speedy extinction of polygamy, and be a help to the domination of Brigham Young. We have driven the Mormons from Kirtland to Nauvoo, from Nauvoo to Missouri and Iowa, and thence to Deseret. Every time we have lengthened, by our precipitation, the life and power of that superstition. Give it rest and it will die."

GATH.

There are more than four hundred priests, monks and nuns in Quito. The native ecclesiastics are notorious for their ignorance and immorality. "It is a very common thing," says Dr. Terry, "for a curate to have a whole flock of nephews and nieces, the children of an imaginary brother."—*The Andes and the Amazon*.

"It is one of the most inscrutable and depressing facts of civilization that, carry it as high as you will—so says history, thus far—there will always be an immense proportion of men and women who will enjoy, better than any other sight whatever, a spectacle in which there are elements of danger to some other creature; if a fellow-creature, so much the better, and if a woman, better still." Speaking of such a spectacle, the *Illustrated Times* says the place was frequented chiefly by the "respectable" classes.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, MARCH 29, 1870.

SALVATION.
—o—

THE Gospel of Jesus Christ is designed to save men and women, as the Apostle truly said, "The Gospel is the power of God unto salvation." Salvation is the burden, the glad tidings of the Gospel, and those who hold the Holy Priesthood should be saviors of men and women, whether at home in Zion, or abroad among the nations. The business and mission of an Elder is salvation. His whole course and conduct should savor of life and salvation. The wicked, having chosen the ways of death, have thereby set the seal upon their own condemnation, and they must perish in their wickedness, unless they repent and turn from it. It is written that the wicked shall alay the wicked, and indeed destruction is the pith and marrow of their conduct, for life and salvation are in neither them nor their ways.

With the Priesthood comes a large amount of discretionary power, to be exercised at all times in righteousness, and with the express view of doing the greatest good and bringing about the greatest amount of salvation. Any man who exercises the Priesthood in any other manner, himself violates the laws thereof. There can be no perfection of government without discretionary power, for precise and definite rules of action for every variety of exigency and every shade of circumstance could not well be given nor acted upon. If it were possible that such multitudinous rules could be given, they would only hamper an Elder. Giving careful heed to the few great landmarks which appear, he should rely largely upon the light and the Spirit of the Almighty, which it is his privilege to have, to guide him in the exercise of the discretionary power conferred by the Priesthood. Passion, prejudice, vindictiveness, spite, envy, meanness should find no room to dwell in the bosom of an Elder, but goodwill, justice, moderation, mercy, charity, forbearance, and liberality should prevail.

The conduct of an Elder should ever be suggestive of salvation to those with whom he associates, else he has need to learn over again the first principles of the Gospel. If others are intemperate, he should let his moderation be manifest; if others get drunk, he should be sober; if others profane the name of Deity, he should speak reverently of his Father in heaven; if others use offensive, foul, or disgusting language, he should be blameless in conversation; if others are rash and reckless, he should be careful and considerate; if others lie, he should be truthful; if others overreach, take undue advantage, cheat, swindle, steal, he should deal fairly between man and man and walk honestly before God; if others abuse or injure their neighbors, he should do to others as he would have them do to him; if others commit fornication or adultery, he should live in faithful and honorable marriage; in short, if others

in any way destroy life and happiness, he should seek to save life and promote happiness all the time. He should be manifestly opposed to all unrighteous laws and customs, and in favor of all good and wholesome laws and customs and the judicious execution and practice of them. Those Elders who think they cannot follow after salvation in all these particulars, should try, try, try again, and should practice all the good they can, and endeavor to grow in good works continually.

The saving nature of the Gospel should be manifested not only to men and women out of the Church, but to the brethren and sisters in the Church. The Saints should have no sufficient cause for the impression that any Elder is their enemy, their oppressor, but they should have cause to think he is their friend and, so far as he can be, their savior. An Elder is not in the line of his duty when he uses his calling for other than purposes of salvation. Members of the Church who may be dilatory, neglectful, or in anywise in the background, may be striven with as long as there is any ground for hope of them. Sometimes an Elder may have a disposition to lop off dead branches from the tree, and may lop away right and left. But it is well, as a general rule, to be certain that the branches are thoroughly dead before they are lopped off, for while there is life there is hope, so it is said. A branch half alive and half dead does not do a great deal of good, it is true, but neither does it always do a great deal of harm, and frequently the harm it does is principally to itself. Suppose we cut off a brother who is neglectful of his duty in some way, but who brings no reproach on the Church, who is benefitted by the cutting off? Not the person cut off, for he will be likely to think he is hardly dealt with. Not the rest of the members, for the cutting off will have made them one friend less, such as he was. If a brother is not quite "up to the mark," but brings no disgrace upon the Church, why cut him off? Why bury a man before he is quite dead? Why help him to die that he may the more speedily be buried out of the way? Why not cherish and fan the spark of life, that peradventure it may increase and sometime burn to a glowing heat? Why not try to save rather than to destroy, so long as there is any chance of salvation, and when there is none let the man destroy himself, if he will, without the slightest help to do it? While he is alive, he may do some little good in the Church, why not let him do it?

When a member of the Church is more than neglectful, when he is positively wicked, when he is undeniably corrupt, when he is bringing disgrace upon the Church and will not repent, when there is no longer any hope of saving him, when he has clean gone back to the beggarly elements, when he is dead unto righteousness, then it is time to cut him off without hesitation and bury him, for him you cannot save, and his continuance in the Church would only tend to corrupt others, and hinder them of their salvation, for sometimes the cutting off of one may be the salvation of many.

There may be occasionally special times and seasons when severe pruning is beneficial and probably necessary, but it may be well to let such times and seasons be clearly indicated by the Chief Husbandman.

J. J.

PASSED BY THE HOUSE.—It is stated in the papers that the U. S. House of Representatives, March 24, passed the Bill to enforce the laws against polygamy in Utah. It is presumable that the Bill thus passed is what is known as the Cullom Bill, which a contemporary aptly designates as "an Act to re-

plenish brothels." It remains to be seen what action the Senate will take on the Bill. If the Senate also passes it, there is reason to suppose that President Grant will readily sign it, inasmuch as he has heretofore expressed himself as little more than the tool of Congress, to carry doggedly into effect their measures, and as determined to execute the laws, however unconstitutional, wicked, and outrageous they may be. Any honest man would resign his position rather than execute an unmitigatedly wicked law. But the hand of God is working among the nations, in that nation particularly, and He frequently permits the wicked to go to sufficient lengths to justify their own condemnation and condign punishment, yet all their evil purposes He overrules for the advancement of His work and the good of those who endeavor to keep His commandments. Whatever the ultimate action of Congress shall be in this matter, it will not prevent the final triumph of the kingdom of God, and those who endure faithful to the end will be saved and exalted in that kingdom, notwithstanding all that Congress or any other body may do. Legislation may authorize and sanction, but it does not justify nor sanctify wrong. Such authorization is merely usurpation, and will be followed by divine retribution for the wrong so authorized and sanctioned. If Congress and the nation will act unrighteously and repent not, the nation must eventually be humbled into the dust, while the oppressed, according to their deserts, become mighty and prevail. Such is the lesson of history. Such are the natural effects of right and wrong. It is commonly understood that Mormonism is on trial. This is a mistake—it is the world that is on trial, and especially just now it is the United States, and there is some reason to think that nation will convict itself and pronounce its own condemnation. J. J.

THE UNITED STATES.—Elder Chas. Bird wrote from Wellsburg, Chemung County, New York, Jan. 22, to President Geo. A. Smith. He had travelled considerably in western New York, conversing with all who wished to hear upon the doctrines and practices of the Church. He had answered a multitude of questions and allayed much prejudice, but the people didn't want the Gospel. Of his visit to Elmira, his native place, he says—

I was received with all the respect possible, and as soon as it was known that I had arrived the neighbors came flocking together to hear from Salt Lake. All seemed to be much edified in hearing me talk. They did not seem to be so anxious to hear about the Gospel, but their anxiety was more to hear about things and affairs in Utah—about the land, crops, timber, and waters of Salt Lake, the mineral springs, the high mountains, and whether we all starved to death or not in making the first settlements, and whether it was a good country or not. I told them it was a good country for the Latter-day Saints, but no white man would ever live there if he did not believe the Gospel, for God had reserved that place for the Saints, and no other man had any business there; but if they wanted to embrace the Gospel and be saved in God's kingdom, it was a first rate place, and I could recommend it to all that would live the religion of Christ.

Brother Geo. A., it is really amusing to hear people ask questions. Some of them ask the most silly questions that you ever heard, and after the evening is nearly spent sometimes they will say, "Mr. Bird, I would like to ask you one more question. I don't wish to insult you, but I would like to know something about the spiritual wife system; I have read so much and heard so much. I think you must know something about it." I will say to them, "You need not think that that subject would insult me, for that is just what

I like to talk about." "Well, then, tell me, has every man got to have more wives than one?" I say, "No." "Then is a woman forced to have a man if she does not like him and does not want him?" I sometimes say to them, "Why do you ask me such questions?" They say, "Because we hear that if Brigham says she must have a man, she dare not say no at the peril of her life;" and they actually think that the sisters are under bondage and cannot leave the Territory under the penalty of death, and that many are put to death for making the attempt.

At Watkins Elder Bird met with an old acquaintance, General Jackson, who was extremely anxious for information concerning President B. Young's family. Elder Bird writes—

Said he, "I want to know how many wives he has?" I said, "That is a hard question, I cannot answer it, for I never asked him that question, for I did not think it was any of my business." "Well," said he, "I have heard that he has got forty or fifty, some say eighty; but I can't believe it." Said I, "Who told you all this?" "Why," said he, "I read it in the papers, and they would not print all lies." He then said, "Tell me how many wives you have got then." "Well," said I, "I have got so many that I don't trouble any of my neighbors, and it is a pity that you had'n't." That cut him, for he has not the reputation of being the most moral man. Said he, "Charley, do you mean to insult me?" "Oh no," said I, "by no means, sir," "I only say that we have none but our own." But he soon cooled down.

Elder Silas Richards wrote from Benton, Iowa, Feb. 16. He had gone through Pottawatomie, Mills, and Fremont Counties, travelling from house to house, conversing on the doctrines and bearing his testimony. He was well received and kindly treated, but the people had little inclination to hear public preaching. He had also travelled in Schuyler and Stark Counties, Illinois. At Ottawa he was joined by Bishop Miller and brother Peter Madsen. They held a number of meetings in various places, having frequently full houses and attentive congregations. Some were believing. Brothers Madsen and Richards returned to Iowa, leaving Bishop Miller in Illinois.

Elder A. C. Brower wrote from Pepin, Wisconsin, Feb. 19. He had been lecturing at Lake City, Minnesota, on the Rise and Progress of the Latter-day Saints, and Polygamy. On his appearance to deliver the last named lecture he was greeted with a hearty cheer, and was interrupted several times during its delivery with demonstrations of the same kind. He was kept continually busy, lecturing and preaching, and could not respond to all the invitations. Everywhere he was welcomed and the people were anxious to hear him, and some were ready for baptism. He had no idea when he would return home, for he was satisfied that good could be done, and he did not wish to leave it when half accomplished.

Elder Jacob Gates, giving a brief account of his mission to the States, said he went to West Stockbridge, Massachusetts, in company with Elder C. V. Spencer, where they hired a hall and lectured on the first principles of the Gospel. Elder Gates then spent some time in the northern part of Vermont, visiting and preaching. At Westfield he found a few Saints, who intended to emigrate to Utah the ensuing season. He went to Canada and returned to St. Johnsbury, Vermont, where some of the people were glad to see him. In New Hampshire he found a few in the Church. He held several meetings in Atchison County, Missouri, which were well attended, but the people had little relish for the truth. He thought the Utah children were far superior to those in the States. Certainly.

Elder J. D. M. Crockwell wrote from Valley Station, U.P.R.R., Feb. 24, to President B. Young. Four weeks previously Elder Crockwell left Chicago, travelling west and lecturing in several places to large and attentive congregations. He held a discussion with a clergyman at Brusha Bend, near Dakota, Nebraska, which created considerable stir. He was expecting to deliver a course of lectures at Primrose, near Valley Station.

Elders C. H. Bayan and A. Love wrote from Bement, Illinois, Feb. 19, to President B. Young. Elders Bayan and Love had travelled in Scotland and Pike Counties, Missouri; Macon, Pratt, Moultrie, Champaign, De Witt and Douglas Counties, Illinois; and Jefferson, Oldham and Shelby Counties, Kentucky. There was little disposition among the people to receive the truth, though inquiries were many concerning the social condition of Utah and the chances of making money there.

Elder Aaron F. Farr wrote from North Haven, Connecticut, to brother T. G. Odell. He had travelled in Connecticut, Vermont, New Hampshire and Canada, and baptized one person in the first named State. Several persons in Vermont had been baptized, and a number in that State and Canada were preparing to emigrate to Utah the coming season. Little public preaching had been done by the Elders, but much good in disabusing the public mind concerning Mormonism. The people generally thought more of making money than anything else.

DEPARTURE.—Elder Edward Schoenfeld left Liverpool, March 23, for Zurich, Switzerland, *via* London, Boulogne, Paris, and Basel.

MINUTES OF A DISTRICT MEETING

HELD AT BOLTON, MARCH 20, 1870.

The following Elders were present—A. Carrington, Pres. of the European Mission; W. W. Taylor, Pres. of the Manchester Conference; A. Dewey and Thomas Richardson, Travelling Elders in the same, J. M. Ferrin, Pres. of the Leeds Conference; A. Fortie, Pres. of the Bolton, John Schofield, Pres. of the Radcliff, John Ramaden, Pres. of the Pendlebury, Joseph Powell, Pres. of the Halshaw Moor, George Haughton, Pres. of the Tyldesley, and Thomas Mills, Pres. of the Leigh Branch.

The congregation, among whom were a number of strangers, convened

at 10.30 a.m. and at 2.30 and 6.30 p.m., and were addressed by President Carrington upon the principles of the Gospel of Jesus Christ and the nature of the Church and kingdom of God.

The meetings were opened and closed with singing and prayer, the choir was worthy of praise, the day was mild and pleasant, the meetings were crowded, and a good spirit prevailed. The instructions were excellent and timely, and the Saints felt strengthened and blest.

W. W. TAYLOR.

The Everton Terrace, Liverpool, Home for Fallen Women last year had a weekly average of 76 inmates. Thirteen had been placed in situations, and seven restored to friends. Of the 13, nine are reported as doing well. Many who formerly were inmates are filling respectable situations. The general conduct of the inmates has been as satisfactory as could have been expected. A few have been troublesome, while others have discharged their duties without rebuke.

CORRESPONDENCE.

AMERICA.

American Fork, March 2, 1870.
President A. Carrington.

Dear Brother,—We have finished our legislative duties for 1870 and for two years, and have had a very agreeable though industrious session, missing of course very much our esteemed and efficient Chairman of the Committee on Judiciary, and other committees. All the members of the Council frequently expressed their wishes for your return to the old ground, and none more so than your humble servant.

President B. Young and party tarried over night with us Feb. 24, and held an excellent meeting. Elders Taylor, Woodruff, Cannon, J. F. Smith and H. P. Kimball and others held a meeting here again on Monday night, on their return from accompanying President Young to Provo.

Some of our quondam friends are on the downward road, clinging to the most insignificant of all apostacies or isms, but the disaffection of some is working a reformation in the minds and actions of the mass, the meetings in the city and settlements are being well attended, and a general waking up is apparent.

Myself and family and friends are well, and I hope this will find you as it leaves us.

Give my best respects to our mutual friend, brother John Jaques, for I remember many pleasant interviews with him.

May God bless you and all who strive to bring forth and establish Zion. Have the kindness to write soon and oblige your friend and brother,

L. E. HARRINGTON.

ENGLAND.

Southampton, March 15, 1870.
President A. Carrington.

Dear Brother,—Having just returned from a visit to the Isle of Wight, Portsmouth and vicinity, I write to say that I feel well in body and spirit, but I found on my tour that several of the Saints had been

suffering of late from severe colds, &c., produced probably by the frequent changes of the weather. I am happy to say, however, that most of them are now convalescent, feeling well in the work of the Lord, and are generally one with me in doing their utmost to build up our Father's kingdom and promote the interests thereof, although quite a number are out of employment, and have been for some time.

We apparently are not making much progress in these parts as regards numbers, although once in a while we find a person who has not been entirely blinded by priestcraft, and has independence enough to take hold of the truth, which is comforting. But we are doing our best to warn all with whom we come in contact of the judgments about to be poured out upon the wicked, and bear a faithful testimony of the great latter-day work which God has commenced for the salvation of the human family in these the last days, and leave the result to God, knowing that all things will work for the best for those who love God and keep His commandments, and this we are trying to do to the best of our ability.

It is certainly a great experience for the Elders of Israel to go up and down among the people and view them as they are, with all their varied ideas of God, godliness, political economy, &c., and often do I take pleasure, when lifting up my warning voice, in comparing the people of Utah and their government, political and ecclesiastical, with those of her sister Territories and States, and of "dear old England." In these comparisons I am never afraid of Utah coming out second best, but I often think how very little the people of the world outside of Utah know about her laws and institutions, and the principles of our holy religion. They little think that we are their best friends, and will do more and go farther to save the human family than any other people. Yet such is the case, and we have proved this for years.

Hoping this will find you and your co-laborers in the Office well, I remain, with kind love to all, your brother in the Gospel,

G. H. KNOWLDEN.

Sunderland, March 23, 1870.
President A. Carrington.

Dear Brother,—We are all well in the Durham Conference—I speak for myself. Brother Geo. Peterson says the same. Brother Geo. Noble is away north, but is expected here to-day. The Saints generally are well—they often speak of you. Three persons have been baptized since I came to this Conference. I feel first rate in my labors. Brother Peterson is very zealous in the cause.

Remember me to the brethren in the Office. Praying God, our heavenly Father, to bless you and the interests of His kingdom, I remain your brother in the Gospel,

STEPHEN TAYLOR.

—o—
Swansea, March 24, 1870.
President A. Carrington.

Dear Brother,—Things are moving on nicely in this direction. I baptized five persons the same night about two weeks ago, and there are a few more who will come in by and by.

My love to all in the Office, and may God bless you is the prayer of your brother,

JOHN S. LEWIS.

UTAH NEWS.

THE following are from the *Deseret News* to March 8:—

The last social ball of the season was held in the Theatre, March 2.

The Salt Lake dramatic company were to give entertainments at Ogden.

The *Keepapitchinin*, No. 1, appeared, March 2, "full of fun, fast and furious."

The juveniles had a grand ball at the Theatre on Saturday afternoon and evening, Feb. 26.

Elders Jacob Gates and Le Grande Young arrived at Salt Lake City, Feb. 26, from their mission to the States. Elder Young's health was feeble.

The people of Holden or Cedar Springs, Millard County, had commenced farming on the co-operative system. Twenty-three teams were turning over forty acres per day.

E. J. Davis wrote from Malad City, Feb. 20, that good health prevailed, stock were doing well, the people were busy in building schoolhouses, and improvement was the order of the day. A well built schoolhouse, 25×45, would be ready the ensuing week.

On Saturday night, Feb. 19, as a young man named Manning, of the 11th Ward, was going from the Theatre, he was followed and attacked by several soldiers, stabbed in the breast, knocked down, beat and kicked in a brutal manner, and apparently left for dead.

The pupils of School Districts 30, 31 and 36, taught respectively by Messrs. James D. Murphy, John E. Booth, and Jos. L. Rawlins, met for examination exercises in reading, arithmetic, grammar, recitations, singing, natural philosophy, zoology, geology, &c., which were of a most interesting and satisfactory character. The evening concluded with dancing.

N. C. Meeker, Esq., of the *New York Tribune*; General Cameron, of Elmira; and W. C. Fisk, Esq., of Toledo; a committee appointed to visit the West, to obtain information concerning the best means to be adopted to secure land for a colony, and look out a desirable location, probably in Colorado, had visited Salt Lake City to obtain information concerning irrigation, fruit culture, the best materials for building, and other results of the experience gained by the settlers of Utah.

Elder G. W. Thurston wrote from Milton, Morgan County, March 2, that Elder Jabez Woodard died of dropsy of the brain and heart that morning. Elder Woodard had resided at the house of brother Thurston during the winter. Three weeks previous to his death, one of his feet were frozen badly, whereby he lost the ends of the toes thereof. He was delirious several days previous to his death. His wife and family were residing in the southern part of the Territory. Brother Woodard is said to have been a native of London and had been a member of the Church above twenty years. He presided twice over the Swiss and Italian Mission. He was a talented writer and poet, having composed several of the sweetest songs of Zion. He died as he lived—faithful to the work of God.

President Young and party held meetings at Provo, Feb. 27, when the congregations were addressed by Presidents Geo. A. Smith, Joseph Young, and B. Young in the morning, and Elder John Taylor, Bishop L. D. Young, and President B. Young in the afternoon. The company went to Payson, Feb. 28, and held a meeting in the evening, the speakers being Bishop L. D. Young, Elders B. Young, jun., and C. R. Savage, and President Geo. A. Smith. After holding meeting at Santaquin, the company arrived at Nephi, March 1, and held a meeting in the evening, at which President Geo. A. Smith, Elders B. Young, jun., and C. R. Savage and President B. Young addressed the people. The party left Nephi for Scipio the next morning. The returning members of the company addressed a crowded meeting at American Fork in the evening of Feb. 28, Elders John Taylor, Wilford Woodruff, Geo. Q. Cannon, Joseph F. Smith and Heber P. Kimball being the speakers. The meeting was an excellent one. The same Elders met in the School of the Prophets with the members belonging to that place, Lehi, Pleasant Grove and Mountainville. The party also held meetings at the following places—Scipio, March 2, President B. Young and Elders B. Young, jun., L. D. Young and Joseph W. Young speaking; Cedar Springs, 3rd; Fillmore, 3rd, President Geo. A. Smith and Elders C. R. Savage, L. D. Young and John W. Young speaking; San Pete not noted, as the wires were down; Beaver, 6th; Parowan, 7th; Cedar and Kanarra, 8th. At all the places the meeting-houses were too small to hold the people who assembled. The following is a list of persons constituting the company—Presidents Brigham Young and Geo. A. Smith, with their ladies; Bishop L. D. Young, Elders Brigham Young, jun., J. W. Young, Chas. R. Savage, Levi Stewart, John S. Hollman, John Squires, O. P. Arnold, John H. Smith, Nathaniel V. Jones, E. W. VanEttan, A. M. Musser and lady, and Masters Brigham and Albert C. Young, with eight vehicles and some twenty-eight animals. Elder Musser joined the company south of Sevier Bridge, and Bishop A. J. Moffat and wife at Scipio.

The following are from the *Ogden Junction* of March 2—

Isaac Moore, Esq., had been appointed Postmaster at Ogden.

Coal was eight dollars a ton by the car load or in clubs at Ogden.

Mr. Thos. Heller fell from his horse and put his shoulder out Feb. 28. Dr. Tibbits put it in again.

Professor Careless and company gave a vocal and instrumental concert in the Ogden Tabernacle, Feb. 28.

William Studer accidentally shot himself in the left hand while handling a revolver, Feb. 28. Dr. Tibbits amputated the fore-finger.

A seven year old son of Mr. James McGaw was kicked in the face by a colt and severely cut through the left cheek. Drs. Williams and McIntyre sewed up the wound and the child was doing well.

A five year old daughter of Mr. John T. Reid was poisoned by eating some bi-chromate of potassium, which had been given to her by a boy who found it and supposed it to be candy. Dr. Williams administered emetics and antidotes, but the girl died Feb. 26, the next day after eating the poison.

SCRAPS OF NEWS.

The "Times" Philadelphia correspondent says the U.S. House of Representatives passed the Cullom Bill by 94 to 32, and that the provision authorizing the President (Grant) to send 40,000 volunteers to Utah to enforce the law, was stricken out.—Gen. Dodge has resigned his position as chief engineer of the U. P. R. R., on account of ill health, and Mr. P. E. Sickles has been appointed to the office.—Californians are cultivating white or English mustard.—Rev. Mr. Molesworth wants the word "our most religious and gracious sovereign" scratched out of the Prayer-book.—G. M. F. Glenn, jun., says the best red raspberry in cultivation is Carter's Prolific, being large, of good flavor, and truly prolific.—Miss Garrett has been admitted as a member of the medical staff of the East London Hospital for Children, and appointed one of the physicians.—Three thousand servant girls are out of employment in Chicago. Why don't they go to Salt Lake and get married and be happy?—Miss Dixon says the dipping of snuff, which is indulged in to a fearful extent in the Southern States, has a greater effect in driving women mad than the chewing of tobacco has on men.—San Francisco theatre-goers rejoice in "the can-can in its lowliest form." In the "Slave of Love," at Maguire's Opera House, "La Sangali and her sisters threw off everything like the appearance of decency, and stood confessed before the audience 'naked and not ashamed.'"—"Sojourner Truth" thus wound up an Ohio parson upon woman's rights—"Den dat little man in black dar, he say woman can't have so much right as man 'cause Christ wa'n't a woman. Whar did your Christ come from? From God and woman! Man had nothin' to do wid him."—A grand jury consisting partly of women was empaneled at Laramie, Wyoming Territory, March 7.—The Maharajah of Cashmere offered the Duke of Edinburgh at Lahore a shawl which had incessantly occupied 300 weavers for three years. The Duke declined so costly a gift, and the Maharajah asked him to give it to his mother.—Wm. Weaver decoyed a young girl from Winchester to London by a situation advertisement, seduced her under promise of marriage, robbed her of her clothing, and deserted her.—Madame Ollivier, wife of the French premier, has sensibly set her face against low-necked dresses.—Justice Willes says, "What a man is using cannot be seized (distrained), and reasonable resistance may be lawfully offered if a bailiff tries to seize it." This opinion was evoked in a case where a mother fatally cracked a bailiff's head with a rolling pin for taking the cradle from under her child.—The "Globe" says—"It is now apparently requisite that ballet girls should have nothing at all upon their legs, and very little anywhere else."—The Edinburgh ladies are all anxious to learn cooking. There must be a feast of fat things for the righteous preparing.—A Scotch bridegroom of 75 has just rejoiced over his bride of 78. The couple had been courting faithfully more than 50 years.—A Sheffield man, named Slingsby, says he has eaten measly pig for 30 years and it has done him no harm.—The "religious difficulty" in the matter of education is troubling the United States as well as this country, the Protestants and Catholics are wrangling the question into the domain of politics there as here.—The iron ship-building trade at Hull is in a more active condition than for some years past.

ADDRESS.

John S. Lewis, 88, Park-street, Swansea.

DIED.

HILTON.—By accident at the coal mines, Shendaoh, Pennsylvania, John Hilton. Born Feb. 10, 1845. "Brother Hilton had both his legs broken and sustained severe internal injuries. He died a week after the occurrence, on the 9th of February." He left a wife and two children.—"Deseret News."

SPROAT.—At Dalston, Carlisle, March 4, Elizabeth, widow of John Sproat, aged 68 years.—"Deseret News," please copy.

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LIVERPOOL:

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LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 20, BISHOP'S GROVE, ISLINGTON, AND BY ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Repent: for the kingdom of heaven is at hand."—JESUS CHRIST.

No. 14. Vol. XXXII.

Tuesday, April 5, 1870.

Price One Penny.

FITCH ON THE CULLOM BILL.

A SPEECH BY HON. THOMAS FITCH, OF NEVADA, DELIVERED IN THE U. S.
HOUSE OF REPRESENTATIVES, FEB. 23, 1870.

Mr. Speaker, that the provisions of this bill reported by the Committee on the Territories, rigidly enforced, would put an end to polygamy in Utah is intrinsically probable. That the destruction of polygamy is a wise and laudable purpose may be readily conceded; and if such destruction were all that is involved it would be my duty to advocate this measure instead of opposing it; but knowing something of the Mormon country, and something more of the peculiar character and motives of the people inhabiting that country, I am impelled to the conviction that this bill, if enforced as law, would provoke consequences most prolific of misfortune, and entail results altogether unapprehended.

Among these results may be included, first, the temporary obstruction, if not the complete destruction, of the great overland railroad. Next, Utah would be returned to the desolateness which once reigned supreme upon her soil. Again, the growing industries of a vast country would be checked, and the development of the Pacific coast seriously retarded. Beyond all this, thousands of brave men would be slain, and millions of treasure expended. Notwithstanding the opinions of the gentlemen who appeared before the Territorial Committee, I fear that the people of Utah would re-

gard the passage of this bill as a declaration of war, and would prepare with all the fury and earnestness and zeal of fanatics to enter upon a contest most bitter, protracted and bloody. The result of such a contest no man can doubt. One hundred and forty thousand people, however self-sustaining, however isolated, however favored by position and circumstances, could not maintain themselves against the power of the Government. The Mormons would be exterminated or driven out of Utah. But, with polygamy thus destroyed, adultery thus delocalized, concubinage thus scattered, with virtue and desolation reigning supreme in a waste where only the jargon of the savage disturbed the stillness, the rebuking verdict of a tax-burdened people would be that the result accomplished was not worth the sacrifice involved.

I agree with the distinguished gentleman from Illinois, the chairman of the Committee on the Territories, that we ought not to shrink from the expense of a just and necessary war, waged for an adequate cause. But I ask gentlemen now the question, with which the country will vex them when through the operations of this bill a Mormon war should have been precipitated upon us—what is there in such a contest appealing to either the judg-

ment, the conscience, or the patriotism of the people? Does it not lack all the elements which inspire men to go forth to battle? I am not unmindful of the deep disgrace to the nation that the barbarous social practices of the Asiatic should be unblushingly pursued among a Saxon people in this noon of the nineteenth century. I condemn this folly of the Mormon creed. I am filled with amazement and pity at the voluntary degradation of the Mormon women. I compassionate while I abhor that spirit, be it a spirit of sensuality or of sacrifice, which ignores and repudiates that holiest impulse of our nature, that sweetest gift of God, that sacred passion which no man can feel at once for two women, which no woman can entertain for him she does not believe to be exclusively her own.

But the question we consider is a practical and not a sentimental one, and we must deal with facts as they exist. This polygamic community has been nursed into strength by the tolerance of this Government. We have given them title to their lands; we have recognized them in various ways; we have permitted them without interference or warning to collect adherents and gain recruits from all parts of Europe. Their numbers have swelled beyond our apprehensions. History nowhere makes mention of a colony of equal age more industrious, more united, more powerful, or more self-sustaining. They have towns containing thousands of people, with

newspapers and telegraph lines, factories and foundries, hundreds of miles south of Salt Lake City. They are industrious, thrifty, temperate; they are free from every vice comparatively, except polygamy, and that according to their creed is no vice, but a religious duty.

They believe in their faith as deeply as the Mahommedan believes in his Koran or the Christian in the crucifixion of his Redeemer. Assail that faith with armies, and you will consolidate and strengthen and infuse them with more ardent zeal. The gentleman from Illinois (Mr. Cullom) believes that they will make no resistance. Sir, have they faced the storm and the savage, the desert and disease, to be turned from their tenets or driven from their convictions by an act of Congress? Would any sentiment less earnest than passionate, zealous, fanatical belief have induced a people to go to such a distance from the centres of civilization, to accept such contumely and undergo such sacrifices and such toil? Gentlemen are in error if they suppose that no other purpose than unbridled indulgence in gross animal sensualism carried the Mormons to a life of privation and labor in Utah. If such alone had been their purpose, perhaps they might have achieved it at less cost, less effort, and less unpleasant notoriety, without crossing the Mississippi river. The tree of degraded sensuality does not bear the fruits of thrift and industry and temperance.

[TO BE CONTINUED.]

THE "MORMON" QUESTION.

REPLY OF ELDER JOHN TAYLOR TO THE HONORABLE SCHUYLER COLFAX.

[CONCLUDED FROM PAGE 197.]

We were well informed as to the object of the coming of the army, we had men in all of the camps, and knew what was intended. There was a continual boast among the men and officers, even before they left the Missouri river, of what they would do with the Mormons. The houses were picked out that certain persons were

to inhabit; farms, property and women were to be distributed. "Beauty and booty" were their watchword. We were to have another grand Norman conquest, and our houses, gardens, orchards, vineyards, fields, wives and daughters were to be the spoils. Instead of this Mr. Buchanan kept them too long about Kansas; the

Lord put a hook in their jaws, and instead of revelling in sacked towns and cities, and glutting their libidinous and riotous desires in ravishing, destroying and laying waste, they gnawed dead mules' legs at Bridger, rendered palatable by the ice, frost and snow of a mountain winter, seasoned by the pestiferous exhalations of hecatombs of dead animals, the debris of a ruined army, at a cost to the nation of about forty millions. We had reason to say then, "The Lord reigns, let the earth be glad." Oh! how wicked it was for President Young to resist an army like the above, prostituted by the guardians of a free and enlightened Republic to the capacity of buccaneers and brigands!

In the spring rumors prevailed of an intended advance of the army. Preferring compromise to conflict, we left Salt Lake City and the northern part of the Territory *en masse*, and prepared ourselves for what we then considered a coming conflict. After first preparing combustible materials and leaving a sufficient number of men in every settlement to destroy everything, had we been driven to it we should have made such a conflagration as never was witnessed in the U. S. Every house would have been burned and leveled to the ground, every barn, grain and hay stack, every meeting house, court house and store demolished, every fruit tree and shrub would have been cut down, every fence burned, and the country would have been left a howling wilderness as we found it. We were determined if we could not enjoy our homes in peace, that never again should our enemies revel in our possessions.

I now come to Mr. Colfax's next heading—

"THEIR POLYGAMY."

As this is simply a relash of his former arguments without answering mine, I beg to be excused inserting his very lengthy quotation, as this article is already long. In regard to our "toleration of all religions," Mr. C. entertains very singular ideas. We do invite men of almost all persuasions to preach to us in our tabernacles, but we are not so latitudinarian in our principles as to furnish meeting houses for all—we never considered this a

part of the programme. Meeting houses are generally closed against us everywhere, and men are advised not to go and hear us; we open ours, and say to our congregations, go and hear them, but we do not engage to furnish all. Neither is the following statement correct—"About the same time he (Mr. Taylor) was writing it, Godbe and others were being expelled from the church for disbelieving the infallibility of Brigham Young." No person, as I before stated, was ever expelled from the Church for doubting the infallibility of President Young; it is but just to say that President Young himself disclaims it. Mr. C. again repeats his argument in relation to the suttee, or burning of widows in India, and after giving a very elaborate and correct account of its suppression by English authority, says—

"Wherever English power is recognized there this so-called religious rite is now sternly forbidden and prevented. England with united voice said 'stop,' and India obeyed."

To present Mr. Colfax's argument fairly, it stands thus—The burning of Hindoo widows was considered a religious rite by the Hindoos. The British were horrified at the practice, and suppressed it. The Mormons believe polygamy to be a religious rite. The American nation consider it a scandal, and that they ought to put it down. Without entering into all the details, I think the above a fair statement of the question. He says "the claim that religious faith commanded it was powerless, and it went down as a relic of barbarism." He says—"History tells us what a civilized nation, akin to ours, actually did where they had the power." I wish to treat this argument with candor, although I do not look upon the British nation as a fit example for us; it was not so thought in the time of the Revolution. I hope we would not follow them in charging their cannon with Sepoys, and shooting them off, in this same India. I am glad, also, to find that our Administration views and acts upon the question of neutrality more honorably than our trans-Atlantic cousins. But to the point. The British suppressed the suttee in India, and therefore we must be

equally moral and suppress polygamy in the United States. Hold! not so fast; let us state facts as they are and remove the dust. The British suppressed the suttee, but tolerated eighty-three millions of polygamists in India. The suppression of the suttee and that of polygamy are two very different things. If the British are indeed to be our examples, Congress had better wait until polygamy is suppressed in India. But it is absurd to compare the suttee to polygamy; one is murder and the destruction of life, the other is national economy and the increase and perpetuation of life. *Suttee* ranks truly with *infanticide*, both of which are destructive of human life. *Polygamy* is salvation compared with either, and tends even more than monogamy to increase and perpetuate the human race.

I have now waded through Mr. Colfax's charges, and have proven the falsity of his assertions and the tergiversation of his historical data. I will not say his, but his adopted history, for it is but fair to say that he disclaims vouching for its accuracy.

Permit me here again to assert my right as a public teacher to address myself to Congress and the nation, and to call their attention to something that is more demoralizing, debasing and destructive than polygamy. As an offset to my former remarks on these things, we are referred to our mortality of infants as "exceeding any thing else known."

Mr. Colfax is certainly in error here. In France, according to late statistical reports on *la mort d'enfants*, they were rated at from fifty to eighty per cent. of the whole, under one year old. The following is from the Salt Lake City sexton's report for 1869—

"Total interments during the year	484
Deducting persons brought from the country places for interment, and transients...	93

Leaving the mortality of this city..... 391

Jos. E. TAYLOR, Sexton.

"Having been often asked the question—Whether the death-rate was not considerably greater among polygamic families than monogamic, I will an-

swer—Of the 292 children buried from Salt Lake City last year (1869), 64 were children of polygamists, while 228 were children of monogamists; and further, that out of this number there was not even one case of infanticide.

Respectfully,

JOS. E. TAYLOR."

We had a sickly season last year among children; but when it is considered that we have twice as many children as any other place, in proportion to the number of inhabitants, the death-rate is very low, especially among polygamists.

But supposing it was true, "the *argumentum ad hominum*" which Mr. Colfax says he "might use," would scarcely be an *argumentum ad judicium*, for if all the children in Salt Lake City or Utah died, it would certainly not do away with that horrible crime infanticide. Would Mr. Colfax say, because a great number of children in Utah, who were children of polygamists, died, that, therefore, infanticide in the United States is justifiable, and that the acts of Madame Restelle and her pupils were right and proper? I know he would not, his ideas are more pure, generous and exalted. Mr. Colfax says of us, "I do not charge infant murder, of course." Now I do charge that infant murder prevails to an alarming extent in the United States. The following will show how near right I am. Extract from a book entitled, *Serpents in a Dove's Nest*, by Rev. John Todd, D.D., Boston. Lee and Shepherd.

Under the head of "Fashionable Murder," we read the following—

"By the advertisements of almost every paper, city and village in the land, offering medicines to be effectual 'from whatever causes' it is needed; by the shameless and notorious great establishments, fitted up and advertised as places where any woman may resort to effect the end desired, and which now number in the city of New York alone over four hundred, advertised and abundantly patronized, houses devoted to the work of abortifacienting; by the confessions of hundreds of women made to physicians, who have been injured by the process; and by the almost constant and un-

blushing applications made to the profession from 'women in all classes of society, married and unmarried, rich and poor and otherwise, good, bad or indifferent,' to aid them in the thing—do we know of the frequency of this crime?" P. 4 and 5. "I would not advise any one to challenge further disclosures, else we can show that France, with all her atheism, that Paris, with all her license, is not as guilty, in this respect, as is staid New England at the present hour. Facts can be adduced that will make the ears tingle; but we don't want to divulge them; but we do want the womanhood of our day to understand that the thing can be no longer concealed, that commonness or fashion cannot do away with its awful guilt; it is deliberate and cold-blooded murder." P. 13 and 14.

These facts are corroborated by Dr. Story, in a book entitled *Why Not*. Lee and Shepherd, Boston. By the *New York Medical Journal*, September 1866, by the *Boston Commonwealth*, Springfield (Mass.) *Worster Palladium*, Northampton *Free Press*, Salem *Observer*, and, as stated above, "by the advertisements of almost every paper, city and village in the land." I have statistics before me now from a physician, stating the amount of prostitution, foeticide and infanticide in Chicago; but bad as Chicago is represented to be, these statements are so enormous and revolting that I cannot believe them. Neither is the statement made by some of the papers, in regard to Mr. Colfax's association with the Richardson case, reliable. Men in his position have their enemies, and it is not credible that a gentleman holding such strong prejudice about what he considers the immorality of the "Mormons," and whose moral ideas in relation to virtue and chastity are so pure, could lend himself as an accomplice to the very worst and most revolting phase of Free Loveism. And I would here solicit the aid of Mr. Colfax, with his superior intelligence, his brilliant talents and honorable position, to help stop the blighting, withering curse of prostitution, foeticide and infanticide.

I call upon philosophers and philanthropists to stop it; know ye not

that the transgression of every law of nature brings its own punishment, and that as noble a race of men as ever existed on the earth are becoming emasculated and destroyed by it? I call upon physicians to stop it; you are the guardians of the people's health, and justice requires that you should use all your endeavors to stop the demoralization and destruction of our race. I call upon ministers of the Gospel to stop it; know ye not that the wail of murdered infants is ascending into the ears of the Lord of Sabaoth, and that the whole nation is hastening to destruction whilst you are singing lullaby songs to murderers and murderesses? I call upon statesmen to stop it; know ye not that the statisticians inform us that our original stock is running out, and that in consequence of this crime we are being supplanted by foreigners, and that the enemies of the negro race are already exulting in the hope of their speedy extinction, by copying your vices? I call upon the fair daughters of America and their abettors, their husbands and paramours, to pause in their career of crime; you came of an honorable and pure stock, your fathers, mothers and grandmothers' hands were not stained with the blood of innocence, they could press their pillows in peace, without the fear of a visit from the shades of their wailing offspring. I call upon municipal and State authorities, and especially upon Congress, to stop this withering, cursing and damning blight. I call upon all honorable men and women to use their influence to stop this growing evil. I conjure you by the love of God, by the ties of consanguinity, by a respect for our race and a love for our nation, by the moans of murdered infants and the fear of an avenging retribution, help stop this cursed evil!

In the province of Gazaret, Hindostan, parents have been in the habit of destroying infant children as soon as born; and at the festival held at Gunga Sergoor, children were sacrificed to the Ganges from time immemorial; both of these the British nation suppressed. Shall we practice crimes in civilized and Christian America that England will not allow heathens to perform, but put them down

by the strong arm of the law? You indeed tell us that these things are "banned by you, banned by the law, banned by morality and public opinion;" your bans are but a mockery and a fraud, as are your New England temperance laws; your law reaches one in a thousand who is so unfortunate as to be publicly exposed. These crimes, of which I write, run riot in the land, a withering, cursing blight. The affected purity of the nation is a myth; like the whited walls and painted sepulchres of which Jesus spake, "within there is nothing but rottenness and dead men's bones." Who and what is banned by you? What power is there in your interdiction over the thirty thousand prostitutes and mistresses of New York and their amiable pimps and paramours? What of the thousands in the city of brotherly love, in Boston, in your large eastern, northern and southern cities? What of Washington? What of your four hundred murder establishments in New York, and your New England operations in the same line? You are *virtuous*, are you? God deliver us from such virtue. It may be well to talk about your purity and bans to those who are ignorant; it is too bare-faced for the informed. I say, as I said before, why don't you stop this damning, cursed evil? I am reminded of the Shakesperian spouter who cried, "I can call spirits from the vasty deep!" "So can I," said his hearer, "but they won't come!" Now we do control these horrid vices and crimes, do you want to force them upon us? Such things are

"A blot that will remain a blot in spite
Of all that grave apologists may write;
And though a bishop try to cleanse the
stain,
He rubs and scours the crimson spot in
vain."

We have now a Territory out of debt; our cities, counties and towns are out of debt. We have no gambling, no drunkenness, no prostitution, feticide nor infanticide. We maintain our wives and children, and we have made the "desert to blossom

as the rose." We are at peace with ourselves and with all the world. Whom have we injured? Why can we not be let alone? What are we offered by you in your proposed legislation? for it is well for us to count the cost. First, confiscation of property, our lands, houses, gardens, fields, vineyards and orchards, legislated away by men who have no property, pettifoggers, adventurers, robbers, for you offer by your bills a premium for fraud and robbery. The first robs us of our property and leaves us the privilege, though despoiled, of retaining our honor, and of worshipping God according to the dictates of our own conscience. We have been robbed before—this we could stand again. Now for the second, the great privilege which you offer by *obedience*—Loss of honor and self respect; a renunciation of God and our religion; the prostitution of our wives and children to a level with your civilization; to be cursed with your debauchery; to be forced to countenance infanticide in our midst, and have your professional artists advertise their dens of murder among us; to swarm, as you do, with pimps and harlots and their paramours; to have gambling, drunkenness, whoredom, and all the pestiferous effects of debauchery; to be involved in debt and crime, forced upon us; to despise ourselves, to be despised by our wives, children and friends, and to be despised and cursed of God, in time and in eternity. This you offer us and your religion to boot. It is true you tell us you will "ban it," but your bans are a myth; you would open the flood-gates of crime and debauchery, infanticide, drunkenness and gambling, and practically tie them up with a strand of a spider's web. You cannot stop these; if you would you have not the power. We have, and prefer purity, honor, and a clear conscience, and our motto to-day is, as it ever has been, and I hope ever will be, "the kingdom of God or nothing."

Respectfully,
JOHN TAYLOR.

The Russian Government has decided to admit women to the lectures in the medical department of the University of St. Petersburg. They are also to be allowed to practice as physicians, but not to be admitted to degrees.

HOW TO DEAL WITH UTAH.

WHEN the Republican party, in its early organization, pronounced slavery and polygamy twin relics of barbarism, a great truth was uttered. But, while slavery was the result of violence, polygamy is the creation of ignorance. Now while we may, as we have done, use force against violence, we can only employ education and persuasion against ignorance. Toward the last, force only aggravates that which we seek to destroy.

Polygamy is in such deadly antagonism to the Christian civilization of the age, that it can exist only when far removed from its influence. Brigham Young and his deluded followers fled from the midst of civilized life to the depths of an almost unbroken wilderness. So long as they could live cut off from the moral and social influences of the outside world, they flourished; but the moment the railroad stretched out its iron arm and touched the pollution, polygamy began to fail. The public sentiment of the country says to the people of Utah—"What you do is not reasonable, it is not decent;" and already we learn that a grave division has occurred in the Mormon church, that a large portion of the Mormons are out in opposition to the degrading practice, and that every day the ranks of the malcontents grow stronger.

This railroad is a great enemy of Brigham. The trains arrive crowded with likely young men on their way to the mines; and the Mormon girls, seeing the supply, are not inclined to take part of a man when each girl can secure to herself a whole husband. Under these circumstances, common sense would teach us to leave the evil to its natural and speedy death. But Mr. Cullom of Illinois introduces a bill in the House of Representatives

at Washington, confounding the crime of bigamy with the insane religious belief in polygamy, and proposing to puncture it with the bayonet. This means war. All attempts to correct religious error through force result in war. The revolt now raging in Utah against Brigham, and gathering strength every day, will end at once on the passage of such a bill, and the Mormons will once more present an unbroken front to the enemy. The prophet will cut the railroads, and our late war has demonstrated that, in face of such a force as the Mormon leader can rally, forty thousand troops could not keep open our lines of communication. We are threatened with an Indian war, and Brigham would not be slow to take advantage of the situation. Our remote settlements would be destroyed, our frontiers disturbed, and the entire Pacific coast once more separated from the Eastern States. And for what do we run these risks?

No man can answer. We have put up with polygamy for twenty years, and now that it bids fair to die out of itself, we suddenly rush into this crazy action. Is it that these railroads have made the Mormon property desirable, or that certain gold and silver mines lately opened by old Brigham have been found to be so exceedingly rich as to stir up our religious enthusiasm?

Utah is said to contain over a hundred thousand inhabitants—a very sober, hard-working, thrifty people. The better way is to admit her as a State, and leave the immorality of her people, as we do the immorality of the miners and border ruffians, to the schoolmaster and missionary, who will find less to do there than with the people of any adjoining region.—*New York Sun*.

California resembles ancient Greece in the inferiority of its rural population, both served and serving, compared with city dwellers. The most wretched houses, the most wretched gates, the wildest betting and racing, the least hard and downright work. There is something dry, something dusty, something windy about the country which repels men; in the city alone can they nourish up the juices of life.—*New York World*.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, APRIL 5, 1870.

LUXURY AND LICENTIOUSNESS.

—o—

LUXURY and licentiousness usually go hand in hand. Luxury implies not only means for a bountiful and high style of living, but a degree of "elegant leisure," which is exceedingly liable to degenerate into voluptuousness. Why? Because when men seek to evade the divine law that requires them to earn their bread by the sweat of their brow, Satan has them at a disadvantage, and he ever finds some work for idle hands to do. It really does appear that throughout the civilized world luxury is on the increase, and licentiousness with it. A few days ago we were reading that the style of living among the middle and higher classes in nearly if not quite every capital and chief city or town of Europe and America, had grown to be greatly more luxurious the last 20 years, in some places having quite and in others nearly doubled in costliness, so that rich people were beginning to feel poor and to wonder how they would be able to manage to live. Simplicity of clothing and food and furniture and outfit and surroundings generally had been supplanted by ostentatious show, everybody trying to outshine his neighbor, to give more sumptuous dinners, to wear more rich and elegant clothing, to be bedecked in more rare and costly jewels and more of them, to display a more splendid turnout of fine carriage and fast horses, to live in a larger, more imposing, and more magnificently appointed mansion.

Luxury and licentiousness, whatever may be sacrificed to them, are never content, but are like the horseleech, continually crying, "Give, give," and both are devoid of solid satisfaction, leaving their devotees to chew the bitter cud of disappointment at last. Almost every civilized nation under heaven is deeply in debt, with little or no prospect of escape therefrom. Some of them are increasing their indebtedness, and others appear disposed to do so. Yet, as if in mockery, the cry of "economy," "retrenchment," is heard all around, and is answered, as is too often the case, by taking a little more from the poor and bestowing it upon the rich, or at least leaving the rich in the enjoyment of their wealth.

Rather remarkably, but quite naturally, just at this moment we find the two principal nations on earth engaged in legislatively pandering to licentiousness, as well as to luxury. Simultaneously arise the voices of women in America and in England, asking the lawmakers to consider their ways and be wise, to stay their hands, to retrace their steps, and not to enact nor permit laws specifically designed to degrade, debauch, and destroy their daughters, sisters, wives, and mothers. The women of Utah ask the Congress of the United States not to enact a law which prevents a woman from having the husband of her choice, separates husbands and wives more relentlessly than does the Eng-

lish workhouse system, virtually imposes spinsterhood upon a large portion of womankind, and thus directly conduces to licentiousness by denying to numbers of women the protection designed for them by heaven. The Utah women declare they will not abide such unconstitutional, abominable, and adulterous legislation. The women of England are asking Parliament for the repeal of laws which degrade them by subjecting their persons to the devilish indignity of periodical examination by men, for the express reason that licentiously disposed men may sin with perfect safety and impunity. The women of Britain talk of revolution and forcible opposition to such laws, unless they be wiped off the statue book.

Now are not these excessively humiliating facts, transpiring in the two foremost nations on earth? Do they not manifest that lewdness has obtained a most powerful hold on Christendom, and that the civilization and the religions of the day are alike powerless to stem the torrent of iniquity which is overwhelming the nations? The men, generally speaking, in both nations, look on with guilty connivance at the fearful wickedness. They are for the more part studiously silent on these vital questions, or are actively engaged in aiding and abetting this degrading state of things, and in either case they betray an arrant moral cowardice which is pitiable to contemplate. It would be well for the nations of the present day if they would be wise enough to profit by the experience of nations long since gone to decay, and learn that unbridled luxury and licentiousness are the concomitants of national decline. The history of the nations of antiquity—Assyria, Egypt, Greece, Rome, are so many warnings that corruption leads to decay and national dissolution. What is the use of history, if posterity will not learn wisdom from it? J. J.

HERE A LITTLE AND THERE A LITTLE.—The *New York Sun*, as will be seen on another page, opposes the Cullom Bill and all violent kinds of policy towards the Mormons. Indeed the *Sun* goes much further than many of its contemporaries and actually advises the admission of Utah into the Union as a State. The suggestion that cupidity has much to do with the “crazy action” of crusaders against the Mormons, comes very near the truth. But perhaps it is too much to expect even the *Sun* to come to a very high degree of knowledge concerning the real truth about Mormonism all at once, and we must be content if that journal learns here a little and there a little, and so arrives at the truth in a comprehensive way by degrees, as the old adage says some people get to heaven. The *Sun* has a little truth to-day, and it may learn a little more to-morrow, and a little more the next day, and so on, if it sets about the acquisition in the right way and does not go back on its attainments. Thinking thus, we may charitably overlook the vicious lunges about “twin relics,” “deadly antagonism,” “not reasonable,” “not decent” (it is superlatively ludicrous to hear people, who are content to dwell in the midst of fornication, adultery, and reeking prostitution, put their fingers to their virtuous noses and cry out pharissically that plurality of wives is not decent), “degrading practice,” “whole husband” (talking of that, how many “whole husbands” are there in virtuous New York, or “whole wives” either? Not one too many), “insane religious belief,” and such like claptrap. By the by, isn't it wonderful that so many sharp persons frankly acknowledge that the Mormons are a very superior people in sobriety, peaceableness, industry, perseverance, energy, enterprise, frugality, self-government, and almost every conceivable

virtue, and yet persist in endeavoring to destroy, "peaceably if we can, forcibly if we must," the peculiar polity that makes them the examples that they are? By their fruits ye shall know them. If the fruits are so undeniably good, why cut down the tree that bears them? If the bird lays golden eggs, what folly to kill it? Verily the ignorance and folly of the learned and the wise are marvellous.

J. J.

GETTING SCARCE.—"Beeswing," in the *Family Herald*, says, "Alas, that there should be so many sensible, pretty girls in the world!—for there are, and there are not sensible men in corresponding numbers." The Bible hints at a state of things something like this lamented over by "Beeswing," for that good Book talks of a man being more precious than fine gold. Now this must refer to good men—"men as is men," for who ever heard of bad men being scarce? They never were, only for a short time after Noah's flood, and then it was because they were all drowned. However, they have multiplied marvellously since, for they are now evidently inconveniently numerous everywhere and are about ready for the burning. Some of them do get pretty badly singed as it is, but not half so badly as they deserve, nor as they will be by and by, and no pity for them. If the girls only knew a thing or two, and some of them do, they would be perfectly satisfied that a good man always is more precious than fine gold, albeit he may be a wonderfully cranky specimen of humanity in some little things. But as worthy men are so scarce and good girls so plentiful, what are the girls to do? We see no help for them but to double on those men who are good enough to tie to, and treble upon them if necessary. This was the good old Bible way of outwitting wicked men, and now we come to think of it the Bible says the good and sensible girls of the latter-days will go to greater lengths than that on a poor honest fellow, they will actually press seven deep upon those men whom they may suspect are sound and true to the core, though their jackets be a little scrubby. But don't take our word alone upon this important subject, go to the law and the testimony. Here is the very Scripture itself—"And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach. In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel." Thus it is manifest that while wicked men continue to do wickedly and wax worse and worse, the Gospel takes care of the girls and provides a plan of life, honor, and salvation for them, in spite of the ways of the wicked, and a very good and glorious plan it is too. No wonder the girls feel glad and rejoice in the Gospel of Jesus. There's a good time coming, girls—Wait till you get to Zion, if you can.

J. J.

THE UNITED STATES.—Elder J. C. Rich wrote from Philadelphia, March 1, to the *Deseret News*, that the Rev. G. W. Foote, Episcopalian parson, was peregrinating through the States, reading a written sermon on the Christian condition of Utah, and trying to obtain \$20,000 to help him to make proselytes among the Mormons, "build a church and schoolhouses, provide for the poor, and bury the dead." He talked of tragic deeds and heinous crimes transpiring in Mormondom, which he dare not publish to the world "because they would return to Salt Lake and subject me to a more bitter persecution

than I now endure." He probably thought a poor story was better than none for a pious mendicant. Some kind of a sensation tale was really necessary to draw the \$20,000 out of the pockets of the public into his own.

Speaking of a visit of Elder John Thompson, of Ogden, the Plymouth (Indiana) *Democrat* says—

He is a pleasant, affable gentleman in conversation, and ready and willing to impart any information concerning matters of interest in his section of the country. He does not seem to possess any of the attributes of a roaring lion, seeking whom he may devour, as many seem to think all Mormons have; therefore our timid readers need have no fear for their personal safety should they meet him.

MINUTES OF A MEETING

HELD IN THE LATTER-DAY SAINTS' CHAPEL, ON THE BRENTS, FAVERSHAM, KENT, MARCH 29, 1870.

7.30 p.m.

Present on the stand—Albert Carrington, President of the European Mission; Winslow Farr, President of the Kent Conference; L. W. Shurtliff, President of the London Conference; George Bantor, Travelling Elder in the Kent Conference; Samuel Swinyard, President of the Faversham Branch; George Hays, President of the Canterbury Branch; Edward Knowles, President of the Stalisfield Branch.

President Shurtliff addressed the congregation and exhorted the Saints to faithfulness and obedience.

President Carrington addressed the congregation, illustrating the difference between the Gospel of Jesus Christ and the systems of men.

The meeting opened and closed with singing and prayer. A good spirit prevailed and all felt blest in the instructions given.

WINSLOW FARR.

CORRESPONDENCE.

SWITZERLAND.

Zurich, March 24, 1870.

President A. Carrington.

Dear Brother,—I returned to Zurich last Tuesday afternoon and I deem it my duty to inform you of my proceedings since I wrote last to you.

I delivered two lectures in my native place before the Mechanics' Association, by special invitation. The hall was crowded with ladies and gentlemen, especially at the second lecture. The subject chosen for me was "The country of the Great Salt Lake and its people." At the second lecture I spoke 2½ hours, divided into three parts, the two intervals being occupied by an orchestra discoursing some classic music. At the end of my second lecture, the Association

tendered me a vote of thanks, and elected me one of its corresponding members, "honoris causa." I have not failed to improve the opportunity thus offered me to give them the right side of the picture for once, as they had been furnished with falsehoods about us long enough. I also obtained there several new subscribers for our *Stern*, but a direct conversion I could not say that I made, nor does there seem any prospect just now for it in that country. The interest manifested respecting our people is far more of a social than a religious character, the latter disposition anyhow disappearing more and more among the German nation, in spite, or rather in consequence, of the bigoted measures the various governments are

adopting. Two young men, distant relations of mine, have been given into my charge by their respective fathers to emigrate with me to Zion, their fathers paying the expenses. They are good mechanics in the machine line. From Munich several expect to go, also one from Carlsruhe, Muhlhausen in France uncertain yet, but hopeful.

In Basel I had an interview by appointment with five gentlemen last Sunday, of whom three will be baptized I suppose at an early day.

As I see, from President Young's letter to you, no assistance at all will be rendered this year. Although this

may prove a great blow to some, and is withdrawing out of my calculations a factor with which I expected to gain a very cheering result by this year's emigration from this Mission, yet I freely accept the situation, and shall endeavor to "do what is right, let the consequence follow."

I will say in conclusion that I hope to hear from you soon, and request you to kindly give my love to brothers Jaques, Carlson, and Roth, and be assured of the unchanging faith and prayers in your behalf of your brother in the Gospel,

KARL G. MAESER.

UTAH NEWS.

THE following are from the *Deseret News* to March 11:—

The *News* advises the establishment of cheese factories.

Severe snow storm all through the Territory March 11.

Elder Lewis Robison had returned from his mission to the States.

The last juvenile ball of the season at the Theatre was held March 5.

The *News* advocates low priced manufactures as a means of improving business.

The *Salt Lake Telegraph* reappeared March 7, M. A. Fuller editor and publisher.

Elder J. L. Barfoot delivered a lecture at the Tenth Ward School-house on unseen influences, March 8.

Surveyor-General Jesse W. Fox and assistants had located the boundary line between Davis and Weber Counties.

The 2nd company, 3rd regiment infantry N. L., Capt. Crow, had a target shooting match, east of the Cemetery, March 3.

Elder Samuel Pitchforth wrote from Nephi that the pupils of Elder W. R. May's school had a pleasant examination March 3.

A seven year old son of brother Wich, 19th Ward, fell from a horse, March 9, and badly fractured his right arm at the elbow joint.

Brother Osmond wrote from Paris, Rich County, Feb. 26, that the people generally at Bear Lake were enjoying the blessings of peace, union, and good health.

Elder C. C. Shaw wrote from Hyrum, Cache County, March 5, that a three year old son of brother Hans J. Johanson, of that place, was accidentally shot and killed, March 4.

Elder A. M. Musser wrote from Fillmore, March 3, that the people of Manti were building a meeting house, 80 by 55 feet, of white sandstone. Seven feet cedar posts were being set in the ground by the side of the telegraph posts.

D. Bonelli wrote from St. Thomas, Feb. 21. The settlers were commencing to rebuild on the original site. The past winter had been cold—mercury

down to 18°, but no snow and scarcely any rain. Lucerne and willows were leafing out and the wheat looked well.

W. A. Martindale wrote from Duncan's Retreat, Feb. 25, that the settlers on the Virgin had had fine rain and were busy sowing wheat. The grasshoppers did not leave any eggs last fall, the prospects for fruit were excellent, and the health and spirits of the people were good.

Through the Indian Commissioner at Washington, D.C., the Navajos were being called to account for raiding in the Mormon country. They acknowledged to two raids, but said they had tried to stop them, and in future when they heard of any such parties they would stop them by force if necessary.

Elders Richard Tilt and William Parr wrote from Williamsburg, N.Y., to brother David McKenzie, that several silk merchants thereabout had pronounced a specimen of raw silk raised by brother G. D. Watt in Utah very good but rather coarse. Any quantity of Utah silk could find a ready market in New York.

Bishop David James wrote from Paradise, March 4, that the people had enjoyed themselves well during winter with theatricals, parties, and meetings. The settlement contained 400 people and no lawsuits. The snow was all gone, and a large breadth of grain would be put in, as the grasshoppers had left but few eggs there.

Mr. Joseph Fish wrote from Parowan, March 3, that preparations were being made there for extensive farming the ensuing season. The winter had been mild, little snow having fallen. The Indians had been troublesome during the winter, driving off considerable stock and rendering herding of the remainder necessary.

The members of the Salt Lake dramatic troupe made their first appearance in Woodmansee's building, Ogden, March 7, and had a bumper. The renowned "Phil." Margetts is the chief, supported by Messrs. H. E. Bowring, J. A. Thompson, W. Harris, and A. Thorne, Mrs. Bowring, Mrs. M. Romney, and Misses Platt and Clive.

"H. H." wrote from Levan, Juab County, Feb. 24. Considerable snow had fallen there and there had been good sleighing for three months. Prospects were good for plenty of water. The Female Relief Society was in operation, also a day and Sunday school, the latter numbering about 80 scholars, and a dramatic association. Peace and union prevailed.

"Quilp" wrote from Pinto, Feb. 27, that the weather had been very pleasant all winter and there was little snow in the mountains. The people of Pinto, Pine Valley and other places had a guard of 12 armed men with their stock during winter—their camp was on the edge of the Desert. Considerable sickness had prevailed but the health was improving. The settlement had a flourishing day school.

Elder John Taylor's Reply to the Speech of the Hon. Schuyler Colfax on the "Mormon Question," with the Speech, had been published in pamphlet form. This, with President Geo. A. Smith's Answers to Questions on Church History, and the Discourses by President Geo. A. Smith, and Elders Orson Pratt and Geo. Q. Cannon, on Celestial Marriage, constitute three interesting and instructive pamphlets.

Dr. Sprague arrived home from his mission to the States, Feb. 28. He was sick and confined to his room. He had labored mostly in Massachusetts and Vermont, and was well received and kindly treated by his friends and the people generally, but no interest was manifested in religion, the people being engrossed with the business of making money. They wished to know about Utah and her affairs, but nothing further.

Bishop L. E. Harrington wrote from American Fork, March 8. A succession of meetings had been held during the winter by the county missionaries

under the Presidency of President A. O. Smoot, and a good spirit prevailed. The Bishop, counselors, and choir of Springville made a return visit to American Fork, March 6, and with music, dancing, singing and other recreations, had a very good time, and went on their way home rejoicing.

J. R. Clark wrote from Grantsville, Feb. 23, that the cavalry company of that place gave a grand military pic-nic ball on the anniversary of Washington's birthday (Feb. 22). Two hundred persons attended. Committee of arrangements, Capt. Saml. W. Woolley and Lieuts. Alma H. Hale and Wm. R. Judd. The Grantsville Dramatic Association had given several excellent dramatic entertainments in the Social Hall during the winter.

Ole Bull was serenaded by Captain Croxall's band and met with an enthusiastic reception by the Scandinavian Union at their hall in the 14th Ward, March 7. Committee, A. W. Winberg, S. J. Jonasson and H. Johnson. Ole Bull was accompanied by his son, Alexander Bull; his business manager, J. Jay Watson; and Mr. McDonald, tenor singer. Ole Bull gave concerts at the Theatre March 8 and 9. He was greeted in the most enthusiastic manner, and each solo was vociferously encored.

President B. Young and company held meeting at Kanarra in the evening of March 8, President B. Young and Elder L. D. Young speaking. The company arrived at Harrisburg on the 9th and St. George on the 10th, where they expected to hold two days' meetings. Near Washington the company were met by cavalry and captain Milne's artillery company, the infantry and school children were drawn up in two lines. The artillery saluted the party as they came in sight, and the St. George and Santa Clara brass bands and the St. George martial band filled the air with enlivening music.

A meeting of landowners interested was held in the 14th Ward schoolhouse, March 7, concerning the control of the waters of Red Butte, Emigration and Big Cañon Creeks. A route had been surveyed and an estimate made of the probable cost of digging a ditch sufficiently large to hold the waters, and a committee had recommended the project to the landowners. It was unanimously decided to adopt the route selected by the committee and surveyors, and a committee of three—Hon. A. P. Rockwood and J. D. T. McAllister and Heber P. Kimball, Esqrs.—was chosen to superintend the construction of the canal and levy a tax on the lands that will be benefitted by its construction. A committee of two was also appointed to draw up petitions to the County Court and to the City Council for aid to accomplish the work, which would greatly improve a large quantity of land.

The following are from the *Ogden Junction* of March 12—

The children had a theatrical matinee March 12.

Truckee River lumber was selling at Ogden at a low price.

The *Junction* advises people to pay as they go, and keep out of debt.

Messrs. G. G. Bywater and J. Leavitt were conductors on the U.C.R.R.

Brother E. L. Sloan had engaged as assistant editor on Dr. Fuller's *Salt Lake Telegraph*.

Elder Franklin D. Richards, after six weeks confinement to his room, was rapidly recovering his health.

Amy Stone and her husband were taking a fortnight's rest at Salt Lake City from professional labors.

The ladies of Ogden held an indignation meeting in the Ogden Tabernacle, March 10, and they were going to have another. Subject—the Cullom Bill.

The last ball of the season came off at Woodmansee's new hall, March 4, and was attended by 152 couples, or triples, or quadruples, as the case might be, and all for the benefit of the Female Relief Society.

Mr. D. H. Peery had returned from his mission east, and resumed his position as manager of the Ogden Branch of the Z. C. M. Insitution. Mr. S. P.

Teasdel returned to Salt Lake City under another appointment, connected with the parent Institution.

Building was lively in Ogden. Mr. W. Paul was building for Mr. Jennings stores, offices, and hall. Mr. C. Woodmansee was fitting up his large frame building, one block west of the Ogden House, for a theatre, putting an addition 30 feet long to the south end of the building for a stage, etc.

The Ogden branch of Morgan's Commercial College had closed for a month. It has 45 scholars in two departments under Professor Burton. The *Commercial College Review*, a weekly manuscript paper, was carried on in the college. The chief contributors being R. Ballantyne, R. Hill, W. Brown, Jos. Farr, Warren Elmer, C. C. Brown, J. Brown, Miss Goodale, Miss Ballantyne, and Miss Porter.

The New York *Herald* of March 22 has the following from Salt Lake City, March 21—

Dr. Taggart, United States Assessor of Internal Revenue, who is credited with having circulated a story of attempted assassination, of which he was the object, was summoned before the Grand Jury, Third District Court, a few days since. His testimony was to the effect that there was no truth in the statement.

The following despatch from St. Thomas was received here by the Deseret line—

“ST. THOMAS, Arizona, March 17, 1870.

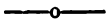
“President Young and party arrived here yesterday all well, without any accident, and held a meeting here last night. The party will go to the Colorado to-day and return Saturday. The weather is very pleasant.”

Governor Shaffer arrived here last night. He says he is gratified with what he has seen since his arrival. He will be serenaded to-night.

The grand Calico Ball comes off to-morrow night at the theatre. The weather is warm and pleasant.

The *News* speaks very highly of Franklin H. Head's and Alexander Major's testimony before the House Committee on Territories in regard to affairs in Utah, and discusses the probable effect any measure taken by Congress would have on the people of the Territory.

SCRAPS OF NEWS.



A Bradford lover, promising marriage to a girl, sent her 400 millions of kisses, a liberal stock truly at one time. Some girls, poor things, are not blessed with so many in a whole lifetime.—Dr. McNeile thinks the ten commandments ought to be taught in school. So they ought, and obeyed also, in school and out.—Mrs. Waite (the much better half of Judge Waite) has been lecturing on Mormonism to a thin house at Chicago for “benevolent purposes.”—The Comanche Indians made a raid on the Texan border and massacred 40 families.—It is reported that Prince Arthur will visit California, via the Pacific Railroad, the middle of this month.—Major-General George H. Thomas died at San Francisco, March 29.—Old Ireland is everybody's great political botheration.—Sir H. Storks found himself a hopeless candidate at the Newark polls, because he favored the Contagious Diseases Acts. Served him right. Let him sink.—The Chancellor of the Exchequer has a much larger surplus this year than any other Chancellor has had for many years, and the trouble is how to reduce the surplus. No trouble to some people if they could get at it.—The Laramie jury of eleven women and one man (poor fellow) sat four days and four nights in hatching their first verdict, of manslaughter.—A London paper says, “That profligacy and immorality reign supreme in the present generation is an assertion which defies debate.”—Heavy rainfalls have ended the drouth in Palestine.—Rumor associates the name of the Prince of Wales with another divorce case. The Liverpool “*Mercury*” asks, “What if divorce should become fashionable?”

VARIETIES.

A joint-stock affair—ox-tail soup.—“Fun.”

The real citizen is the complete being, consisting of man and wife or wives, and thoughtful about his children.

An Esquimaux proverb runs—“A man who has three wives in this world is sure of heaven in the next.” Yes, if he endures to the end.

As population becomes more dense, grass land and domestic productions, such as meat, butter, cheese, milk, eggs, and poultry, usually are enhanced in price.

Father—“My son, which would you rather do, learn a hymn or eat a bun?” Model but 'cute son—“Father, I would rather learn a hymn.” Father—“Then, my son, you shall have two buns.”

A good old Quaker lady, after listening to the extravagant yarn of a shopkeeper as long as her patience would allow, said to him, “Friend, what a pity it is a sin to lie; it seems so necessary to thy happiness.”

“How is it, my dear,” inquired a schoolmistress of a little girl, “that you do not understand this simple thing?” “I do not know, indeed,” she answered, with a perplexed look; “but I sometimes think I have so many things to learn that I have no time to understand.”

New Zealand is a promising place for emigrants. The climate is splendid, wages are high, employment is a certainty, everybody is well fed, actual want is unknown, Englishmen who have emigrated look far more healthy and strong than in their own country, which is saying considerable. Women are at a high premium, and decent ones are soon snapped up for wives. When a ship comes in, it is besieged for servant girls. They get from £25 to £50 per annum. A housemaid bluntly asked Lady Barker for the loan of her newest and best riding habit, for a pattern. Somebody had given the girl a horse, somebody else had loaned her a saddle, she had bought a hat, and she wanted a habit, as she wished to leave her situation and go to the races.

INFORMATION WANTED concerning John Smith, who emigrated from Prestonpans to St. Louis, U.S.A., in 1853, and thence to Utah in 1855. His nephew, Nicol Hood, of Calderbank, Scotland, wishes to communicate with him on something of importance.—Utah papers, please copy.

DIED.

ANNABLE.—At Attercliffe, near Sheffield, March 3, Benjamin Hyrum Annable, aged 18 years, 8 months, and 1 week.

DAVIES.—At Aberdare, Glamorganshire, March 21, David Elias, son of Joseph T. and Eleanor Davies, aged 1 year and 7 months.—“Deseret News,” please copy.

DRIVER.—In Salt Lake City, Feb. 6, Anna Hephzibah, daughter of Wm. and Charlotte E. Driver.—“Deseret News.”

JONES.—At Hyson Green, near Nottingham, March 31, Eliza, wife of Thomas Jones.—“Deseret News,” please copy.

KILPACK.—At Banbury, Oxfordshire, March 15, Elizabeth Kilpack, in the 69th year of her age.—“Deseret News,” please copy.

MALAM.—At Crown Point, Newton Heath, Manchester, March 26, Jesse Brown, son of William and Esther Malam, aged 16 months less two days.

MARTIN.—At Arnold, near Nottingham, March 30, Mary Ann, daughter of Sarah Martin, aged 1 year, 5 months, and 26 days.—“Deseret News,” please copy.

MOYES.—At Rutherglen, March 17, Elizabeth, daughter of Wm. and Margaret Moyes.—“Deseret News,” please copy.

WARDLE.—In West Jordan Ward, Feb. 22, John William, son of William and Catherine Wardle, aged 3 years, 3 months, and 2 days.—“Deseret News.”

WERRAT.—At Aberdare, Glamorganshire, March 28, Johanna, daughter of Thomas and Margaret Werrat, aged 1 year, 4 months, and 7 days.—“Deseret News,” please copy.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Repent: for the kingdom of heaven is at hand."—JESUS CHRIST.

No. 15 Vol. XXXII.

Tuesday, April 12, 1870.

Price One Penny.

INDIGNATION MEETINGS OF THE LADIES OF UTAH, TO PROTEST AGAINST THE CULLOM AND CRAGIN BILLS.

AFTER the great Indignation Meeting of the ladies of Salt Lake City, in the Tabernacle, Jan. 13, to protest against the passage of the infamous Cullom Bill and similar bills in the Congress of the United States, the ladies of many of the different settlements in the Territory held similar meetings. The number assembled in the mass meetings at Salt Lake City and the following settlements is estimated at 25,000—Pleasant Grove, Salem, Millville, Richmond, Wellsville, Springville, Nephi, Grantsville, Milton, Fairfield, Kanosh, Hyrum, Fillmore, Willard, Scipio, Rockville, American Fork, Farmington, Mount Pleasant, Springtown, Fountain Green, Toquerville, Alpine City, Porterville, Franklin, Mona, Spanish Fork, Manti, Lehi, Cedar City, Payson, West Jordan, Beaver, South Jordan, Clarkston, Logan, Brigham City, Clifton, Paris, Parowan, Hebron, Pinto, Pine Valley, Centreville, Weber City, South Cottonwood, Minersville, Newton, Virgin City, Kaysville, Smithfield, Washington, Adamsville and Greenville.

We copy from the *Deseret News* brief reports of several of these meetings, first giving the following address by Mrs. Miner, intended for the Mass Meeting at Salt Lake City—

Not being a woman's rights woman nor an Anna Dickinson, I feel some embarrassment in appearing before so

large an assembly; but as my *chef d'œuvre* of womanly excellence has ever been those noble women of the Revolution, who sacrificed their personal ease and comfort and laid their hearts, as it were, on the altar of their country by cheering and encouraging their fathers, brothers, husbands and sons to battle, even to the death, for civil and religious liberty, I feel that I should be unworthy to mention their names or claim descent from revolutionary sires, were I not to raise my voice against the worse than colonial bondage that some are trying to force upon us. And for what? Because we dare to worship God and obey the dictates of His revealed will. When but a little girl, and full of the importance of ancient history, I remember asking a learned judge whose pet I was, if the laws of Solon and Lycurgus were not the ground-work of all legislative enactments. His answer was, "No, little Miss, the Bible is the foundation of the law in all Christian lands." Now, the question arises, What is there in the law of Moses or the teachings of Jesus that forbids even seven women from laying hold of one man and asking to be called by his name if they wish? Truly that grand old poet and inspired writer must have had a view of the present time when he said, "Woe unto them that decree unrighteous decrees, and that write

grievousness which they have prescribed: to turn aside the needy from judgment and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless." Would not many a true-hearted woman be worse than widowed, and her children truly fatherless, if the originators and endorsers of Cragin's and Cullom's infamous bills could but achieve their purpose? While the hearts of many of my sisters are burning with indignation at the author of this last named bill, I own that mine is filled with pity; for, after having carefully read it, I have come to the candid conclusion that he never knew the happiness of domestic life or the purity of a virtuous woman's love. Even from birth he must have been a lonely waif. I fancy I see him looking from his window at some fair young girl leaning on the stalwart arm of a hale old gentleman, her grandfather, her face upturned to his, beaming with affection and reverence, meeting the look of tenderness in return, which his withered and perverted nature was incapable of understanding; but, judging their feelings by his own, he added, with an air of triumph, the paragraph, "No woman shall marry her own grandfather." I must say that section would do for the Comic Blackstone.

And now to Congress! Will you deny to us, the descendants of the Pilgrim Fathers, the rights for which they forsook honors and wealth in their native land and endured the hardships of pioneers' life, or show to the emigrants within our borders, who have since fled from the old world's despotisms, that our Constitution is a sham and our boasted liberty a lie? We trust not. Let Senators and Representatives and all our would-be benefactors know that we, the daughters of Zion, uphold our brethren by our faith and prayers—that we have no wrongs for the outside world to right. We need no champion nor will we accept of one! We have endured privations forced upon us by yourselves, and have not feared them. We found Utah a desert, and, if necessity require it, we have the courage to leave it so.

MASS MEETING AT NEPHI.

The ladies of Nephi held a mass

meeting Jan. 14, to express their indignation at the bills before Congress presented by Cragin and Cullom. The attendance was large, the meeting-house being well filled. Mrs. Amelia Goldsbrough was called to the chair, and Mrs. Amy S. Bigler was chosen secretary. A number of speeches were made by the ladies and the meeting was highly interesting and spirited. The speakers characterized the bills as malicious and infamous, and designed to subvert the rights of civil and religious liberty. The originators and authors of the measures were characterized as too contemptible for notice from high-minded ladies; but the speakers expressed themselves confident that Congress would not countenance their efforts by so illiberal and unjust a proceeding as the passage of either of the bills, which would be an indelible blot on the national escutcheon.

On the 17th of January the ladies of

FAIRFIELD

held an indignation meeting, which was opened by prayer by Mrs. Beardsall. Mrs. Snyder was unanimously appointed president and Mrs. Morgan secretary.

Mrs. Snyder explained that the object of the meeting was to express their feelings in relation to the Cullom bill now before Congress. In the course of her remarks Mrs. Snyder alluded to the part which our forefathers took in the great struggle for independence—to bequeath unto their children those rights and privileges which had been denied them—and how they had suffered and bled for the principles of civil and religious liberty. She felt that the women of Utah would be unworthy the name of mothers and daughters did they not come forward and proclaim to the world of mankind their abhorrence of such legislation as that contemplated in the Cullom bill. It would make white slaves of the men of their choice, whom they loved and respected, and bring a stain upon the nation which could never be effaced. A vote of all those who were in favor of entering a protest against the Cullom bill was then called for, which was unanimous. Mrs. Carson, Mrs. Parke and Mrs.

Morgan were elected to draft resolutions.

During the absence of the committee the assembly was addressed by various ladies, who expressed their disgust at the provisions of the Cullom bill, and their determination, by the help of Heaven, to support their husbands, fathers and brothers in resisting the measures contemplated by the author of the bill. Resolutions expressive of the indignation of the meeting were then read and unanimously sustained by the large number of ladies present. After suitable speeches had been made the proceedings terminated.

Another thrust at Mr. Cullom's bill was made by the ladies of

EPHRAIM,

Sanpete County, who called a meeting, Jan. 17, to express their feelings towards it. The meeting was opened by prayer, officers were elected and a number of pointed, characteristic addresses were delivered, after which a committee was chosen to draft resolutions. The resolutions were pithy and pointed, and express the detestation of the ladies of Ephraim of the infamous provisions of the Cullom and Cragin bills, and a desire and determination to support their husbands in defending their rights.

A meeting of the ladies of

PROVO

was convened on the 18th of January, of which Mrs. Holden, President of the 4th Ward F. R. Society, was elected President, Mrs. L. W. Kimball was voted in as secretary. After singing and prayer, the President expressed regret that there existed any cause for them assembling together as they were doing, to protest against such infamous measures as are urged by the Cullom bill against the people of Utah. She felt grieved that such a bill was before Congress, and that it became the painful duty of the ladies of Utah to express their scorn and indignation at such legislation. Mournfully did she consider the state of the nation that had so far departed from the glorious Constitution of our country as to render it necessary for feeble women to protest against its injustice and oppression. That her auditors

might fully understand the provisions of the bill in question, she read it to them, paying particular attention to sections 15 and 17. At the call of the President a unanimous vote of protest was manifested against the bill, after which a committee was appointed to draft resolutions expressive of the feelings of the meeting. During the absence of the committee the meeting was addressed by various ladies, who spoke in strong terms on the injustice and unconstitutionality of the Cullom and Cragin bills.

Resolutions similar in spirit to those adopted, by the mass meetings elsewhere, were submitted and carried, after which Mrs. Cluff spoke. She said she entered her solemn protest against such bills, and she considered it was the duty of every sister to do so in the name of the God we serve. Mrs. M. J. Tanner, in a lengthy and spirited address, expressed her views in regard to the Cullom bill. She was not wont to make speeches, but on such an occasion, when every right and privilege they held sacred was about to be torn from them, she felt it was the duty of all to raise their voices against such tyranny. Why did our enemies persecute us so? They said it was for polygamy; but such a cry was only raised as an excuse to drive us from our homes, the fruits of a quarter of a century's toil and labor. The Constitution of the United States does not restrain any individual's religious belief; why, then, should attempts be made to interfere with ours? God gave us the right to marry the man whom we choose, and it is not for man to take away that right. Mrs. A. Jones trusted she might never turn traitress to the cause of truth. She was proud of being the wife of a polygamist; she knew this order of marriage was from God. Mrs. Duke had been a member of the Church for over thirty years, had been with the Saints in their trials, and she could not find words to express her disgust at the bill. Mrs. L. W. Kimball, Mrs. Cory and many other ladies also expressed their feelings on the subject. Many of their progenitors had taken part in the great struggle for independence; and they claimed the right, as true

and loyal subjects of this great republic, to worship God according to the dictates of their own consciences.

After singing the meeting was dismissed by prayer.

[TO BE CONTINUED.]

FITCH ON THE CULLOM BILL.

A SPEECH BY HON. THOMAS FITCH, OF NEVADA, DELIVERED IN THE U. S. HOUSE OF REPRESENTATIVES, FEB. 23, 1870.

[CONTINUED FROM PAGE 210.]

I do not intend to apologize for the unlawful acts of that people, but I desire that the House shall understand exactly what we will undertake if we pass this bill. If it is attempted to enforce its provisions there will be war. If it is enacted as a law there will be extensive preparations for war. I know that such is not the opinion of the witnesses upon whose testimony the committee have predicated their action. But I appeal to the judgment of gentlemen—I appeal to that history which some one has well said is “philosophy teaching by example,” if it is not probable that a people who believe in their religion as devoutly as do the Mormons will fight, and if need be die in the effort to preserve it from annihilation; and so determined, shall we expect them to await our action or hope that they will postpone hostilities until the first company of the forty thousand troops provided for in this bill can reach even the borders of Utah? Sir, they are a practical people. Independently of their peculiar religious views they are perhaps the most practical people on earth. They have made social science a study; their industries are co-operative; their self-abnegation and voluntary submission to discipline are unparalleled; their organization and aptitude for toil are only equalled by the honey-makers, whose dwelling-place and whose habits furnish the symbol and the motto for their territorial coat-of-arms—a bee-hive, with the legend, “By industry we thrive.”

As I stated before, they would regard the passage of this bill as a declaration of war, and panoplied by a purpose only less dear to them than life itself, they will hasten to fortify

and provision and arm themselves. They will promptly proceed to cut off all means of communication with the outside world. With their facilities for organization they could destroy hundreds of miles of the great overland railroad in a week. They could maintain a contest for months, perhaps for years. Of course we could finally conquer them, because we could exterminate them. But it would cost us millions upon millions of treasure; it would cost us thousands upon thousands of lives; it would cost us the interruption of that travel which is permanently growing in importance, and which promises, if undisturbed, to fulfil the dream of Columbus and make America a new highway to the Indies.

Sir, the suppression of polygamy would be purchased at too great a cost. I appreciate the argument of the gentleman from Illinois (Mr. Cullom), that the honor of the nation should be preserved at whatever risk, and the majesty of its laws vindicated at whatever cost. These are heroic sentiments, and claim a share of our reverence whenever we may deem that the honor of the nation is in jeopardy. But I conceive that the moral exigencies of Utah call for no such squandering of blood and treasure as seems to be involved in the conditions of this bill. Polygamy, while it is bad enough, offers no challenge except to the educated sentiments of a people. It makes no interference with the controlling power, nor asks the nation to be responsible for its existence, its advancement, or its destiny. It assails no human right; it assaults no human privilege.

If the question of national unity or human freedom were involved, I would

stand here as did the Representatives of the people in the Thirty-Seventh and Thirty-Eighth Congresses, and vote money in countless millions and men in numberless hordes. But this is a question of no considerable importance at least, though we have sometimes sought to make it appear so. It represents a religious megrim which has assumed an obnoxious form, but which contains the elements of its own destruction, which interferes at least with the tastes and prejudices rather than the interests of mankind, and which does not rise to the dignity of a political question. It is simply the case of a handful of men and women who choose to govern themselves in their own way, and who, with one odious exception more grievous to themselves than to us, seem to have made of their method an undoubted success. We might make diligent search to find a community more peaceful, industrious, or thrifty than these Mormons. We might look in vain elsewhere than in Utah for cities without a brothel or gaming-house.

Polygamy and slavery have sometimes been called "twin relics of barbarism." That was a taking phrase in the Chicago platform of 1866. It had a resonant chime; it made a good rallying cry. But while polygamy and slavery may have been twin relics of barbarism in the sense that they were of equal antiquity, and were both capable of being sustained by Scriptural authority, they were not equal in present importance or in possible consequences. Slavery rested upon compulsion, and drew its vitalizing force from oppression; polygamy depends upon persuasion, and leans upon its own distorted interpretation of the divine philosophy. Slavery was incorporated into the civil, political and social framework of fifteen States; polygamy is a pariah which has fled to the desert for a home. Slavery was the basis of a vast industrial system; polygamy is an excrescence upon a promising industrial experiment. Slavery prevented a free press and prohibited free speech; polygamy is unable to prevent the publication of an anti-Mormon paper in Salt Lake City, and anti-polygamy meetings are held within sight of the

residence of Brigham Young. Slavery, grown arrogant by tolerance, assailed the nation and defied its laws; polygamy, feeble and subject, obeys every statute except that which threatens its existence, and seeks obscurity beyond the reach of civilization.

All laws of the United States and of Utah are obeyed in Utah, except the anti-polygamy act. The very witness upon whose testimony the committee have framed this bill, averred that in all criminal or civil actions where polygamy was not involved, he never met a fairer people; that in suits between Mormons and Gentiles, Mormon juries do impartial justice.

The truth is that our system of government is unfit to deal with a problem such as the Mormon question presents. Our government rests upon the virtue and intelligence of the people. Our government is conducted in public. Ours is a government of opinion framed into law, and laws unsustained by opinion are apt to remain unenforced. Every county of every State and Territory is in some extent self-governed and independent. If the people of any county tacitly agree that a particular crime shall not be considered a crime if committed within that county, what is to be done about it? If grand juries persistently refuse to find indictments, or petit juries regularly return verdicts of "not guilty" for that particular crime, there is no way to reach the matter or punish the offenders through the ordinary processes and means permitted under a republican form of government. There is no power vested in executive or judge to take offenders beyond the limits of their State for trial. Cases of this character can be reached only by finding such evidence of an armed and general conspiracy to resist the laws as to authorize the suspension of civil authority within the infected district and the interposition of military rule. The remedy is expensive, and its frequent use most dangerous to republican government. It should never be resorted to except in extreme and desperate cases. I do not believe that the present is such a one.

But, it may be asked, shall we do nothing? Shall we allow this defiance of the authority of the United States

to continue? Shall we permit Brigham Young and his followers to pursue the practice of polygamy without any earnest effort to suppress it? I answer, sir, that I believe polygamy has run its course. I believe that the railroad which deprived the Mormons of their isolation has struck it a mortal blow. Every locomotive bell resounding through the gorges of the Wasatch mountains is sounding its death-knell. I believe in the persuasive power of progress and the logical force of attri-

tion. I believe that for want of the invigorating element of truth the institution will fall to decay. I do not believe that a practice which is at war with the interests of society, hostile to the spirit of the age, and opposed to the instincts of human nature, can, even when sustained by religious convictions, maintain itself against the silent, insidious, persistent, resistless assaults of the social forces arrayed against it.

[TO BE CONTINUED.]

WHAT THEY SAY ABOUT US.

(CONTINUED FROM PAGE 195.)

The Philadelphia *Age* rightly thinks the Cullom Bill would be a dangerous experiment and an exceedingly bad precedent, a cure infinitely worse than the supposed evil—

"Slavery is dead; and now it is proposed to broach new topics of agitation! Federal bayonets are to enforce the moral law in Utah. Why not then in New York, where bigamy has been lately countenanced and defended by divines and leading newspapers, and where we may infer that concubinage is not wholly unknown? In each region we think it safer to leave these matters to local legislation, in conformity with the uniform, unbroken practice of our government from the earliest times. Each colony from its infancy regulated such matters. There is no pretext for giving to 'Polygamy,' as to slavery, a national importance. There is no warrant for the Federal government to meddle with local questions, in States or Territories. If it begin afresh, where will it stop? History is full of examples of successful and insidious usurpation, begun upon a plausible pretext. This is the great danger of our age and country; a greater danger and evil than the transitory local institutions of Mormonism, with which the spirit of the age will deal more efficiently than Federal bayonets. We will not be led by our repugnance to a particular evil to invoke unlawful force against it. There is immorality

enough in Philadelphia; but we do not expect Congress to cure it, or to make the attempt. We find too that this Utah bill has the vice of most of the legislation of late years. It assails freedom even in thought, and inflicts penalties on those who 'believe in' or 'advocate,' as well as those who practice bigamy, concubinage or polygamy. It is a dangerous experiment: the beginning of much that is not now to be foreseen. We prefer to stand by precedents and the principles of free government which will in the end bring all things as right as they can be, in an imperfect world, inhabited by frail and erring mortals. We want no military despotism to do worse under pretence of doing better."

The New York *Atlas* can't see why Utah should be singled out for such invidious legislation, forasmuch as the rest of the country cannot brag over Utah on the score of morality—

"Mr. Cullom's bill aimed at polygamy in Utah, is a most glaring piece of special legislation. All who practice 'bigamy, concubinage or polygamy' in that territory are declared incompetent to serve as grand or petit jurors, disqualified to hold office or vote, deprived of the benefit of homestead and pre-emption laws and made punishable by fine not exceeding one thousand dollars, and imprisonment not exceeding five years. Why not extend the operation of this law to the whole country? If concubinage

is a crime in Utah is it allowable in Washington or New York? The Mormons are entitled to fair play and should not be persecuted by discriminating legislation."

The Washington correspondent of the Sacramento *Union* thinks, while nobody will be forward to defend the Mormons, still wiping them out will hardly be a paying business—

"While, perhaps, not one representative could be found to advocate Mormonism and its accompanying sins, there seems to be wide divergence of views as to the best practical plan of ridding the nation of this foul blot. Quite a large number of Congressmen believe that if Cullom's bill is enacted it will need an army at its back to enforce its provisions; that it will create a small-sized civil war; that blood will flow; that to reduce the Mormons to subjection, many valuable lives will be lost and many millions of dollars will be squandered. They say that such a measure, in many aspects, is very impolitic and inexpedient, and that, with the railroads and rapid settlement of the Utah basin, the Mormon question will, in the course of a few years, answer itself. Others seem to count such an enactment unconstitutional, but their argument possesses elements of weakness. Others, again, fear that what they term its proscriptiveness, and the immediate results consequent upon its enforcement, will ultimately swell the ranks of Mormonism. Let it alone, they say, as do the others. New blood is pouring in from all sides, which will cleanse it from all sin. Fitch, of Nevada—the State which adjoins, and was formerly a part of the Mormon Territory—intends to oppose the bill

on some such grounds as I have mentioned, and you may be sure he will not lack support, particularly in the present economical mood of the House. It is difficult at present to forecast the fate of this bill in Congress."

Fitch opposed the bill, but he did not get much support in the House. We must excuse the correspondent's talk of "foul blot," "accompanying sins" and all that. These newspaper chaps must say something to please their readers, or the corresponding occupation would be gone. But the buncombe suggestion of "new blood" from mining towns cleansing Utah "from all sin" is superb in its very arrogance—the hint of "miners and border ruffians" cleansing anything or anywhere is a rich idea. Very few newspaper writers have exactly that style of talking.

The New York *Tribune* thinks the dispatch of troops to Utah unjustifiable and that there will be not much trouble nor danger if the troops are kept away—

"The picture of the disorganized condition of Utah, as presented by the Chairman of the House Committee on Territories in the debate on the abolition of polygamy in that Territory, painful as it is, hardly justifies the proposition to send a small army there. There is not much danger, as the Chairman thinks, that the Gentile population will be driven out unless troops are sent to protect them. On the contrary, in the inevitable conflict between the old Mormon settlers and the new Gentile emigrants which the completion of the Pacific Railroad hastens, polygamy will disappear, we trust without acceleration from either the bayonet or bowie-knife."

[TO BE CONTINUED.]

Last year 772,000,000 letters from the public and 55,000,000 newspapers and book packages passed through the post offices in the United Kingdom.

The number of illegitimate children annually born in Paris is not so startling as the number that are never recognized by either parent. Out of one million children born in that city every year 75,000 are illegitimate, and of the illegitimate children 69 per cent. are never recognized. By the Code Napoleon the recognition of a child born out of wedlock gives it a civil right, but of the 50,000 unrecognized infants annually born in the metropolis of the world the great part die in the hospitals and at the baby-farms in the country, or, if they live to maturity, end their days in the penitentiary or the bagnio. Few of them are fitted for the military service, and nearly all live and die in utter wretchedness.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, APRIL 12, 1870.

ABOUT GATHERING.

—o—

THE Saints throughout this Mission are pretty well aware that, in consequence of the general slackness of business and the tightness of financial matters, or, in still plainer words, the scarcity of cash, no assistance in the shape of donations need be expected from Utah for emigration purposes the present season. Time was when no assistance at all was sent from Zion to the Saints scattered abroad among the nations, to help them to emigrate, but all those who went to Zion were gathered by means raised in the countries where they had been residing, most of them going by their own means. Of late years, however, a great deal of help has been furnished to the Saints in Europe by their friends in Zion and the Church there generally, insomuch that the ungathered Saints have come to look upon the extension of such assistance as a matter of course, and to calculate upon it as the only means of effecting their deliverance from Babylon. The Saints in Zion, many of them, considering the severe privations they have endured, and the extraordinary labors which have rested upon them, in endeavoring to establish the Church and kingdom of God and publish the Gospel to the world, have done pretty well in extending assistance to enable their brethren and sisters to say in word and deed, "O Babylon, O Babylon, we bid thee farewell." In the progress of the providences of the Almighty, it appears that a respite from these efforts to assist in gathering the scattered Saints has come to the Church in Zion. But this need not be regarded as an unmitigated calamity. Rather let us acknowledge the hand of the Lord in this as in other dispensations of His providence, and be satisfied that some good comes with it, that it will not fail to inure to the benefit of those who seek first the kingdom of God and His righteousness.

Now there is one comfort in this providence—if no general assistance by public donations need be expected from Zion, yet the Saints there are at liberty individually to assist their friends in Europe all they can and desire to do. There is also another comfort, and a very good thing it is too—the ungathered Saints will still have the privilege of helping themselves to emigrate, to the full extent of the ability which the Lord may bestow upon them. There is no restriction in this particular, and a very glorious privilege it is to help one's self, if only to victuals when one is hungry. Time has been when all emigration to Zion was stopped. But such is not the case now, though there may yet be times when it will be the case again.

We believe we may state it as the common experience of those who help themselves, in preference to being helped by the exertions of others, that they are exceedingly thankful for the privilege of doing without extraneous assistance. Moreover, those who resolutely set about helping themselves will be

the more likely to receive any stray assistance that may be floating around, for men everywhere admire pluck, energy, enterprise, self-help, and it is not only a privilege but a duty incumbent upon us all to be self-helpful as far as possible. The man who relies everlastingly upon the assistance of others, frequently fails to receive the help he desires, and when it is rendered it is often done with an ill grace, if not grudgingly. Now we blame not the poor Saints for looking out for assistance to emigrate, and availing themselves of it when it comes, but at the same time they will see that the most satisfied, self-contained, and well-at-ease people are those who are in the habit of setting to work and helping themselves, and such a habit is one worthy of all encouragement and emulation. For the satisfaction of the Saints in Britain we may refer to a recent statement in the *Family Herald*, that the best commercial and monetary authority gives the assurance that the actual approach of the returning tide of prosperity has already declared itself by indisputable tokens. If such shall prove to be the case, let us thank God and take courage, trusting that many of the ungathered Saints will be able to take that tide at the flood and thereby get safely under way to Zion, as much as possible by their own exertions. But, tide or no tide, it is well to neglect no opportunity of laying up a little means as often as possible towards getting away from Babylon, and may be God will bless such attempts in a way and to an extent undreamed of. How can Zion be built up, unless the Saints gather and build it up? And how can Babylon fall, so long as the Saints stay and hold it up?

Those Saints who are ungathered can continue their labors of love in endeavoring to enlighten those who have any desire to learn concerning the principles of the Gospel, by preaching, by conversation, by circulating the written word, and in any way which may present itself. All the honest have not yet obeyed the Gospel, all Israel scattered among the nations have not yet been brought into the Gospel fold nor even so much as heard understandingly of the commencement of the great work of the last days. And if perchance persons with abundant means should obey the Gospel in these lands and use some of those means to gather the poor Saints, such assistance would be just as good and every bit as acceptable to them as if it was earned by the sweat of the brows of the Saints in Zion and sent over here.

J. J.

MATERNITY AND WOMEN'S RIGHTS.—The *New York Revolution*, a woman's rights organ, says when the laws of science are applied to the propagation of the human family, "women will not marry before twenty-five, nor have children but at intervals of four or five years." That would limit families to a maximum of four or at most five children. But many eastern Americans have come already to the determination to have but one or two children, some to have none at all, and others not only to postpone marrying till the age of 25, but to postpone it *sine die*, if not to abolish it altogether. Indeed the *Revolution* itself does squint decidedly in the direction of no children, and consequently no marriage, for what is the use of marrying if there are to be no children thought of? Marriage itself would be as good as a sin and a shame, a farce and a mockery, if attempts in the direction of posterity were forbidden. The *Revolution* says, if those wonderful "laws of science" were to be observed, women would not only have no children before the age of 25, and none oftener thereafter than every four or five years, but would not have any "under any circumstances, unless both parents are possessed of sound minds

in sound bodies, without moral or physical weakness or taint." Both sound, mind you—it wont do if only one would-be parent is without blemish. This anticipates the New England no-baby doctrine, if indeed it does not go beyond it. No man to be a father, no woman to be a mother, unless he and she are sound in limb and wind and brain, and innocent of moral or physical weakness or taint. Bothereation to these plaguy "laws of science." Who is sufficient for these things? Why we have always understood that everybody had his own particular little weakness, one at least, and that everybody was tainted with a wee bit of the Old Adam. We can't help but believe that is about the truth too. Consequently this doctrine of the *Revolution*, if carried out, will bring the whole race to an ignoble end in the next century. And if the race were at an end, what would become of posterity? It would be nowhere. However, there is one comfort about it, and that is, if the women's rights women practice their doctrine faithfully, it will bring them to an end sure.

We must respectfully request the ladies of the *Revolution* to excuse the Latter-day Saints from practicing such a doctrine, for the excellent reason that they consider themselves under obligation to obey a precept of a greater, indeed the highest, authority, and of a far more inviting nature—to be fruitful and multiply, and replenish the earth, which precept, developed in its true intent, comprises the whole duty of man and woman. It does not require much logic to prove that it would be better for this earth to be populated with beings who may betray a little weakness and a slight moral or physical taint, than for it to be a desolate, solitary, uninhabited sphere, rolling in utter loneliness through the abyss of space. The *Revolution* would do better to come to a judicious compromise and make the age of marriage from 17 to 20 and the intervals of childbirth two years. Lots of people would agree to that, letting the no taint nor weakness clause slide, for oftentimes out of weakness cometh forth strength. If the *Revolution* wont consent to compromise something after this fashion, it will be the loser, for people generally wont receive the total abstinence "laws of science" doctrine. Indeed, weakness or taint entirely out of the question, it is extremely improbable that the girls as a bevy will be content to wait until they are 25 before they cleave to husbands, nor be satisfied with an olive branch only once in five years. Some will, but others wont, and when they wont they wont. Moreover, who has any right to blame them? The women's rights women may try their own doctrine, and see how it will work. Perhaps that will be the best purpose to which they know how to set themselves, after all.

J. J.

LET THEM BE REMEMBERED.—It may be a good thing to have in remembrance, for future use, the names of those members of Congress who vote for the Cullom and similar outrageous Bills, and also of those who vote against them. It will be interesting in years now to come, when Zion shall prevail, to know who favored her in the years of her early struggles for life and liberty, and who did their little best to oppose and overthrow her and bring her to naught. The names and posterity of those who vote in her favor will be held in honor accordingly, and the names and posterity of those who vote to her injury will be held in corresponding reproach. In the heat and violence of their "crazy action" against the Mormons, men may not think that they will be rewarded according to their deeds, but such is the way of heaven, even

to many generations of their descendants, if they do not repent. If some people are not ashamed of their actions in opposing the work of God, at the time of committal, they are apt to be at some other time. It is beneficial occasionally to think upon the words of Jesus, that whatsoever men do unto the least of his little ones, is accounted as done unto him, and must be atoned for accordingly. It is written that the Saints shall judge the world. When that time shall come, the opposers of the Saints and of truth and righteousness will be likely to cut a very sorry figure, and the justice they will then get will no doubt be the very last thing they will be anxious to meet. J. J.

MORMONISM IN CONGRESS.—Even the notorious old Ben Butler feels himself stirred up to pitch into Mormonism, according to the *New York Tribune* of March 23, which says—"After Gen. Butler disposes of Tennessee, his Committee on Reconstruction will take up the case of the Territory of Utah, and report a bill for the reconstruction of Brigham Young's community." Butler evidently itches to be bottled up again, more effectually than at Big Bethel. If he attacks Mormonism, he will be some day. Wickedness is folly, and gross wickedness is great folly. When the fools are all dead the world will have peace, and the finest prosperity will follow.

Respecting the passage of the Cullom Bill by the U. S. House of Representatives, March 23, the *New York Times* of March 26 says—

The anti-Polygamy bill passed the House to-day, shorn of its harsh and objectionable features. The debate developed the fact that several sections were unnecessarily oppressive, and they were stricken out. These were the eleventh section, requiring the first lawful wife to testify to the second or subsequent marriages of her husband; the fourteenth section, which suspended the statute of limitations in prosecutions under this law; the thirtieth section, which provided for the virtual confiscation of the polygamist's property, and its distribution among his wives and children; the thirty-first section, which appropriated \$100,000 for the relief of those made destitute by the operation of this bill, and the thirty-second section, which provided for the enforcement of the bill with the aid of the troops. The jury section was also amended so as to relieve it from objection, and in this amended form it passed without a division, its original opponents, including Mr. Fitch, voting for it.

Brother Wm. W. Riter wrote to his father, Levi E., at Salt Lake City, that he, Wm. W., had been in Chester County, Pennsylvania, where he was well received, and further says—

"We—that is, brother Bringham and myself—have spent a whole day on the floor of the House of Representatives, a courtesy extended to us through the application of Hon. W. H. Hooper. We were introduced to and enjoyed conversation with quite a number of members of the House, among the rest the irrepressible Cullom. I told Mr. Cullom if he wanted to go into a speculation, to go to Utah, as there were 60,000 ladies there who would give a dollar apiece to see him. In the course of conversation, he told us he did not design to do us any harm. I told him we were not at all alarmed about it. All the members with whom I have conversed, speak well of the industry and sobriety of the people of Utah; but, as a matter of course, they do not endorse polygamy. One or two remarked to me that they thought "Mormon" morality was far ahead of their own. The secret of the matter is, Congress does not care a cent about polygamy; but the constituents of the members are punishing them up about it, and they are incited by the clergy. Even Cullom himself is not a vindictive man. He spoke kindly to us, as did all with whom I conversed; and I must say that, with to-day's experience, I think the feeling

is not hostile. What new phase the matter may present before Congress adjourns, I cannot tell.

Captain Hooper is well. I expect to leave New York, for home, on the 20th inst."

SHEFFIELD CONFERENCE.—Elder F. H. Hyde writes from Sheffield, April 6—"In the last two weeks we have baptized eight persons, and about as many more are now ready for baptism."

MUSEUM AND MENAGERIE.—Elder John W. Young has established a Museum and Menagerie at Salt Lake City, to which liberal contributions have already been made by the citizens of Utah, of the animal, vegetable, and mineral productions of that Territory. If the Elders in their travels in various countries, and the Saints as they gather to Zion, would secure and carry home with them any remarkable specimens of the natural or artificial productions which they may meet with, and can reasonably obtain, and that are worthy of a place in such a collection, it would help materially to enlarge and extend the interest and value of the institution, so that it would soon become a place where a spare hour could be devoted with pleasure and profit.

CORRESPONDENCE.

SWITZERLAND.

Zurich, April 4, 1870.

President A. Carrington.

Dear Brother,—I am happy to say that I arrived at Zurich, which is the centre-point of my field of labor, on Monday noon, March 28, all right and in good spirits and health. The brethren were glad to see me, and as brother Maeser was just ready to start

for a trip to the Canton Thurgau to visit the Saints there, I took only one hour's rest and started right off to commence my labors. We returned last Saturday.

Hoping and praying continually for your welfare and prosperity, I remain respectfully yours in the everlasting covenant,

EDWARD SCHOENFELD.

"ASSASSINATED" TAGGART SWEARS ABOUT POLYGAMY AND MORMONISM.

Dr. Taggart, United States Assessor in Salt Lake, is just now swearing to his opinions concerning polygamy, Brigham Young and the Mormons. He is the man who was lately "assassinated" by a worried and sensible bulldog. Among others he swears to these things—

"I believe that 1,000 troops sent out there would be the best thing that ever occurred. I do not think we need a man to insure security to life or property of any gentile, but 1,000 troops would strengthen the backbone of those disaffected Mormons. But

that would not be sufficient to break up the system of polygamy. The leaders of the schism are as strongly in favor of polygamy as Brigham Young himself."

Four distinct opinions are here sworn to by Dr. Taggart, viz—

First—"A thousand troops sent out there would be the best thing that ever occurred."

No doubt of it. It would be the best thing that ever occurred to the Colfax squad, because purses now empty would be filled by it with a corresponding depletion of the people's

money bags. This must be what the "thousand troops" should be sent there for, because Dr. Taggart shows in the next breath why they should not be sent when he says—

Secondly—"I do not think we need a man to insure security to life or property of any Gentile."

How completely this upsets and contradicts the more greedy of the Celfax carpet-baggers in Salt Lake, who are constantly writing and telegraphing of the imminent dangers to both life and property in Utah.

Thirdly—"But that would not be sufficient to break up the system of polygamy."

The deuce you say!

And

Fourthly—"The leaders of the schism are as strongly in favor of polygamy as Brigham himself."

Now if this testimony, given by a man who evidently wants to tell the

truth, does not show beyond all cavil the utter nonsense of the schemes of the Cullom and Colfax combinations for plunder in Utah, then language has ceased to have meaning, and Dr. Taggart is a perjured villain. This testimony shows the utter uselessness of this proposed warfare against the people of that Territory, and loses none of its value because it makes the witness himself ridiculous in that part of it where he says, in one breath, that "one thousand troops" are needed "to strengthen the backbone of these disaffected Mormons," and in the very next asserts that these "disaffected Mormons are as strongly in favor of polygamy as Brigham Young himself." Truthful as this is, it is ridiculous, since this whole business of military expeditions to Utah is aimed to destroy polygamy and is predicated on no other pretext.—*Omaha Daily Herald.*

UTAH NEWS.

—o—

THE following are from the *Deseret News* to March 16:—

The *News* recommends co-operation of working men in their various trades and manufactures.

A heavy snowstorm fell at Salt Lake City, March 12 and 13, and in other parts of the Territory. The 13th was the severest day of the whole winter. The snow lay a foot deep.

Bro. David Adamson, of Pleasant Grove, had produced a very fine specimen of pearl barley, and had made arrangements to supply the parent co-operative store. The specimen produced was small, but clearer and brighter than the imported article.

John Golightly, son of brother Golightly, baker, 8th Ward, it is supposed while taking down and examining his revolver to carry out with him, was accidentally shot thereby, March 12, the bullet striking a little over the left eye and passing around the brain. He died in two hours.

Bishop John Sharp wrote from Sacramento, Cal., March 10, as follows—"I should like to warn the subcontractors who worked on the Central Pacific Railroad, for Benson, Farr and West, not to sell their claims to any speculator, for I am sure that the Company will do better for them than any speculator."

At a meeting of the land owners on the line of the contemplated ditch for the conveyance of the waters of Big Cañon, Emigration and Red Butte Creeks, to the Jordan, held March 12, at the Fourteen Ward school-house, a committee was empowered, by vote, to proceed to levy a tax upon the lands, in proportion to the amount of benefit likely to be derived from the proposed ditch.

Elder George Brough wrote from Springtown, Sanpete, March 11. Two inches of snow was on the ground. Ploughing had commenced, though temporarily stopped by the snow. Grasshoppers' eggs were abundant, but a large

amount of grain would be put in. The health of the settlement had improved. Brother R. R. Llewellyn wrote similarly from Fountain Green, March 14, only there was more snow and severe cold.

Elder H. W. Naisbitt delivered a lecture in the 10th Ward school-house, March 15, on the subject of co-operation. He referred to the flush money times that had been experienced there in the past, and the many persons, not interested in our welfare, who had amassed means and left with those means for other parts, and said that President Young had desired our merchants to take a course which would exclude the possibility of such fortunes being so quickly made again, and the development of the co-operative principle was the result. The desired capital for starting the Parent Institution was \$1,000,000, so that everything could be bought of manufacturers, at first class prices, and thus save "middle men's" profits, or as President Young expressed it, "bring the producer and consumer close together." But the capital raised at first was some little over a quarter of the sum required, and though our advantages have not been so great as they might have been, yet we have been exceedingly fortunate and successful in our operation, saving hundreds of thousands of dollars in the actual price paid for goods, besides declaring about \$45,000 as dividend to those who were shareholders in the Institution. The main point in co-operation was not bare profits, but the ultimate results of a grand co-operation or self-sustaining movement—in fact, a "new movement." The Parent Institution, this winter, has bought all their brooms of home manufacturers. They have obtained all the ropes, twines and cords at home that were available; all the tinware sold through the Institution is made by our home tinsmiths; all our candy is home made, made of sugar and not of clay, as imported stuff is; quite a large number of our brushes are being made here; crinolines also; a large number of tubs; children's and men's shoes; home-made wine in place of drugged imported stuff; wagon-making has been encouraged; almost all the soap they sell is manufactured in Utah; the wrapping paper they use is exclusively home made, and they desire to see all kinds of paper, cloths, boots, tubs, buckets, clothing, &c., manufactured and used here, which can only be accomplished by capitalists, artisans and laborers all co-operating. The lecturer prominently showed that in the matter of iron, how much might be kept in our own circle; for instance, stoves, nails, and the material in its manufactured state; then we launch into glass-making, crockery ware, woolen, cotton, linen, alpaca and other fabrics that we have now to send thousands of miles away for, and which it is the design of President Young to produce here, and which our increasing supply of hands for labor do and will more urgently demand for us to open, that they may have work to do and remuneration to obtain.

SCRAPS OF NEWS.

Whittemore, just squeezed out of Congress for selling a West Point cadetship, told an Omaha gentleman last summer that he had been investigating matters at Salt Lake, and when he got back to Washington he "was going to cut a knife into that ulcer." It appears, however, that the knife has slipped into his ulcer and cut him off, ulcer and all. Even Congress disowns him. —Anson Burlingame in his illness said he was weary of fighting against all the world. —The rain fall in the Punjaub has failed and severe distress is apprehended. —Justice Willes, at the Liverpool assizes, said he had had to try a great many cases of abused young girls, many of them servants, and where the masters, instead of protecting the poor children under their charge, had attempted to corrupt them, and he felt very strongly the necessity of further protection for girls of tender years. —British exports in 1869 were greater than in any previous year. —The Bank of England loses between £4000 and £5000 a-year by light coin. —Terrible persecution and slaughter of native Christians in Japan. —Between 4000 and 5000 houses destroyed by fire at Yeddo. —The Chinese government will sell rank, title, and office. —A Scotch precentor has been suspended for three months for dancing a reel at his son's wedding. He should not have let his toes get merry. —No cases for

trial at the Dumfries spring circuit court. Virtuous Dumfries.—John Smith and Richard Johnson, Old Swan, Liverpool, made 24 good horse shoes in 49 minutes—fore shoes, from iron 1 inch by $\frac{1}{2}$ inch.—During the last three years 7232 persons have been evicted from their holdings in Ireland, but 1267 of them were readmitted.—The organ building for the Albert Hall, Hyde Park, under the superintendence of Sir Michael Costa, is said to be the largest ever made.—Dr. Bisset, of Bourtie, Scotland, told the Scotch Poor Law Committee that “of late years there had been a great deterioration of the morals of the people, which was attributable partly to the present law, and partly to the increase of dissent.”—Grace Greenwood says, “We are told that a Congress of women would be shockingly unruly, passionate and slanderous; but it would take women of forty Billingsgate power to surpass the late displays of honorable gentlemen of both honorable Houses.”—The New York “Tribune” says, “It is the intention of this age to hand down to the next nothing but truth, bald and naked.”—A New York paper says, “Not a seat in Congress should be for a single hour disgraced by a member whose guilt has been made apparent.” It is a bad thing to be a discovered villain.—The Detroit “Post” says Penitentiary convicts “are by no means the blockheads of society, but many of them are men of good education and fine natural abilities.”—The negro population of Georgia has decreased two-fifths the last nine years.—The New York “Herald” thinks the real financiers of the country are the great producers.—Miss Morgan, of London, lately passed the doctor disputation at Zurich with great *eclat*, before an audience of more than 400 persons.—The Legislature of Missouri has indefinitely postponed the Woman Suffrage question, and the Governor of Minnesota has vetoed the Woman Suffrage Bill.—Gen John C. Breckinridge denounces the Ku-Klux Klan.—The Ku-Klux Klan at Charleston, Kanawha County, West Virginia, opened the jail and released the prisoners in broad daylight. The Governor wants Federal military aid to suppress lawlessness.—George Wilkes, of the New York “Spirit of the Times,” called Major W. Leland a notorious swindler and scoundrel, coward, brute, and wife-beater. Leland gave Wilkes a public cowering in return.—The rumor of the connection of the Prince of Wales with another divorce case is denied.—The British national debt diminishes at the rate of upwards of £3,000,000 annually.—The stagnation in the New York building trade is worse than for seven years past.—The Kuyukunski and other races in Alaska present “the astonishing spectacle of a people totally without a worship and without a God.” They are not worse than many civilized people, whose god is money.—Two-thirds of the manufacturing labor in the United States is done by machinery.—A California paper thinks the Japanese “will win universal respect by a sort of heathenish habit they have of minding their own business.”—Troy, New York, has the latest wedding ceremony—the man and the woman alone stand before a looking glass, join hands, and “in the presence of these witnesses” agree to take each other for man and wife.—Mrs. Bradwell, of Chicago, is in trouble, she says, “I can not be a notary public because I am married, and I can not be an attorney-at-law because I am a woman!”—Compulsory vaccination by martial law in Texas.—The Springfield “Republican” says “the present New York Legislature is fully as venal as any that have preceded it, and will do anything for money.”—The stage coach for Helena, Montana, was capsized at Dry Creek, 240 miles from Corinne, on the night of March 18. Of the ten passengers, Chinamen, three reached Big Sandy Hole Station badly frozen, six froze to death, and one was missing.—Mrs. Mary J. Lanaford, a seamstress, and mistress of a prominent citizen of Mansfield, Ohio, was recently murdered in her bed, and her arms were terribly bitten.—Four young Rutland, Vermont, women cowered a young swell for “talking about them.”—John S. Bonnell, of New York, says Delia W. Moore was married to him several years ago, and Delia says she wasn't, so “the case is very mysterious, and involves some extraordinary lying on one side or the other.”—There are said to be 31 million acres of waste lands in England, besides forests.—Cambridge won the University boat race by a length and a half, April 6, the first time since 1860. Length of course, four miles; time 21½ minutes. From 1829 to 1870 inclusive, Oxford has won 16 times, and Cambridge 11.—The surplus in the British Exchequer is eight millions.—A ship is being built at Blackwall with Bessemer's floating apartments, the berths or saloons maintaining their level under any ordinary motion of the vessel.—Mr. Quinn of New York says he never saw a graduate of an agricultural college who could work a ten-acre farm.—An American paper thinks the good Indians die very young.—Napoleon, having held out to the French people a very liberal constitution (the new *Senatus Consultum*), has also declared his intention of submitting it to the suffrage of the nation by means of a plebiscite (appeal to the people).

VARIETIES.

Nature never hurries.

Drink costs more than bread.

Art without heart is the body without the spirit.

Man is the most wonderful of all contrivances, except woman.

Considerate treatment of inferiors is the only unequivocal mark of the true gentleman.

The "Press and St. James's Chronicle" says the franchise is not intended for the selfish self-protection of electors, nor is legislation, direct or indirect, the most important function of human beings.

A voyager, long suffering from sea-sickness, declared that, if once on land again, he would devote the rest of his life to hunting up and flogging the man who wrote "A life on the ocean wave."

A Methodist minister in Vermont has forbidden any one to play a bass viol in his church. He says, however serious his thoughts may be, the moment he hears a fiddle he goes to thinking how he used to dance.

In an article recently published in the "White Pine News," on a bill now in Congress, for adding portions of Idaho and Utah to Nebraska, the editor says, among other things, "We can stand a few more Mormons. Those we got three years ago have been well digested, and our people like them. They bring us butter, eggs, potatoes and barley, and are good to have. We can stand another degree of Mormon now."

The Pacific Railroad Committee, at their meeting to-day (March 22), agreed to report the bill establishing the junction of the Union Pacific and Central Pacific Railroads at a point five miles north-west of Ogden, in the Territory of Utah. The bill gives the companies eight sections of land for this purpose, to be paid for at the Government price, and to be acquired without prejudice to the rights of settlers thereon.—"New York Times," March 23.

There is an anecdote told by Cornelius O'Dowd, in "Blackwood," of a benevolent lady who once established an asylum for fallen and repentant women, being asked for admission to the place by a young, modest-looking girl. The patroness required to know some particulars of her fall, and heard with surprise that she was still virtuous. "In that case," said the benevolent lady, "you have no claim for admission here. If you want to be received, you must go and qualify."

The ordinary course of things is for a woman to drop all her so-called "accomplishments" between the ages of twenty-five and thirty-five. These acquirements, which it is always boasted will be the solace of her domestic life, the pride of her husband, and the means of affording invaluable instruction to her daughters, are almost invariably lost as soon as that domestic life has begun in earnest, and before the children can hold a pencil or touch a note. These things, therefore, represent neither real work nor real play. They are mere flourishes and trimmings of life's robes, and get torn off the first moment we strike into the wood.—*Frances Power Cobbe.*

DIED.

DRAKEFORD.—at Bountiful, Davis County, Feb. 22, John Drakeford, in the 72nd year of his age.—"Deseret News."

MORTON.—at Pukinfield, March 22, Nancy, wife of Charles Morton, aged 44 years and 44 days.—"Deseret News," please copy.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Repent: for the kingdom of heaven is at hand."—JESUS CHRIST.

No. 18 Vol. XXXII.

Tuesday, April 19, 1870.

Price One Penny.

THE MOQUIS INDIANS.

THEIR TRADITIONS, MANNERS AND CUSTOMS, WRITTEN FROM THE VERBAL
NARRATIVE OF ELDER IRA HATCH, BY JAMES A. LITTLE.

(From the Deseret News.)

INTRODUCTION.

The Moquis occupy six villages, located some distance south of the Colorado River. Elder Hatch estimates the number of inhabitants at about 3000. Walpie is the name of the principal village.

In accordance with the wisdom and philanthropy which have ever characterized the Indian policy of President Brigham Young, several expeditions have been sent to those villages, their design being to improve the condition of that people by supplying them with useful articles, to teach them the principles of the Gospel, and to prepare the way, if possible, for their deliverance from bondage to the surrounding tribes; for they appear to have been subject to forced tribute to the more warlike peoples around them, since a forlorn remnant of their ancestors sought safety from entire destruction in their present places of refuge.

During the visit of a company to them in 1862, commanded by Capt. Jacob Hamblin, they decided to send a deputation of three of their number to Salt Lake City. As hostages for the safe return of this deputation, and to improve their acquaintance with the Moquis and their language, Elders Ira Hatch, Thales Haskell and Johiel

McConnell remained until the return of the deputation, in March, 1863, a period of about three months. It is from the verbal narration of the traditions, manners and customs of this people, the knowledge of which was principally obtained during this sojourn among them, that this narrative is written.

THE MOQUIS.

The present Moquis people are traditionated that their forefathers came from the sea coast in the south-west. They appear to have no idea of the time that has elapsed since their migration hither. They were rich in cattle and the necessities of life, and understood the manufacture and the use of edge tools, but their children have lost the art of making them. They think that but a few generations have passed away since their ancestors occupied an extensive portion of the country in which they now reside, both north and south of the Colorado; but they were slaughtered and driven by their enemies, until a remnant were compelled to locate in their present places, which are capable of easy defence compared with the open country. At the time the Pledge nation drove them across the Colorado, a mutual compact was entered into by the con-

tending parties, that neither of them should ever cross that river. Although the Píedes have broken this treaty long since, when the deputation of the Moquis crossed the Colorado on their way to Salt Lake City, they said they were the first of their people who had broken that treaty.

About four generations ago, the principal chief of the Oriba village and his family are said to have been white. A young man and woman, seen by Elder Hatch, said to be descendants of this chief, were Albino in complexion.

It is seldom that very large or small men are seen among the Moquis. They are generally from five feet four inches to five feet ten inches in height, with a fine muscular development, capable of carrying heavy burdens and enduring great fatigue.

They differ from Indians generally in complexion, having dark brown hair and eyes instead of black, and dark skin, but not copper colored.

THEIR RELIGION.

Their religion cannot be strictly called idolatrous, as they do not worship images, but consider them the representations of ideas. Their religious rites and ceremonies appeared to be simple, and at least harmless in their tendencies. They call their deity "Tow-wan-e-na," or Sun Father. They believe that he governs that orb and has the dispensing of his blessings of light and heat. This god is represented by an image, made of wood and stone, of a favorite chief who died more than three generations ago. This personage now resides in the heavens, from which he dispenses the blessings of life, and especially those of rain and fruitful seasons upon the faithful. If his children are not humble and obedient, he punishes them by withdrawing his blessings.

The How-we-ona, or sacred temple, is the head workshop of the village, but at the time of religious ceremonies it is vacated by the laborers and used exclusively for sacred performances. The representative of their deity sits enthroned on a rude pedestal in the north end of the building. Its head and breast are decorated with costly beads and feathers and strings of sacred sea-shells, which were worn by

their fathers who came from the sea shore. The eyes of the image are directed to the middle of the floor, where are placed wooden images of all kinds of domestic fowls, such as doves, chickens, &c. These images are painted and decorated with feathers in imitation of nature. By the side of these images of fowls are placed the skins of wild beasts, hung on a pole of the muscal plant; among these, that of the fox predominates, as that animal is considered more sacred than others. Corn and water are placed before the fowls.

In worshipping their deity, the men form in rows in front of the image, and speak and sing in his praise, accompanied by the music of rude instruments, among which was a curiously constructed flute, which had descended to them from their forefathers. There was but one religious ceremony in which the women joined with the men. The head workshop is the great central place of worship in a village, but there are other minor ones. The principal religious ceremonies take place in the month of February.

In the centre of the village is a public square, where there is a wide stone altar about two feet high and three feet square. On this sacrifices of food are laid on sacred days. Among these offerings is a small buckskin sack containing holy meal. Around this altar the men dance in rotation. During this ceremony, the aged men and women of the village take a pinch of the holy meal, breathe on it, sprinkle a little on the backs of the dancers, and throw a little to the west, east, north and south. This is the signal for the dance to break up.

The ideas and principles of their religion are eminently utilitarian. They dictate all the relations of life. They religiously abhor an indolent man, and order is the first law of every household, and of every public institution and ceremony. They enforce habits of industry by precept, example and exhortation, as is well illustrated by the following anecdote—When Elder Hatch and his companions first visited the Moquis, Ti-lam-ma was the principal chief of the Oriba village. To obtain that position, a man must

be noted for his industry, energy and perseverance. From some cause he became indolent and unthrifty. The people withdrew their confidence from him, he lost his place, and died of starvation and chagrin. Charity is

one of the leading principles of their religion. The industrious poor, or the sick and helpless must be amply provided for by the contributions of the more fortunate.

[TO BE CONTINUED.]

WHAT THEY SAY ABOUT US.

(CONCLUDED FROM PAGE 231.)

The New York *World* gets in a heavy dig at Cullom and his way of doing things, and shows some probable awkward results—

"In the holy interest of Upsetting Things—a gospel tremendously in vogue in the party afflicting the country—a certain Congressman Cullom desires to break up polygamy in Utah by the strong arm, the pretence being that, being the surviving twin relic, it should follow its deceased brother in barbarism into extinction. At first blush this is all very fine; the Gospel of Upsetting has pretty nearly always that first look in its face; but what is to become of the Mormon wives? Does Mr. Cullom now propose that the general government strip them of this prescriptive quality and turn them out upon the world harlots? Does he mean by Federal hayonets to separate seven women who cleave to one man who is willing they should cleave to him, and to support them while they do cleave? Having, by the toleration of the United States, given their bodies to one man, are they, by an *ex post facto* act of Federal intolerance, to be driven forth upon the world to sell themselves to all men? The Chicago *Times* very well characterizes Mr. Cullom's proposition as an act to replenish brothels, since nothing is more certain than that the compulsory interdiction of the support now given by a Mormon to his many wives will force those wives into bagnios for their bread. The formal illegitimation of Mormon children is another necessary sequence of an *ex post facto* handling of Utah, and in this view, as in the other just taken, we cannot but think that, evil as it is, some other remedy

than Mr. Cullom's bill must be found for the Mormon sore."

But the *World* goes further, rates Cullom on his ignorance of Mormon human nature, and designates the sharks and vultures who would be most likely to "make" anything out of another "Mormon war." The *World* really does think Uncle Sam is able to "lick the Mormons," albeit it might put him on his mettle to do it and would prove far more expensive than anybody likes to tell beforehand. The *World* thinks Uncle Sam would win, but it would be one of those peculiar struggles out of which the victor comes worse off than the vanquished—

"Since reading Mr. Cullom's speech in the House yesterday in favor of his anti-polygamy bill, we think worse than ever of his scheme and his bill. His speech shows the grossest misapprehension of the Mormon character as well as of the Mormon idea, and gives proof that he is well aware his bill will involve us in sanguinary difficulties. It is true that he is all ready to plunge into a fight with the Mormons, and is quite sure that this great and glorious government of ours, which lately put down an awful and tremendous rebellion in the South, will not be afraid of the Mormons, who, he thinks, cannot raise more than 8000 fighting men, and who could be kept in subjection by a few companies of regular troops. All this looks very impressive and bellicose; and we might suppose it would frighten the Mormons if they did not know better than to be frightened by a man who, knowing so little, can talk so loudly. We ourselves are firmly convinced that the United States could 'lick'

the Mormons in a standing-up fight, but we know also that it would be a harder and more costly job than Mr. Cullom makes out. The only parties who would profit by the war would be the contractors and plunderers, who would have several years' work on hand and several hundreds of millions of dollars to divide among themselves."

"Cultus," a Utah correspondent of the *Omaha Herald*, pictures some of the probable consequences of a crusade against the Mormons, and advocates the let alone policy of cautious old Dr. Gamaliel—

"I see that it is the opinion of the *World* that the Cullom bill means war. If it does and if it was enacted and war ensues, it does not need the wisdom of a Seer to foretell that the result will be a deserted land, orchards cut to the ground, dwellings in ashes, the work of twenty years and more demolished in a day, and an industrious, harmless people flying once more before a persecuting foe, and probably in the dim distant future, a mighty host of Mormons arising because of the persecutions which they will at least claim to have suffered. Whereas, if let alone, I am free to say it is not improbable that ere long the objectionable feature in their social system will die out, or very nearly come into disuse. Advice to radicalism is, 'Better let it be.'"

The *Herald* itself declares that the Cullom measures are not popular with influential U. S. journals nor even with the "Gentiles" in Utah—

"Many influential journals oppose the Cullom bill for the abolition of polygamy in Utah, on principle as well as on grounds of expediency. It is given out that even our 'Gentile'

friends in Utah consider it an extreme measure, and it is our opinion that it is as unwise as it will certainly prove futile."

The *Cincinnati Commercial*, in an article on "A Raid on the Mormons," although it denounces polygamy, says a number of good words for the people of Utah, like the following—

"Aside from these moral and philosophical considerations, however, there are others that ought to make the people demand, indignantly, an immediate arrest of this iniquitous design. We owe more to these blind fanatics than to any other help in extending our Christian enterprise over the plains to the Pacific. They were the pioneers of civilization. Without that Mormon settlement as a way-station, California could not have been peopled. It helped on and made possible the overland emigration, that carried not only the men, but the family, cows, horses and oxen. It made possible the railroad, that, connecting the two oceans, bids fair to populate the interior. Nor is this all: in Salt Lake City we have a model government for a city. It is the quietest, most orderly, and least taxed town on the continent."

"The people engaged in urging on this infamous business are of two sorts: one, the officers, eager for a war so as to secure their places and pay, the other, a lot of greedy land-jobbers who look with selfish eagerness to the Mormon possessions. This last class reaches from California and the plains to Washington, and while the scoundrels on one end are ready to cut throats or rob, on the other they snivel out their moral cant about the evils of polygamy."

FITCH ON THE CULLOM BILL.

A SPEECH BY HON. THOMAS FITCH, OF NEVADA, DELIVERED IN THE U. S. HOUSE OF REPRESENTATIVES, FEB. 23, 1870.

[CONTINUED FROM PAGE 230.]

Already, since the railroad was completed, a schism has grown up in the Mormon Church which its president seems powerless to heal or subdue.

They have given the women the ballot; and howsoever the Mormon wife may vote now; howsoever she may vote to maintain her social status or minister

to her physical wants; howsoever religious convictions may impel her or iron circumstances restrain her; howsoever ignorant or poor she may be, sooner or later the assaulted, imprisoned, outraged instincts of human nature will arise and vindicate themselves. The house will be overturned upon the heads of the captors. Possibly, indeed, they who but now have given the ballot to the women of Utah have led a blind Sampson to the pillars of their temple.

Utah is no longer isolated. In that fact alone the days of polygamy are numbered. So long as an iceberg remains locked in polar fields it dares the assaults of the elements; but when the salt summer waves come stealing up from the south they detach it from its surrounding, they float it away, they eat out a piece here and crumble away a fragment there, until some day its foundations are gone and it tumbles with a crash into the ocean; and the process is repeated until there is nothing left to mark its existence save a chill in the water, which the Gulf Stream speedily eradicates. Sir, this social iceberg has stood in the midst of the great American desert, swelling its frost-bound proportions for a quarter of a century; but the railroad has unmoored it from its fastenings, and it floats without rudder or pilot in the surrounding ocean of civilization. A wave washes down from the railroad and makes a chasm in the church. Adventurous miners find precious metals in the vicinage, and another wave rolls in from east or west and makes a chasm in the family circle. Thus the elements of destruction are busy about it. Some day, not far off, death will claim the great organizing executive brain which holds it together, palsy the mighty will and hushing the potent voice that has led willing men and women through trackless and untrodden wastes. Neither do I believe that the majestic march of events shall be long stayed or obstructed even perhaps till that fate which awaits us all shall have executed its plans.

I predict that the sagacious mind of that great Mormon leader, Brigham Young, grasping the prophecies which start from every foot-print of progress across the land he has redeemed from

sullen void, will strangle polygamy by a revelation. But whether this prediction shall be verified or not, polygamy is doomed. Natural causes will work its speedy decay. The disintegrating forces within itself will destroy it. The consciences, the impulses, the very passions of mankind conspire against it. But if we assail it in such a spirit of violence and venom as we exhibit towards the vices of no other community; if we recklessly change the jury system, and in order to reach this one blot upon our national escutcheon provide for a violation of all the practices and usages of republican government; if we attack it as this bill proposes, with packed juries backed by lines of bristling steel, we shall consolidate while we would scatter, we shall unite forces which we would dissolve, we shall intensify the elements we would destroy, we shall vitalize if we shall not perpetuate by very means of officious and unjustifiable persecution the tenets we would expunge or wholly destroy, unless, indeed, at immense cost of life and money, we hurl against polygamy so much of armed force as to exterminate those who practice it. Would any member of this House, actuated by the commonest impulses of humanity, susceptible to ever so remote a sentiment of charity for the weaknesses of his kind, feel justified in exterminating a fellowman because he violates and defies the religion of his fathers? Has the great Author fashioned all men of like perceptions and possibilities?

I call the attention of the patrons of this bill to the fact that we sit here and vote money and protection to the useless, brutal, murderous savage, whose highest instinct is bloodshed and plunder, and whose natural infidelity is only equalled by his imperviousness to the influences of mercy, while they propose without so much as a scrap of indorsement from the people, to vote away their resources upon an idea which reacts only upon itself, and which cannot long survive under the glare of this reformatory age.

But, sir, if we deliberately elect to precipitate this Mormon war, right or wrong, let us reckon the requirements.

We must select our bravest men and put them in the front; men who will fight well upon abstractions, men who will fight for the lust of blood; for the inspirations of patriotism, of national faith, or even of political liberty, are all wanting. By the half-hearted, intermittent method upon which we kept the Seminoles at bay, and are failing to keep the Apaches innocent of Saxon scalps, we shall never subjugate the Mormons, but may rather win to them recruits and adherents from all parts of the earth.

Mr. Speaker, this bill, with all due respect to the Committee on the Territories, is as inoperative, as ill-considered, as worthless for all practical purposes in detail as it is generally unwise and premature. I propose to scan briefly a few of its provisions. Section three provides that there shall be appointed for each judicial district of the Territory a deputy or an assistant United States attorney. Section four makes it the duty of the district attorney of the United States to attend in person or by deputy all the district courts in the Territory, to prosecute all criminal indictments returned to said courts. Section twenty-five takes away the present criminal jurisdiction of the probate or county courts, and gives the United States district or territorial courts exclusive jurisdiction in criminal cases. Mr. Speaker, I find on an examination of the statutes that the salary of the United States district attorney for the Territory of Utah is \$500 per annum. Where can there be found a lawyer who will take such a position? Where can there be found a competent attorney who will agree to devote all his time to practice in these courts, and pay his travelling expenses, and prosecute all criminal cases for \$500 per annum and a doubtful amount of fees?

These sections of the bill just cited evidence to my mind the struggle between reform and reduction which has been going on in the minds of the members of the Committee on the Territories. The committee wished to be at once virtuous and economical. They conjectured the House might possibly wink at a public scandal, but

would certainly glare with pitiless eye upon a proposed public expenditure, and so with that same touching confidence and devotion which inspired those who drop money into the box for the heathen, feeling that their duty is performed whether the heathen ever get a cent or not, the committee provided for district attorneys and did not provide any compensation for these district attorneys.

If no gentlemen shall be found willing to prosecute polygamists without pay, and merely for the comfort and joy of the transaction, it is not the fault of the committee.

Mr. TAFFE. I should like to ask the gentleman a question on that point.

Mr. FITCH. Yes, sir.

Mr. TAFFE. What are the salaries paid to district attorneys in the Territories all over the United States? Is not this salary higher than usual?

Mr. FITCH. I understand that this office is one mainly of fees.

Mr. TAFFE. Is not this higher than usual?

Mr. FITCH. I will answer the gentleman if he will permit me. In the States the fees amount to a considerable sum, but no such duties are imposed upon United States district attorneys in any other part of the country as are proposed to be imposed by this bill, which obliges them to attend to all criminal prosecutions in all the courts of the Territory. The gentleman will observe that this bill takes away the criminal jurisdiction of every court in the Territory except the United States courts.

Mr. STRICKLAND. Is there any Territory where the probate courts have criminal jurisdiction?

Mr. FITCH. Yes, sir; they have jurisdiction up to a certain degree. I believe in all the Territories they have criminal jurisdiction on all cases of misdemeanors, and I believe in a certain class of felonies. But it is not the duty of the United States district attorney to prosecute criminal cases in the United States territorial district courts; that duty devolves upon local district attorneys elected by the people and paid by them.

[TO BE CONTINUED.]

THE ANTI-POLYGAMY BILL.

—o—

As a measure to be practically enforced, the bill against polygamy is preposterous, and impossible without precipitating civil war in Utah. As a menace, a scarecrow, to evoke a new revelation against polygamy, or frighten Brigham Young and his associate leaders into abdication or flight, it may prove of possible advantage. We are sure it is not wise nor practical legislation, and that half the men who are voting for it neither expect nor wish to see it enforced, except under the favor of a miraculous revolution in public sentiment and human nature in the territories. It is passed because it is easier to yield to the moral appeals in its behalf, and the provoking influence of the open defence of polygamy in Congress by the Mormon delegate, than to answer a brawling opponent on the stump for a vote against it on practical grounds.

The popularity of the bill represents the dominion in American politics of the abstract moral side of a question, that has a moral side to it. It is another illustration of the power of cant in our American democracy. How many of us, especially if seeking polls or parishes, talk a creed we neither understand nor believe, or vote a prohibitory liquor law we do not respect? It is so much easier to meet a vice or an evil with an abstract denunciation or a wholesale prohibition—to hurl inkstands, revised statutes or wife's relations in battle array against it, than, after an examination of its rise and progress and strength, its complications with society, and our own responsibility through previous neglect

for its present power, to deal in discriminating detail with its victims and its pretensions, and be content with a slower and yet unmistakably surer progress against it.

Here is the mistake of the polygamy bill now being passed through Congress. Few believe in it; the majority vote for it. If enacted, it will only add another to the laws that are not respected nor enforced, and that very few wish or expect to be enforced. We have laws enough already against polygamy. One has been a dead letter on the statute book these eight years. The Mormon hierarchy and its blatant vice of polygamy are doomed by laws more potent than these—surer, quicker, safer in their operation. Let the executive do its duty in Utah—as it never has done—and Mormonism will speedily be weeded of its offensive features, and yet its generally inoffensive and valuable population preserved in peace and loyalty to the nation.

If Congress wants to pass any law in relation to Utah, it may, more wisely than to enact this one at least, declare that no federal office of any grade in the territory shall be filled by a polygamist, no public land shall be pre-empted by a polygamist, and no other benefit or boon granted to citizens of the United States shall be shared by a polygamist. Such a statute could be sustained and enforced, and would help in the reform already well begun in Utah. That now pending, it may be well feared, will do more harm than good to it.—*Springfield Republican*, March 25.

MIDNIGHT MEETING MOVEMENT.—The annual general meeting of the friends and supporters of the above movement was held recently in London, Mr. Robert Baxter in the chair. Since the commencement of the movement in 1860, 2000 fallen women have been reclaimed, the great majority of whom have passed through the various homes. During the past year thirty-one midnight meetings had been held in London, attended by 1855 women and girls, of whom 206 had been taken into the homes, and 150 reclaimed. Two whole night meetings had been held, one in March and one in November, 1869, and 43,000 tracts for young men and girls had been distributed at the doors of various music halls and theatres. A home had been opened in Paris in March, 1868, which was very successful. Homes had been established in several continental cities and in the chief towns of America. The Contagious Diseases Act was strongly condemned, as tending to legalize vice and degrade women.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, APRIL 19, 1870.

THE UNITED STATES—Elder B. F. Stewart wrote from Van Buren County, Iowa, March 9, to the *Deseret News*, that the Saints thereabout were holding meetings in four different places. He had organized a Branch of ten members, and others were believing. There were many "old Mormons" who, he thought, would be resurrected. He had ordained some of the new converts and sent them out preaching. He was travelling continually and bearing testimony of the truth. He found a much better spirit in Iowa than in Illinois.

Elder S. (A.?) H. Raleigh wrote from South Wolfboro, N. H., to the *News*, that he had visited in Maine and extensively in New Hampshire, and in most of the towns visited had spoken to the public from one to three times. Elder Raleigh says—

Where ladies and gentlemen have sat and listened to a plain statement of the principle, whether public or private, they have expressed themselves much surprised and satisfied in most instances; and all gentlemen, as also the ladies, with whom I have conversed upon the social and political condition of our once happy, virtuous and free country, with very rare exceptions, agree with me that the present condition of things is anything but pleasant to contemplate. Many will admit that we are living in the last days, but scarcely one believes that Christ will come and the kingdom of God be established in this generation. In saying that our Government has grossly corrupted itself within the last quarter of a century, I have yet to find the first man to contradict it; neither have I found any to contradict the statement that society, the world over, is as corrupt to-day as it was in the days of Sodom, and in many respects even worse. As to the religious condition of the world, it is too milk-and-waterish to discuss.

Elder T. Sleight wrote from Berdan, Green County, Illinois, March 12, to the *News*, that he had been kindly received by his friends. He had held two meetings with Elder Evan M. Greene, who was sick 30 miles distant. There was much curiosity manifested to see a "Mormon," but no great desire to understand the truth. One gentleman travelling on the U.P.R.R. became so far interested as to say that as far as his influence went the people of Utah should enjoy their homes and religion unmolested.

The New York *Herald* of March 29 says—"Brigham Young's elders, Edward Stevenson and George B. Wallace, of Utah, are in Des Moines, Iowa, having returned from a missionary tour in the East. The *State Register* says they report remarkable success in their proselyting trip."

The *Deseret News* of March 28 has the following—

Elder Edward Stevenson, writing on the 25th instant, from Willow Island, 250 miles west of Omaha, says that a company of thirty Elders were at that point ready to start homeward. They were rather short of means, and had accepted a kind offer from the U.P.R.R. Company to travel at lower fares, and at a slower rate of speed. The names of the company were—Elders G. B. Wallace, Bishop A. H. Raleigh, John Stoker, A. F. Farr, G. G. Snyder,

Daniel Carter, G. D. Grant, Edward Stevenson, E. T. Clark, N. T. Porter, Nymphus C. Murdock, Israel Evans, Wm. H. Lee, D. B. Huntington and wife, John Nebeker, H. K. Whitney, I. N. Perkins, W. L. Perkins, Wm. C. Neal, E. H. Davis, J. S. Gleason, W. C. Rydalch, Burr Frost, Thos. Naylor, Frederick Kesler, jun., A. D. Thatcher, T. S. Ricks, Myron Groo, A. R. Baird and company of fifteen from Alabama, Jas. Hall, J. S. Stoker, Nancy B. Pinkin, M. F. Lee, wife and three children, C. J. Lee and Charles D. Handey.

The *Omaha Herald* of March 25 says—

“W. C. Rydalch, of Grantsville, A. G. Farr, of Ogden, and W. W. Sterritt, belonging to the missionary party *en route* to Salt Lake, are at the St. Charles.”

MINUTES OF A CONFERENCE

HELD IN HOXTON MUSIC HALL, HIGH STREET, HOXTON, LONDON, SUNDAY,
APRIL 3, 1870.

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10.30 a.m.

Elders from Utah present—Albert Carrington, Pres. of the European Mission; L. W. Shurtliff, Pres. of the London Conference; John Tuddenham, Howard O. Spencer, and Levi Garrett, Travelling Elders in ditto; Nephi Pratt, Pres. of the Glamorgan Conference; John S. Lewis, Pres. of the Swansea Conference; Winslow Farr, Pres. of the Kent Conference; George Barton, Travelling Elder in ditto; George Lake, Pres. of the Nottingham Conference; George W. Groo and Wm. H. Pidcock, Travelling Elders in ditto; Peter Nebeker, Pres. of the Leicester Conference; George H. Peterson, Pres. of the Newcastle and Durham Conference; Stephen Taylor and George O. Noble, Travelling Elders in ditto; A. P. Shumway, Pres. of the Birmingham Conference; H. B. Clemons, Pres. of the Bedfordshire Conference; George H. Knowlden, Pres. of the Southampton Conference; Thos. Rodgers, Travelling Elder in the Leeds Conference.

Elder Noble exhorted the Saints to be prudent in eating and drinking and to let no corrupt communication come out of their mouths.

Elder Taylor had found Mormonism to be the most reasonable of any system on the earth.

Elder George Barton said he had willingly returned to his native land to bear testimony to the work of God.

Elder Groo bore testimony that this work was the power of God unto salvation.

Pres. Nebeker related several anecdotes to show the errors men fall into, who preach without the Spirit of God.

2.30 p.m.

Pres. Shurtliff deemed it unnecessary to call for reports from the Branch Presidents, as they were given in at the Priesthood meeting, held March 31. He had travelled through the Reading portion of the Conference, with brother Garrett, and found them a good people. He had been prevented by ill health from visiting in Essex, but the reports of the Elders laboring there were of the best kind. He had visited extensively among the London Branches and found the Saints a very good people. The Travelling Priesthood, Elders Tuddenham, Spencer, and Garrett, and himself, were united, no jar nor misunderstanding had ever taken place between them. According to the reports the Conference comprised 16 Branches, 115 Elders, 42 Priests, 20 Teachers, 31 Deacons, 892 members; total, 1100; 32 had been baptized, 4 had died, and 10 been excommunicated.

Pres. Shurtliff presented the general authorities of the Church in the usual order, all of whom were unanimously sustained, as were also the authorities of the European Mission and the London Conference.

Pres. Farr testified to the divine mission of Joseph Smith and Brigham Young, and rejoiced that he lived in this age of the world.

Pres. Lewis spoke of the futility of men trying to overturn the kingdom

of God, and showed the necessity of keeping all His commandments.

Pres. Pratt commented on the impolicy of the United States in enacting laws to strip the Saints of their rights as citizens, and showed the difference between Latter-day Saints and latter-day sectarians.

Presidents Shumway, Peterson, and Lake also addressed the congregation in a very interesting manner.

6.30 p.m.

Pres. Carrington addressed the congregation upon the present good con-

dition of the European Mission and the future development of God's kingdom on the earth.

The meetings were opened and closed with singing and prayer, and an excellent spirit prevailed.

April 5.

The adult and juvenile choirs of the Conference gave a concert in the Albion Hall, London Wall, this evening, under the direction of Elder Joseph Adams.

G. C. FERGUSON,
Clerk of Conference.

CORRESPONDENCE.

AMERICA.

Salt Lake City, March 21, 1870.
President A. Carrington.

Dear Brother,—Your family, so far as I have learned, are well. I met sister Carrington at a ball in the Theatre and spent a very pleasant evening. She looked first rate, as also do all your family that I have seen—you will be surprised at their growth in stature and good looks.

President Young received me very kindly on my return, and made many kind inquiries after you. He has confidence in you, and you will return to enjoy his blessing and that of all good men. President Geo. A. Smith also made inquiries concerning you.

The "new movement" apostates commenced with a tremendous flourish of trumpets—they were going to convert all the Territory and hold their meetings in the New Tabernacle, but they have come to the conclusion that many have "scales over their eyes and cannot see." However, they are sanguine of doing a great work yet. Well, they are doing it, brother Carrington, they are *pruning the tree*, and some that have been waiting an excuse to apostatize have got it—they now show their colors and at their own request are cut off.

Business is very dull, money is scarce, and the usual number of men, under such circumstances, are out of work. Wheat is selling at 90 cents per bushel, barley 90, cats 70 to 75, beef 12½ to 15 cents per lb., mutton

20, trout 15 to 20, butter 35 to 50, eggs 20 to 25 cents per dozen, gold coin \$1.10 to \$1.12, coal \$12 per ton, wood \$9 to \$10 per cord. Freightage between this city and Ogden is "played out"—the railroad taking all the custom.

I hear you are likely to come home this year. I am glad of it—there is a fine field here for missionary labors. You will find many changes, but still Zion is Zion, and the sons of God enjoy themselves as well as ever. Many wonder what is going to bring the money here—some say the development of the mines. I suppose you know there is a silver mine opened at Cottonwood. The ore and quartz are shipped from here to California and New Jersey.

Brother Golightly has a wife very sick. Bishop Hoagland is very ill, as also is brother R. F. Nielsen's wife.

The emigration of last year was quite a success, although a few got scared, and returned without giving Zion a fair show. What would they have done at Nauvoo, or in the early settlement of this city? The fact is, they come here so easily that they do not appreciate it, like as they did after living two months on the plains. Human nature is a funny study. Men come out here ostensibly to build up the kingdom of God, and get scared before they give it a trial. But those who hold on feel first-rate and appreciate the privilege they have in gathering up to Zion.

There are some very wicked men here, who are doing all they can to bring trouble upon us, but the Lord protects us and wards off the evil. You know how it is when business is lively, money plenty, and every one busy—we all feel first-rate, but when money is scarce, business nowhere, and employment scanty, some are apt to get the blues. This applies to the city. A number are disappointed at not receiving their money for work done on the U.P.R.R.

Wishing you every success and a prosperous journey to your mountain home, where a joyous welcome awaits you, I remain very faithfully your brother,

G. TEASDALE.

ENGLAND.

Norwich, April 6, 1870.

President A. Carrington.

Dear Brother,—Brother Dewey has been with me for more than a week. We have travelled nearly all over this Conference, and have held several meetings, at all of which a good spirit has prevailed. One or two have been baptized lately, and several more names have been given in. I think there is a spirit of improvement manifested by many of the Saints—still there are those who are not willing to trust to the promises of the Lord, and who thereby cut themselves short of the blessings which they would receive by paying their tithing and living up to their privileges as Latter-day Saints.

They will be rewarded for all the good they accomplish.

With kind love to you and all the brethren in the Office, in which brother Dewey joins, I remain your brother in the everlasting covenant,

J. Q. KNOWLTON.

East Down, Devonshire,

April 10, 1870.

President A. Carrington.

Dear Brother,—You will perceive that I have at last paid a visit to the Land's-end region. I do not think I shall be able to visit all the Saints in this end of the Conference before returning, but I think I shall manage to visit most of the scattered ones.

Yesterday I held two meetings here and had a tolerably good attendance of strangers each time. Brother Albiston has convinced a great many in this neighborhood of the truth of the Gospel, and he baptized an old man—87 years of age, a few months ago in this place. Brother Albiston is much liked by the Saints here and I believe by all in the Conference who know him. He is very zealous and I have every reason to believe is doing the very best he can to warn the people and build up the Saints.

My health continues good and I enjoy my labors very much.

May the power of your high calling rest upon you, is the fervent prayer of your brother,

J. S. RICHARDS.

UTAH NEWS.

THE following are from the *Deseret News* to March 28 :—

Apricot fruit buds in the centre, east, and north parts of the city had been killed by late frosts.

Elder J. D. Holladay, who had been laboring in Alabama and Mississippi, had arrived in the city, with a company of 30 Saints.

Bishop John Sharp had succeeded in collecting \$100,000 on the Benson, Farr and West contract for work done on the Promontory.

President Orson Hyde wrote that Springtown, Sanpete County, under authorization of the Legislature, had become Spring City. No towns in America.

The pupils of E. H. Harrington, of Union Fort, nine leads of them, had a good time sleighing to Bishop A. Cahoon's place, and serenading, on the evening of March 14.

The regular March term of the Third District Court, Hon. C. C. Wilson, Judge, commenced at Salt Lake City, March 14. A large number of aliens were admitted as citizens.

Supervisor Isaac Groo had been magnifying his calling in the removal of the ruins of the old lime-kiln on Chesnut Street, so that teams can now travel up the hill with tolerable facility.

Coroner H. S. Beatie held an inquest on the body of Andrew McPartin, a soldier found dead on the bench, a mile and a quarter from Camp Douglas. Verdict—death by freezing. The body was taken to the Camp.

William Pugsley, 10 years old, son of brother Pugsley, 19th Ward, had the bones of one of his legs severely fractured by another boy playfully pushing him off the schoolhouse steps, causing him to fall a distance of four feet.

Company A, Third Regiment N. L., Captain James Livingston, paraded for target practice March 19, the prizes being awarded as follows—first, to Lieut. Archy Livingston; second, to Thomas F. Thomas; third, to James Sewell.

Elder C. Wilkins, of Heber City, Provo Valley, reported favorably of things there generally, co-operation was successful, lumber was selling at prices to suit the times, snow a foot deep, grasshoppers' eggs were plentiful, but a large amount of grain was in store.

Elder George Thackeray wrote from Croyden, Morgan County, March 16. There was a general desire among the people for more preaching visits. Day and Sunday schools were well supported in Croyden, and steps had been taken during the winter to inaugurate co-operative farming and sheep-raising.

A concert and ball came off in the 12th Ward Assembly Rooms, March 18, on behalf of the Sunday school of the Ward. Vocal and instrumental music and terpsichorean exercises contributed to an occasion of "rare hilarity and social gratification." The music, the hall, and the lights were furnished gratuitously.

President Young and party reached the Colorado, at the mouth of the Virgin, March 16; returned to St. Thomas on the 18th, and held meetings there on the 19th; went to St. Joseph, via Overton, on the 20th, where they would hold meetings that evening and on the next day, going to West Point on the afternoon of the 21st, and expecting to arrive at St. George at noon of the 24th.

Elder Joseph F. Smith wrote, March 17, that he and Bishop W. W. Cluff had been on a tour through Summit County, holding meetings and preaching at Wanship, Hoytsville, Coalville, Henneferville, Croyden, and Morgan City, to full and attentive congregations. The meetings were also addressed by Bishop W. G. Smith, Elders E. Eldredge and Alma L. Smith, and others. At Wanship the Upper Weber Co-operative Lumber Company was organized; capital stock, \$10,000, in shares of \$50 each.

Bishop Jacob Weiler and wife, and Elders Samuel W. Richards, J. D. M. Crockwell, and — Reidhead, returned home, March 20. Bishop J. Wellington Seeley and his sister, of Mount Pleasant, had also reached home. The brethren had been on missions to the States, the sisters too, we presume. Brother Richards was looking very well and had greatly enjoyed his mission. He had visited among a large circle of relatives and friends in Massachusetts and was treated with all the courtesy and kindness that he could desire.

The Indian interpreter Shelton writes from Uinta reservation under date Feb. 28, and says, he has "reliable information that a party of Utes, one a tall double-lipped fellow, by the name of Navasheda, intend coming to the settlements and trading for powder, ammunition, etc., making raids on their return. They will be over the mountains as soon as the snow will permit their

crossing—perhaps in six weeks. Tell the people," he says, "to be on the look-out and prepared for them, particularly in Sanpete County and the settlements south of Fillmore."

A meeting of those interested in the manufacture of iron had been held at the City Hall, Bishop Edward Hunter chairman, and A. G. Benson secretary. The subject was largely discussed. The chairman proposed that samples of the different ores obtainable in this Territory should be collected, and experiments made with them, and a co-operative iron manufacturing institution be started. James Dick, James Lawson, F. J. P. Pascoe, Elias Morris and T. O. Davis were appointed a committee of five to take the necessary steps to investigate this subject and to proceed to the organization of a company.

"Assassinated Taggart" wrote to the *News* that he "never attempted to circulate a ridiculous story about an attempted assassination," and that he told the Grand Jury "that the villainous attack made upon me several weeks ago was a private affair, and that I did not think it necessary for them to inquire into it. I further stated I hoped to be able to meet the villain and would then settle it." The *News* insists that it is the duty of the Grand Jury to investigate the matter thoroughly, and if Mr. Taggart persists in his threat of private vengeance the public prosecutor should have him bound over to keep the peace.

Elder John L. Smith wrote from Meadow, Millard County, March 12. On the 10th President Callister and Bishop Edward Partridge, of Fillmore, addressed the Saints at Meadow on co-operation, and the necessity of some system of union to prevent so much loss of stock and of labor in herding. A Female Relief Society was organized, Mrs. Martha S. Bennett, President; Hannah Fisher first and Elizabeth Smith second counselors; Mrs. Sarah Stott, secretary; and Alice Stott, treasurer. It was also resolved to establish a co-operative dairy forthwith. Not much ploughing had been done. Health prevailed, though many young and old had been afflicted with the mumps during the winter. The settlers were fencing a new field, which would enable them to nearly double their farming operations.

NOTICE.—In consequence of the absence, on a visit to the Southern Settlements of our Territory, of two of our number, and the probability that the gallery which is being built in the New Tabernacle will not be finished by the day on which our Annual Conferences are usually held, we have deemed it wise to postpone said Conference from Wednesday, the 6th of April, to Thursday, the 5th of May. This is, therefore, to give notice to the various authorities, quorums, and to the Saints in general, that the next Annual Conference will convene at 10 o'clock a.m. on Thursday, the 5th of May, 1870, in the New Tabernacle, in Salt Lake City.

BRIGHAM YOUNG, GEORGE A. SMITH, DANIEL H. WELLS,
First Presidency of the Church of Jesus Christ of Latter-day Saints.

Elder A. M. Musser, writing from St. George, March 11, says—"Of all places in this Territory, excepting Salt Lake and this city, Beaver is taking the lead in improvements. Quite a number of substantial brick buildings have gone up, and now a co-operative firm is putting the floors of a three floored rock woollen factory, measuring ninety-five by thirty-five feet outside. The walls of the lower story are two and a half feet thick, the remainder two feet in thickness, laid in good lime mortar. This great enterprise has already cost the citizens some \$15,000. The machinery for the inside is not yet purchased, but arrangements are being matured to obtain it, and it is expected that the factory will be running by next fall. They will commence with some 360 spindles. The brick meeting-house, with its basement story and room, is also an ornament to the place. There is a gallery across the east end of the main room, in which we had meetings. This structure has cost the citizens about \$14,000. Two more brick buildings, the 'Ladies' Institute,' and a well pro-

portioned school house, are worthy of notice. The Institute was built by the Female Relief Society."

Bishop S. Woolley had returned from his mission to the States, well in health, though afflicted by the loss of several members of his family during his absence. Hastening home on hearing of the death of his son Samuel, he was the recipient of marked kindness at the hands of Mr. St. John, of Chicago, special agent of the Rock Island Pacific Railroad, and also of Mr. F. Coulton, of Omaha, special agent of the U.P.R.R. These gentlemen, on being made acquainted with the urgent necessity that existed for the Bishop to reach home, forwarded him on the fastest trains at "ministers' fare," or half price. He had travelled and labored in Pennsylvania, Ohio, and Michigan, and, though he had not baptized any, he was confident he had been the means of removing a great deal of prejudice. He had obtained introductions to influential men in Cincinnati and several other leading cities, and though some of them were crusty and snappish at first, and expressed the opinion that the Cullom Bill ought to pass, yet, with very few exceptions, after conversing with them awhile, and explaining the real condition of affairs and feeling in Utah, and the probable consequences of the enforcement of the law attending the passage of the bill, they expressed the hope that said bill would not pass, and, in most instances, promised to use their political influence in favor of the people of Utah.

A "calico ball" came off in the Theatre, March 22, and was a grand success. The *News* says—"Among those present we noticed Hon. S. A. Mann, Secretary of the Territory, Judge Wilson, Chief Justice, Colonel Wickizer, Special Mail Agent, Quartermaster Jacobs, from Camp Douglas, a number of the City Council, Elders Pratt, Taylor, Woodruff and J. F. Smith, besides other leading citizens. It was the intention, we understand, of his Excellency, Gov. Shaffer, to be present, but he was prevented by severe indisposition. We learn that the Governor's health has been quite poor, and that he is suffering considerably from his lungs. Change of climate may affect him unfavorably for a short time, until he becomes accustomed to it, and recovers from the fatigue of his trip. A continued residence here will be likely to be attended with very beneficial results. We cannot very well omit allusion to the appearance of the ladies last evening. We have been a frequent attendant at our social parties, but we were never present at one where the ladies appeared to greater advantage than they did last night, and we heard the same remark made a great number of times during the evening by others." Of course the ladies never looked better—they never do look better than the last time we see them. As to the poor sick Governor, our people must nurse him up and try to put some life and health into him. But it is enough to make any Governor sick to go to Utah under the pressure of that awful Cullom Bill. No wonder he feels generally debilitated. However, he says he is pleased with matters and things at Salt Lake, so far as he has seen them. He may do well to continue in that mind.

A meeting was held in the Masonic Hall, March 26, to protest against certain sections of the Cullom Bill, and to adopt a memorial to the United States Senate praying for the repeal of the most obnoxious portions of the bill. The meeting was of a private character, only those being present who had been invited. There were present General Maxwell and Col. G. B. Overton, of the land office, J. M. Orr, Esq., U. S. Marshal, T. Marshall, J. M. Carter and R. H. Robertson, Esqrs., attorneys, besides a large number of gentlemen of mixed political and religious opinions. Mr. Robertson was chosen chairman. The chairman called for a free expression of opinion on the subject of the meeting. The first speaker was E. B. Kelsey, who explained, that as far as he understood it, the meeting was for the purpose of asking Congress to modify certain portions of the Cullom Bill which had lately passed the House of Representatives. Mr. Kelsey was followed by Messrs. Tullidge, Harrison, Walker, Stenhouse, Jennings, and others, who made speeches on the subject,

all favoring a modification of the bill. Mr. Marshall said he was in favor of the bill in its main features, as, personally, he hated polygamy; but he was aware of the injustice and severity of certain sections of the same. He was willing that the Government should modify the bill so as only to punish future violators of the law; and if he were the only one who would sign a memorial to the Senate for that purpose, he should certainly put his name to it. General Maxwell was in favor of pushing the measure without any modification. He thought the people had gone into polygamy with their eyes open, and they should abide the consequence. After two hours' discussion on the subject, a committee was appointed to draft a memorial and transmit it to Congress, by mail or telegraph. The committee consisted of Messrs. J. R. Walker, J. M. Carter, Samuel Kahn, R. H. Robertson, Warren Hussey, T. Marshall and O. J. Hollister.

The following are from the *Ogden Junction* to March 23—

The juveniles of Ogden had a matinee and pantomime March 15.

The Pacific Railroad had been kept open during winter better than the roads east of the Missouri.

A brakeman, named Mintern, on the U.P.R.R., had his arm badly crushed. His thumb was amputated by Dr. Tibbets.

The Ogden Dramatic Association had made arrangements to resuscitate the company, and had engaged the large building west of Jennings' corner.

A company of California capitalists proposed to establish smelting works at Salt Lake City the coming season, to reduce the ores from Bingham's, Cottonwood, and other mines.

Messrs. Lorin Farr, W. Jennings, John Sharp, and A. Stayner returned from San Francisco, March 21. The C. P.R.R. Company had come to a settlement of the Benson, Farr, and West claims, and in about 60 days would pay from 50 to 60 cents on the dollar to all their creditors.

Gov. Shaffer was detained four days on the way, by heavy snow storms east of the Missouri, and by floating ice in that river. He appeared in nowise sorry to be at the end of his journey. He expressed his opinion that the Cullom Bill would not pass, but that something would have to be done to enforce the act of 1862, so as to satisfy public feeling.

The body of Mr. Engelbrecht, who had disappeared from Ogden for several days, was found on the bench, about three miles east of that place, March 18. A vial containing strychnine was found in his pocket. An inquest was held on the body and a verdict of suicide was returned. Mr. John Horspool and two other men had searched for the body in the Ogden and Weber rivers three miles each way from the fork.

The ladies of Ogden, Plain City, West Weber, Lynne Precinct, and Harrisville had been holding indignation meetings. The *Deseret News* had complained of the backwardness of the Ogden ladies in coming forward to show their colors, but now that they have come *manfully* to the front, bless their hearts, and had a long talk and a strong talk and a talk altogether, and filled the *Junction* with only half of what they said, the *News* comes down on its marrow bones gracefully and confesses itself convinced that the ladies of the *Junction* city, "representing at least five out of the 'seven ages of woman,'" can declare with Lagardere—"We are here!" It is no manner of use for Congress to pass an anti-polygamy bill, for the women of Utah wont have it, they will have the men of their choice, Cullom or no Cullom, Congress or no Congress. And when they will, they will, and that's the end of controversy.

American papers report a Mass Meeting at Salt Lake City, March 31, to protest against the Cullom Bill, and report the adoption of a Memorial to Congress, also certain resolutions. Similar meetings were being held in the Southern settlements.

VARIETIES.

Among the latest telegraphic despatches passed across the American continent is this—"Sixty Mormon converts left Long Island for Salt Lake."

Baboo Keshub Chunder Sen, a Hindoo religious reformer, now in England, says there is much in the Bible with which the Indians (Hindoos) can sympathize and which they can accept, but he cannot say the same thing of the doctrines and dogmas which have been presented to India through various channels. There are so many churches into which Christianity has been divided, there are so many dogmas and services and rituals followed by so many nations calling themselves Christians that India is really confused and perplexed, when asked to solve the great problem which is to be accepted. Each sect comes with its own doctrine and dogma, and when a man has settled down contentedly to one, another missionary will come from another Church and the man will not know what to do.

Now let us see (keeping as clear as possible from technical terms) what happens to the beet-root when it is brought to the factory. The usual plan of operation is to wash the roots well, so as to free them from clay and dirt, and then to place them within the clutches of circular saws, making over 1000 revolutions a minute, by which they are torn to pieces and reduced to pulp. This latter is then packed in linen bags, and subjected to the action of an hydraulic press, by which the juice is all squeezed out and the pulp becomes a cake. This not only forms the beet bread—so valuable for feeding purposes—but, if not required for that end, can also be used for making brandy and vinegar; or, what is still more remarkable, paper, it being found by paper manufacturers to be superior to rag pulp. So that, whatever may be the defects in the beet process, incapability of utilization is not one of them.—*Food Journal*.

ARTICLES OF PIETY.—Mr. Robert Steele, the Secretary of the Protestant Evangelical Mission and Electoral Union, furnishes to the *Rock* copies of four bills for "articles of piety," supplied from Mrs. F. A. Little's ecclesiastical warehouse, 20 Cranbourne-street, Leicester-square. The articles in two of the bills were supplied to the Convent of the Assumption, 24 Kensington-square. "Iron discipline" consists of a "cat" with several tails. The tails, as well as the part held in the hand, are made of links of strong iron wire. The ends of the wire in each link in the tails of one of the cats project so as to form two small spikes in each link, while each tail has a weight at its lower end, so as to force these spikes into the flesh of the person operated upon. Bracelets are iron bands for the head, arms, legs, and bodies. The bands vary in breadth from an inch to two inches. They are smooth on the outside, but the side next the flesh is all over covered with small spikes, the points of the spikes being turned inward to scarify and lacerate the poor creatures who wear them.—*London paper*.

DIED.

BLOOM.—At Ogden, March 15, Mrs. Mary Bloom, aged 64 years.—"Ogden Junction."

JAMES.—At Paradise, March 19, Elizabeth White, wife of David James, aged 23 years.—"Deseret News."

TILLET.—In London, March 10, James Tillett, aged 47 years. He was killed by a train while working on the Metropolitan Railway.

WILLIAMS.—At Panacea, Meadow Valley, Ann, wife of Owen Williams, aged 60 years, 6 months, and 26 days.—"Deseret News."

INFORMATION WANTED by Ann Reed, who resides in the Tenth Ward, in this (Salt Lake) city, respecting her daughter, Jane Rollins, whose maiden name was Reed, and who, when last heard of, was residing at Toxteth Park, Liverpool.—"Deseret News."

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"Repent: for the kingdom of heaven is at hand."—JESUS CHRIST.

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THE MORMON DILEMMA.

DESPITE all exhortations of religion to humility, it is in human nature to feel, at least occasionally, a quiet internal satisfaction in contemplating those sinners whom we consider so very bad that we can esteem ourselves certainly better than they are. Perhaps no small portion of every man's religion consists in the pious resolution to

"Compound for sins we're inclined to,
By damning those we've no mind to."

And when one is in that humor it is very convenient to have a sort of storehouse of admitted historical wretches from among whom one can select a fit subject to maul and buffet, instead of getting into quarrels by pitching into one's own living neighbors. Among these moral conveniences Philip II, of Spain, has always been one of the most useful. It is true that Prescott had done something towards whitewashing him, but Motley's gaudy phantasmagoria on the Dutch Republic had restored the original black of the picture, and any one disposed to relieve his liberal and philanthropic soul of any accumulation of moral bile, could safely pour it all out on the head of the husband of "Bloody Mary," the monarch whom those benighted Spaniards call Philip the Wise.

This sombregentleman had his Utah. In almost inaccessible mountains near his most exposed maritime frontier lived several hundred thousand Moors,

his subjects, but believing in a different religion and practicing a plurality of wives, a most shocking offence in the eyes of a ruler whose weakness was only for a plurality of mistresses. These Moors were remarkably industrious, frugal and orderly; in these qualities they strikingly resembled our own Mormons. (Whether polygamy has any tendency to foster these useful virtues we do not pretend to decide; possibly a plurality of mothers-in-law leaves the husband no resource but to drown his domestic cares in hard work, neither Mormonism nor Mahometanism permitting the solace of hard drink.) The virtuous Philip determined not to permit any such licentiousness under his flag. He accordingly first worried his Moors into rebellion and finally expelled them from his dominions.

Most of us have been taught that in all this Philip did a very cruel and very foolish thing. When the changes are rung on "decrepit old Spain," we always hear of the expulsion of the Moors as one of the causes of the sudden decadence of that once prosperous and powerful realm. Very sage counsel is given the dead monarch; a mild policy and eloquent missionaries, with the influence of the surrounding civilization, he is told, would gradually have assimilated these Moslems to their neighbors, and preserved for Spain a most useful portion of her population.

Our Radical rulers seem disposed to deal with our Moors after the fashion of the wise-acre monarch of Spain. We do not propose to discuss the wisdom of their policy of pains, penalties and calling out of troops. Possibly the whole question of polygamy could be effectually disposed of by laws ignoring all wives of a Mormon except his first, just as it disposes of the six sweethearts whom a Washington letter writer not long ago accused a Congressman of having provided for as government female clerks. But if our rulers determine on a Mormon war, Puritanism should at least tell us how to behave hereafter towards the memory

of Philip II. Are we to recant all that English literature has been writing of him for three centuries past, and regard him as a precocious political genius who in the wild glens of Granada gave the lesson which Sheridan is to repeat in the mountains of Utah? As in duty bound, our schools and colleges will have to reform their text-books and praise the virtues of the Christian statesman of Spain, who, with his own niece for his queen, yet had such a horror of his Moorish subjects' polygamy, that he devastated one of his fairest provinces to extinguish it.—*Missouri Republican*.

AN ACT TO REPLENISH BROTHELS.

The House Committee on Territories, of which that portentous statesman, Mr. Shelby M. Cullom, is chairman, has adopted an amazing method of obtaining useful information. Thinking it worth while to have some little knowledge of the facts in relation to the Mormon matrimonial system, before proceeding to reconstruct it, Mr. Cullom's committee caught a federal revenue assessor, named Taggart, and proceeded to catechize him. Said Taggart is not a Mormon. He is not a polygamist. He has been a resident of Utah less than a year. He despises the Mormons, religiously and every other way. And the Mormons, by his own showing, as cordially despise him.

Such is the witness upon whose too willing, but entirely unsubstantiated, statements, concerning a people among whom he has lived as a tax-gatherer a few months, a committee of wise Congressmen propose to predicate a most important act of legislation.

When some conceited Englishman examines America through the window of a railway coach, and goes home to write an exhaustive treatise on America and the Americans, sensible people laugh at him and treat his book as worthless. But when an egotistical revenue officer, who has lived a few months among the Mormons, comes to Washington, the zealous Mr. Cullom

catches him, pumps out of him sundry guesses and conjectures concerning Mormon wives, and parades the mass of unmitigated trash as valuable and trustworthy information, such as would warrant a serious act of legislation. The Englishman, in his book, would cite Mr. Cullom's proceeding as proof of the utterly superficial character of everything, even of Congressional legislation, in America. And as regards Congressional legislation, the Englishman would not be far wrong.

Mr. Cullom's witness is a person of amazing versatility. He is by occupation a revenue assessor; by profession he is probably a bankrupt lawyer who has turned office-seeker; but withal, he is a physiologist, a philosopher and a doctor of divinity. He takes "the strong physiological ground that the Almighty himself has provided for the extinguishment of polygamy through the operation of natural laws." One would naturally ask, What, then, is the need that Congress should make any artificial law to extinguish it? If seventy-five in every one hundred children born in polygamy are males, it must be self-evident that polygamy is foredoomed to early extinction, for want of the most essential element of its existence. The whole surplus of old maids in all New England would be insufficient, if this revenue officer's statement be true, to continue

polygamy in Utah into the next generation.

But this revenue officer would pass Mr. Cullom's bill for the good effects it would have in sending adrift upon society a vast number of Mormon ex-wives and their young children. "Thousands of women with but one or two children apiece would take themselves out of the Territory as soon as they could get out." As most of these thousands have no friends who would receive and provide for them, they would go to replenish the alma-houses and brothels in the large cities. "They would be a hundred per cent. better off than they are now," Mr. Cullom's revenue officer thinks. Instead of living in a state where at least they can respect themselves and enjoy the colorable status of virtuous women, they would be reduced, by Mr. Cullom's bill, to the condition of social outcasts; mothers, yet neither wives nor widows; pariahs, at whom the finger of scorn would point, and to whom no door but that of the brothel and prison would open. Such is the dismal alternative which Mr. Cullom's bill offers to the women of Utah. Such is the "better condition" of which a

brainless revenue officer prates, and which pharisees stand ready to applaud.

What wonder that the women of Utah should declare for polygamy rather than such a fate? Mr. Cullom's witness has no doubt that, if the question were submitted to the women of Utah, they would vote against Mr. Cullom's bill. It would be infamous to doubt it. Suppose the proposition were submitted to the wives of Chicago that their marriage relations should be declared null and void, and that they should take their children and go forth to struggle against the prejudices of moral hypocrites and the temptations of sin. Can any sane man doubt what their choice would be?

The proposition to undo what is already done in Utah is infamous. If Mr. Cullom's bill should become a law, it would be an *ex post facto* law of the worst character it is possible to imagine. It would be such a law as would curse the very name of virtue by consigning thousands of women to lives of shame and infamy.—*Chicago Times*.

WILL THE MORMONS FIGHT?

The excitement in Utah over Mr. Cullom's bill for the suppression of polygamy will be greatly intensified when the Mormons discover the actual provisions of the bill, as it has been amended by the Committee on Territories. After describing and declaring polygamy to be a crime, the amended bill provides that, for the enforcement of this law, the President shall send a sufficient body of troops to Utah; and, to this end, he is authorized to employ the regular army, and also to raise 25,000 militia in the Territory. It further provides that the property of any Mormons who may leave Utah on account of this law, or who may be imprisoned for resistance thereto, shall be taken and used for the benefit of the families of such Mormons.

This bill means war. Its terms and its provisions are in the nature of preparations for war. Its execution will

assuredly be followed by war. Not only is the regular army to be ordered to Utah, but volunteers are to be called for, and these forces are to be placed under command of the experienced military officer (General Schaffer) whom Grant has just appointed Governor of the Territory.

As a preliminary to operations, Utah must, of course, be placed under martial law. No jury that could be found there would ever pronounce any Mormon guilty of the crime of polygamy. No jury, in fact, could be obtained fitted to serve as a body for the enforcement of this law. Either the President or Congress has the power of putting the Territory of Utah under martial law; and if Grant signs this bill, there need be no doubt that he will be prepared to exercise that power.

Those who may be declared guilty

of polygamy are to be imprisoned, and their property is to be confiscated. We estimate that the enforcement of these provisions would involve the imprisonment of over five thousand persons, and the confiscation of over fifty millions of dollars' worth of property. This confiscation is to be carried out under the pretext of affording support to the wives and families of the polygamic offenders; and it is to be carried out, whether they are incarcerated in prison or fly beyond the authority of the United States. We pronounce it a mere pretext to say that the confiscated property will be used for the benefit of Mormon wives and children. If the polygamic husbands fly from Utah, their families will undoubtedly accompany them; if the polygamic husbands are imprisoned (which is an absurdity), society will be utterly broken up and destroyed. In either case, the confiscated property would fall into the hands of the Gentiles, and this is doubtless the purpose of the bill.

Will the Mormons fight? Will they fly? Will they give up polygamy?

Fifteen years ago, when the Mormons had less than a quarter of their present strength, they showed their entire readiness to fight for their system. They met General Johnston's army in the mountains, harassed his advance on their strongholds, and, though matters soon came to a point at which warlike operations were stopped, they gave proof of their power to offer formidable resistance, as well as of their willingness to confront any enemy. Previous to that time, when in Nauvoo, they frequently displayed a similar spirit and purpose—having their troops always organized, and standing always in the attitude of Saints militant and belligerent. In

fact, the Mormon Church and army have been "one and indivisible" from the time that they were both organized by the Prophet Joseph Smith.

We do not believe that any one who comprehends the system and spirit of Brigham Young, as he has kept them up for the last quarter of a century, can doubt that the Mormons are prepared to assume a belligerent attitude if the principles of Cullom's bill are enforced against them by military power. They will not give up polygamy, for they hold it to be as much a matter of divine revelation as any other doctrine of Mormonism. They will not resort to flight in the direction of Mexico or elsewhere—not, at least, until they have made an effort to hold their ground in Utah.

Congress, should understand this, and the country should be warned of these things before the passage of Cullom's bill. There is danger that, after the circumstances of the case are developed, the government will be compelled either to back down from Cullom's ground or to undertake a "bigger job" than most people have any idea of. If we force them into a hostile attitude, the Mormons can give us a very disagreeable, a very wearisome, and tremendously expensive war. Cullom's bill provides for the employment of about forty thousand troops, partly regulars and partly volunteers. The Mormons could give such a force two or three years' fighting, at an annual expense to us of not less than two hundred millions of dollars.

The government should not forcibly interfere with polygamy or Mormonism at all. The pacific forces are now in action that will make it impossible for polygamy to exist any great length of time.—*New York World*.

FITCH ON THE CULLOM BILL.

A SPEECH BY HON. THOMAS FITCH, OF NEVADA, DELIVERED IN THE U. S. HOUSE OF REPRESENTATIVES, FEB. 23, 1870.

[CONCLUDED FROM PAGE 246.]

Now, sir, section seven of this bill provides that the United States marshal and clerk of the United States court shall select the jury. It removes this delicate and responsible task from the usual arbitrament of

chance. It takes it from the judge who might be unwilling to pack a jury, even to convict a polygamist, and places in the hands of the ministerial and executive officers of the court the dangerous and responsible power of selecting a jury to pass on the lives and the liberty and property rights of the people. Why not do away with the farce of a jury draft and make the marshal and the clerk the jury? The result would be the same, and the process less troublesome and expensive.

I doubt very much, sir, if under the provisions of this bill a panel of thirty-nine men for grand and petit jurors can be obtained in Utah. Mormons are excluded from the jury, and the Gentiles are not numerous. Section ten of this bill provides that no person shall be competent to serve either as grand or petit jurors who believes in, advocates, or practices bigamy, concubinage, or polygamy; and upon that fact appearing by examination, on *voir dire* or otherwise, such person shall not be permitted to serve as a juror.

Webster defines concubinage as the act or practice of ameliorating the acerbities of bachelor life without the authority of law or legal marriage. These are not the exact words of Webster. His definition is a little clearer, but I prefer my form of expression. Gentlemen who wish to be entirely accurate can hunt up the authority.

Now, I doubt if thirty-nine men could be found in Utah able to take such an oath. Of course in the Springfield district of Illinois there would be no difficulty in obtaining a jury under such restrictions, though I fancy they would thin the panel even there. But Utah is a frontier community where men are not subjected to wholesome social restraints, and where, in this particular, at least, even they are singularly destitute of a shining moral example.

Section fourteen of this act places polygamy and concubinage upon a par with murder, in that it deprives the parties accused of these offences of the benefit of the statute of limitations. Permit me to place this law in working harness, that we may mark its operations and scan its harmonious proportions. A citizen of Springfield, Illinois,

hitherto virtuous and respected, takes up his march across desert and mountain toward the golden land, and tarrying in the vicinity of Salt Lake City falls in with an emigrant train, and being decoyed by the wiles of some sun-bronzed and languishing Delilah departs from the path of rectitude. Years roll by. It is a wild sally of his youth, perhaps repented and forgotten, or, it may be, forgotten without the repentance. But, behold! after all these years complaint is made; a requisition issues; he is taken before a jury selected by a most responsible Salt Lake clerk or marshal, convicted of concubinage, and the next we hear of him he is at hard labor in a military camp, a ball and chain attached to his ankles, suffering the compunctions of an outraged conscience and studying the mysteries of that peculiarly impartial ethical code known as the Culom bill—a bill whose triumphs will be seen on the deserted site where once flourished a deluded and misguided people.

Section nineteen is better than its predecessor, for it compels all officers, territorial or local, in entering upon their duties, to take an oath that they will not hereafter practice bigamy, polygamy or concubinage. Perhaps if such a law had been in operation fifteen years ago, one of the witnesses upon whose musty testimony the committee seem to have relied would not have remained long enough in Utah to have acquired that information on the Mormon question of which he seems to have possessed himself. I allude to Judge Drummond.

The receivers to be appointed under section thirty of this act, who are to take charge of the property of convicted polygamists and divide its proceeds among the former wives, are the only official persons in Utah not required to take this vow of virtue. The omission is significant, to say the least. Let me call the attention of the House to the absurdity of this thirtieth section. It proposes to confiscate all property of all persons convicted of polygamy for the benefit of their wives. Why, there is no property in Utah save that which depends upon the peace and prosperity of the people. There are no accumulations of wealth.

There is no coin to any considerable extent in the country. Lands and flocks and herds compose the bulk of the Mormon possessions. Let there be sixty days of war, and all the property left in Utah would not sell for enough to furnish a week's subsistence to the women in Utah.

Oh, but this bill proposes that the Secretary shall appropriate or expend the sum of \$100,000 for the relief of the forty thousand concubines to be taken from their protectors—about two dollars and a half each! A munificent appropriation! Enough, with economy, to give them about three days' rations each! And, sir, what will you make of these forty thousand women whom it is proposed by this bill to take from those who now support and protect them? What position will they occupy? Which of you will open your doors to them or invite them to sit by your firesides or even labor in your kitchens? The flimsy barrier that protects them from the very depth of social degradation is the fact that they are wives by a custom existing in Utah. It is a pitiable position, but it is better than that of their unhappy sisters whom necessity rather than vice has driven to the streets of your cities and the wards of your hospitals and prisons. Sir, this is not the place to discuss that social evil which keeps pace with the stately steps of civilization, and bears aloft its putrescent glow by the side of her starlit pathway; neither is it the time to legislate for that smaller social evil which excites our attention because it is the only vice which stains a community otherwise most virtuous, most peaceful and exemplary. Take the children of Utah and scatter them homeless and hopeless waifs through the arteries of your great cities; take the women of Utah and place them in the splendid dens that line the thoroughfares of Boston, New York, Philadelphia, Baltimore, and Washington; take the men of Utah, return them to the Atlantic States, and make them casual customers of those whom they now support and protect, and how

much will Christianity have gained, how much will society have been benefited, how much will the honor and power of the nation have been vindicated and strengthened?

Mr. Speaker, I do not intend that my position upon this matter shall be misrepresented to my constituents or to the country. I regard polygamy as an evil to be discouraged and a violation of law which should be, if possible, prevented. I simply doubt the wisdom of the means selected to achieve that result. For the coercion and misrepresentation and fraud with which the Mormons have sometimes sought to carry out their purposes there will come a day of reckoning and repentance. For the murderers of Mountain Meadow the God of justice holds in his hand some terrible retribution. But because of crimes some of that people may have committed in the past, nor yet because of their refusal to obey the laws we have made for them alone, I am not willing to plunge headlong into war. If there be those upon this floor who desire to confiscate the property of these outcasts, who consent to give their men to the sword and their women to the bagnio, and who are ready to meet the just reproaches of a tax-burdened and humane people, they must proceed without my help. I am not willing to look upon the ruin of the great road which forms the keystone of the arch of the highway around the world. I am not willing to destroy the channel through which my people hope to receive the life-currents of empire. I count the cost and I count the result, and I am not willing to pay the price of reaching that result. I will not vote for this bill which will add millions to the debt and thousands to the muster-roll of the nation's dead, and in the name of a people who have burdens enough to bear and kindred enough to mourn, I protest against the passage of this most unwise and ill-considered bill. I yield the remainder of my time to the gentleman from California (Mr. Sargent).

The Omaha Herald says the Cullom Bill "is generally regarded at Washington as a 'job' put up in the interest of the Colfax carpet-baggers in Utah."

INDIGNATION MEETINGS OF THE LADIES OF UTAH, TO PROTEST AGAINST THE CULLOM AND CRAGIN BILLS.

(CONTINUED FROM PAGE 228.)

The meeting at

GRANTSVILLE

was held on the 20th of January and was opened by prayer. Mrs. H. A. Barrus was elected president. In addressing the assembly, Mrs. Barrus said they had met to express their disgust at what is known as the Cullom bill, now before Congress. She dwelt in severe terms on the provisions of the bill, and said that if such a bill were enforced it would reduce their husbands, sons and brothers to a condition as deplorable as that of the Indians.

Mrs. N. A. Sabin, Mrs. Sarah Hale and Mrs. H. Rowberry were unanimously elected to draft resolutions expressive of the indignation of the meeting at the bill.

While the ladies of the committee were absent, various speeches were made denouncing in strong language the contemplated interference of Congress in the affairs of Utah.

On the return of the committee a series of resolutions was read by Mrs. N. A. Sabin condemning the Cullom and all such bills as most unjust and unconstitutional, and expressive of the willingness of the ladies of Grantsville to remain in their present condition, with which they expressed themselves fully satisfied. The resolutions were adopted without a dissenting vote.

A similar meeting was held at

MILTON,

Morgan County, on the 20th January, over which Mrs. J. J. Edholm was appointed to preside. Mrs. Edholm addressed the meeting in a manner suited to the occasion, stating, in the course of her remarks, that the bill against which they had assembled on that occasion to protest, was one whose provisions were calculated, if enforced, to annihilate all our claims to civil and religious liberty, which is granted to

every loyal citizen of the great republic by the Constitution, and it was their duty to use all the exertion, power and influence they possess to resist such disgraceful measures as are contemplated in the Cullom and Cragin bills.

Mrs. I. Hansen, Mrs. Nelson and Mrs. E. Corbitt were chosen to draft resolutions. The resolutions were few, but to the point. They protested against the bills in question, more especially the Cullom bill, and expressed the willingness and determination of the ladies of Milton to sustain and uphold the principle of patriarchal marriage as revealed from heaven through Joseph Smith. The resolutions were heartily endorsed by those present. After suitable remarks had been made the assembly was dismissed.

The ladies of

PROVIDENCE,

Cache County, held a mass meeting Jan. 21, of which Mrs. Budge was chosen president and Mrs. S. Rammell secretary.

The president stated she was pleased to see so many of the ladies of Providence gathered together to express their indignation at the Cullom bill, and added, "We accept polygamy as a law of Heaven, and desire to sustain our husbands in furthering the designs of God." The world had already been shown the advantages of polygamy over monogamy. In that town there had never been a case of child birth out of the circle of wedlock, nor a house of prostitution, nor a case of adultery known since its settlement, some eleven years ago.

Resolutions expressive of the feelings of the ladies towards the measures proposed in the Cullom bill against the people of Utah, were then submitted to the meeting and unanimously sustained. After other speeches had been made the meeting dissolved.

[TO BE CONTINUED.]

At Bonny, West Africa, any woman having twins is drummed out of town to starve in the bush, and the babes are killed.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, APRIL 26, 1870.

SAVING GRACE IN MORMONISM.
—o—

A SALT Lake correspondent of a New York paper says "polygamy stands between the Utah women and disgrace." That is an indubitable fact—long may it stand. There is a vast amount of saving grace in Mormonism. If the Mormons with their polygamy can save their women from disgrace, it is a great deal more than modern Christians with their monogamy can do. That is another indubitable fact. Polygamy is marriage, plural marriage, and we should very much like to know if, among the many inventions which men have sought out, that grumbling correspondent knows of any which can supersede marriage in "standing between maternity and disgrace." One great difference between Mormonism and Christendom is that Mormonism does insist that marriage shall interpose "between women and disgrace," and that without denying marriage to any properly qualified person either, while Christendom does no such thing, for it practically denies thousands on thousands of women the glorious heaven-born privilege and right of marriage, than which there is none more indisputable, none more vital, none more sacred, none more precious, none more far-reaching in its results. In Christendom wicked men with impunity drag down women to disgrace, and trample them under foot in the mire, nothing interposing, but everything aiding and abetting the fiendish business, while the pious people stand aloof and whiningly cry—"We can't help it." The Mormon women are blessed with an all-sufficient something, which stands uncompromisingly "between them and disgrace," but hundreds of thousands of women in Christendom are bowed down to the earth in heart-rending sorrow and burning shame because they have absolutely nothing to "stand between them and disgrace"—and who pities them? What is a civilization or a religion worth, if it does not provide a way to live in honorable procreative usefulness? That in its perfection is life and immortality, which are brought to light in the Gospel. What is a man fit for, if he refuses to place marriage "between women and disgrace?" He is fit for the burning, and for very little else. What is marriage for, if it is not to "stand between a woman and disgrace?" And if so, who can forbid marriage, single or plural, and stand guiltless before God? What Christendom so deplorably fails to do, that Mormonism does, fully and completely—it enjoins men to place the holy institution of marriage "between every woman and disgrace," keeping her delicate and trusting feet carefully out of the mire of sin and shame and degradation, and leading her unfalteringly and tenderly and considerably and joyfully to the safe and exalted plane of honorable maternity. While Christendom is confessedly powerless, Mormonism is happily endowed with infinite power to save women as well as men from the grasp of the destroyer, and ena-

ble them to fulfil the divine purpose of their creation. Well may every woman exclaim—"Bless the Lord, O my soul, and give thanks unto His holy name, for He hath provided a competent way of life and salvation, of honor and exaltation and glory for His handmaidens in this nineteenth century." J. J.

A COMEDY OF BUNGLINGS.

THE current crusade, or attempt to institute a crusade, in the United States against the Mormons is not only a laughable comedy of errors, but a side-splitting comedy of bunglings. There was Colfax swinging round the circle with his lecture on the Mormons, after which came his one or two newspaper articles. Taylor answered him and he retired through his own little knothole into his senatorial chair. Colfax's co-worker, the lovely Anna D., fired away in her own termagant style at the Mormons, but still she has been anxious to impress her hearers with the facts that, after all, the Mormons are not half so bad as the rest of the world, many of whom she terms "whited sepulchres," for the Mormons stand out boldly in their true colors, and she doesn't call them whited at all, nor even hypocritical, in fact she is puzzled to tell what color they are of, only she is satisfied that they are of far better color, texture, consistence, and quality than the men of New York, or any other men of America collectively. With all her passionate denunciations of the Mormons and polygamy, which never hurt her, she prefers Salt Lake to New York. Anna is clever, but there are a great many important things which she does not know—hence she makes great mistakes. The same may be said of all the able opposers of Mormonism—hence they all make blunders, and blundering along they go.

It is really ludicrous to see the comedy as it is unfolded to the view. Everybody is quite certain that something ought to be done with the Mormons, but exactly what that something should be is the great confounding question. Some people see no virtue except in the outrageous, and they go ferociously for really outrageous measures, to which more reasonable people are greatly opposed. Congress is conjured to do something, so Congress takes up the wondrous tale and tries to pass a bill of marvellous pains and penalties. Congress cares very little about the Mormons, and would gladly let them slide, but then Congressmen on the stump are mortally afraid of such queries as, "Why don't you do something with the Mormons? Why don't you pitch into them?"

Congress is trying to do something with the Mormons, but it appears that the more it tries the greater the muddle. The Cullom Bill is the great topic, and nobody seems satisfied with it. Almost all the newspapers cry out loudly against it. Gov. Shaffer thought the Bill would not pass, but thought something must be done to satisfy public opinion. Poor old Public Opinion has been so badly and persistently pricked and punched and raked and harrowed up, and made so irritable and nervous and cross about the Mormons, that it is no use talking, something must be done to mollify the testy old gentleman's exacerbated and lacerated feelings, some sacrifice to the Moloch of anti-Mormonism is demanded, though nearly everybody "as is anybody" is anxious, like Pilate, to wash his hands of the proceeding, albeit few people dare do

other than join in the prevalent hue and cry that "something must be done," and most would rather wash their hands in the dark than be seen doing it in the light.

Even the *Springfield Republican*, Sammy Bowles' paper, comes out flat-footed against the Cullom Bill, terming it "preposterous," "impossible without precipitating civil war," a "mistake;" that it is "another illustration of the power of cant" (yes, both cant and can't), simply "abstract denunciation and wholesale prohibition," a law that will be "neither respected nor enforced," but "will do more harm than good," a law which "nobody expects to be carried into execution," and therefore "another specimen of dead letter legislation." The Bill passed the House, says the *Republican*, because it is easier to vote against Mormonism than to explain with *eclat* to a brawling political opponent why you won't vote against it. Yet the *Republican* affirms that such legislation is neither wise nor practical, that it simply represents the "dominion of the abstractly moral in American politics," that is, professing and voting for what you don't believe in, don't expect to be carried out, and don't care a fig about, except to satisfy appearances. Well, the opposers of Mormonism are largely given to be abstractly rather than practically moral. Abstract morality is such a dreadfully easy virtue, and very slippery withal. It is Anna's "whited sepulchre" sort of thing all over and all through.

Now Congress must have got itself into a pitiable predicament when it is wrong if it doesn't vote against Mormonism, and wrong if it does. Is has evidently sheered off into one of those pitiable phases of human wickedness where it finds itself bound for the land of condemnation, take which course it will and any way it may fix things. By the barest possibility, the *Republican* thinks, the Bill may frighten the principal Mormons into abdication or flight, leaving a residue of "generally inoffensive and valuable population." But if the Mormons, like the Dutchman, "vont sheare vorth a tam," even this remote possibility will vanish into thin air as the most mythical of all myths, and the scarecrow movement will make another ludicrous scene in the comedy.

Much had been said about the "bondage" of the Mormon women, and great things were expected of them under certain circumstances—that when they could they would pull down the house, desert their husbands, and fly to the arms of libertine liberators. Well, the Mormon women have obtained the franchise, and can vote for whom and what they please politically, as they always have religiously. But they have not voted for their enemies. On the contrary, they have raised their united voices to ask Congress not to pass the Cullom Bill, nor any such unconstitutional Act. This takes staggeringly aback many sanguine individuals who were expecting to see the Mormon women fly off at a tangent from their husbands, their homes, and their religion. The fact is, the women part of creation have been swindled out of their indubitable rights by the rascally monogamists about as long as the best women can stand it, and it is no wonder if they get seriously, if not fiercely, indignant at any further attempts at such swindling. As the Mormons, men and women, will not break up their families, but will persist in their constitutional right to the pursuit of life, liberty, and happiness, the "abstractly moral" folks won't let Congressmen rest till they "do something," but keep punching at them, as if it was the function of the Government to enter the sacred precincts of individual homes, break up families to fragments, and scatter them as

outcasts abroad on the world, for no other reason than that they desire and try to live in peace, harmony, and unity together.

The Democrats voted against the Cullom Bill, but they wish it to be particularly and distinctly understood that they did it because they are opposed to persecution, not by any means that they endorse polygamy. Well, we hope they will be rewarded for the good they do, not for that which they don't do. It is natural for the Democrats to be a little fearful of persecuting the Mormons. They tried that policy in Buchanan's time, and found that it did not pay, but proved to be one of the rocks upon which the Democratic party split, and common charity induces them to warn the Republican party to beware of making shipwreck on the same rock. As to the desire of the Democrats to have it well understood that they do not endorse polygamy, bless their fearful souls, it is to be hoped that nobody will wrongfully credit them with voting for polygamy. Nobody expected they would. Polygamy is not intended for them—they have nothing whatever to do with it. One wife is as much as they want (unless it is their neighbor's) or deserve in this world, and more than they will get in the next, unless they repent and work righteousness.

Lastly comes along the news that all parties at Salt Lake—men and women, Mormons, On-the-fence-Mormons, Jack-Mormons, Spiritualists, Jews, and Gentiles, are protesting to Congress against the Cullom Bill before that body. On the strength of this news the *Springfield Republican* says—

The agitation is healthy and will do more good than the law would itself. The Gentiles, we infer, are regarding such legislation somewhat differently from what they did a few weeks ago. Certainly they are divided on the subject, and some of the more prominent, including federal officers, are now opposing it. All the indications from Utah are favorable to reform and revolution by peaceful means. Congress should "let well enough alone."

Thus does the comedy proceed, extraordinarily affluent in the ludicrous. Well, the comic is preferable to the tragic. Laughter, when it doesn't demoralize, is healthy.

J. J.

SWITZERLAND.—Elder Edward Schoenfeld, writing from Zurich, April 20, says—"A General Conference of the Swiss and German Mission was held April 17, at our meeting-house in Riesbach bei Zurich. The Saints were highly pleased to be honored with a visit from Albert Carrington, President of the European Mission, and Lewis W. Shurtliff, President of the London Conference. Their excellent instructions were interpreted in German by Elders K. G. Maeser and E. Schoenfeld. A good spirit prevailed. The above-named brethren left Zurich, April 18, for Geneva and Bern, to hold meetings there on the 19th and 20th. Elder Heber Young went with them. Elders Maeser, Grant, and Schoenfeld will meet them at Bern."

THE UNITED STATES.—Elder A. C. Brower wrote from Fond du Lac, March 16, that he expected to baptize a few at that place. He was in good health and spirits and had been very successful in his labors, but had not done preaching the Gospel in the East. He was staying at the house of brother Beckley, concerning whom he wrote—"He wishes all the Elders who come to Wisconsin to call at his house in Fond du Lac and make it their home."

Elder Israel Evans wrote from Des Moines City, Iowa, March 16, to the *News*. He and brother Murdock had been laboring in the western part of

Pennsylvania and New York, where they had been well treated generally and in most places had obtained houses to preach in. Near Titusville, Pennsylvania, on invitation they preached in a large hall to an attentive audience and were asked to preach again, but the principal trustee objected. They held five meetings in Oil City, and were threatened with a mob, but a few friendly men prevented it. Through Canada and Michigan Elders Evans and Murdock preached, holding several meetings, and talking with many persons concerning the Cullom Bill, most of whom looked upon it as high handed injustice. Of a meeting in a fine hall at Sinclairville, Chautauqua County, N. Y., Elder Evans says—

One man said he would play Brigham. He invited his neighbors' wives and daughters, twelve or fifteen in number, to go to meeting with him. They came in single file, placing themselves in a row on a reserved seat right in front of us. The audience cheered a little, after which I remarked that we were well pleased with that gentleman's move, it looked real old fashioned, made us think of home; we were not aware that we were making converts by platoons before; thus acknowledging as a compliment that which was intended as a burlesque. The whole congregation cheered us heartily, and our meeting passed off first rate.

CORRESPONDENCE.

AMERICA.

St. Joseph, March 21, 1870.

President Albert Carrington.

Dear Brother,—The Muddy is a small stream, which empties into the Rio Virgen, about twenty-five miles above its mouth. Its general direction is from north-west to south-east. It is about thirty miles in length. It passes through a narrow valley, from a few yards to one and one-half miles in width. The hills on either side of the valley are several hundred feet high and are composed of sand, rocks, and the debris of decomposed rocks and mountains. Every storm of rain brings into the valley additional soil, composed of clay and sand, and every wind its contribution of sand and dust. The water of the stream is good, though it has the taste of water which passes through swamps, and is not cold. The screwpod meskeet and honeypod meskeet are the largest trees or rather shrubs that grow in the valley. The root of honeypod meskeet is dug for wood, and it furnishes as much and better wood than the tree itself. There are many other thorny shrubs and some willows growing on the stream. There were no cottonwoods growing, but the people have transplanted thousands of them from

the Beaver Dams, which are growing very luxuriantly under cultivation.

The thermometer ranges from 20° to 117° in the shade. It seldom rains. The first settlement was made at St. Thomas in January, 1865, by Elder Thomas S. Smith, with a company mostly from Davis County, Utah. St. Joseph was settled the June following. These settlements were scarcely made when they were torn up in consequence of Indian difficulties and moved into forts. The country was so exceedingly barren and forbidding, the weather so hot, and ants were so numerous that many persons left in disgust, while others took hold with a determination to make the mission a successful one. Four settlements now exist—St. Thomas, near the mouth; Overton, seven miles above; St. Joseph, five miles above Overton; and West Point, 12 miles above St. Joseph. There has been immense labor expended in controlling the water in canals, which continually keep filling up with sand, and this difficulty has caused some of them to change their location at great sacrifice.

The valley, although composed of reddish sand and red and blue clay soil, and in many places injured by deleterious minerals, when well culti-

vated and properly irrigated produces good cotton, excellent wheat, barley, oats, sorghum, and choice grapes, which ripen to perfection. Sweet potatoes are also produced. Many settlers are planting out hedges of the mesquite and orange. The four settlements contain 150 families, saying nothing of those who oscillate, principally in the direction of Salt Lake. The people are healthy. It is 70 miles from this valley across a desert of sand and rock to a body of timber, but exploration has not furnished a knowledge of sufficient water for a steam saw mill. The little lumber used for building in these settlements has been brought from Pine Valley, a distance of 130 miles. The

general character of the country comes up in my estimation to the character of an Arabian desert or an African Sahara.

Bathsheba accompanies me on this mission. She says I must not close without sending her love to you.

St. George, March 25.

We have arrived at St. George, all well, after a magnificent but fatiguing journey of 250 miles in 12 days, and holding seven meetings with the heroic Saints in the Muddy settlements. The President is much less fatigued than he was when he first arrived at St. George, although he has driven his own team on the whole journey.

GEO. A. SMITH.

UTAH NEWS.

—o—

THE following are from the *Deseret News* to March 30:—

Mrs. Amy Stone was to play in the Theatre one night, April 2.

A great number of grasshoppers had hatched out in the 19th Ward pasture.

"T. W. E." thinks the "Bear Lake monsters" belong to a species of the seal tribe.

In the Third District Court the first case of Captain T. H. Bates *vs.* the U. P. R. R., was decided in favor of the plaintiff.

Elders W. Bringham, Joseph C. Rich and Joseph Matthews had returned from their missions to the east, all looking well.

The company of 30 returning missionary Elders, spoken of in last week's STAR, arrived March 29, all well and glad to get home.

Harry Pudsey, while endeavoring to capture a badger above the 20th Ward, was shot in the instep by the accidental discharge of his pistol, the bones of the part being shockingly fractured.

A young man named T. J. Stevens was thrown from a wagon with a runaway team in South Temple Street. He was picked up insensible, and it was found that three of his ribs were broken, besides serious internal injuries. Hopes were entertained of his recovery.

O. J. Hollister had declined to be a member of the committee appointed by the mixed meeting at the Masonic Hall, March 26, to draft a memorial to Congress in favor of a modification of the Cullom Bill, and Bishop Tuttle, Episcopalian, had been appointed in his stead.

President Young and party were to hold meetings at Santa Clara March 26, and return to St. George the same night. The party were to hold meeting at Toker March 29, stay there that evening, start for Kanab, via Virgin City, the next morning, and return to Toker April 6.

The jury in the Third District Court, in appeal case from Weber County Probate Court, returned a verdict of murder in the first degree against Augustus Sprouse. Sentence—fifteen years hard labor in the Penitentiary. The *Telegraph* says second degree.

At the biennial meeting of the Jordan Irrigation Company, March 23, Hon. W. Woodruff chairman, Geo. A. Smith was elected President of the company; Wilford Woodruff, Treasurer; Robert L. Campbell, Secretary; A. H. Raleigh, Enoch Reese, Jos. A. Young, A. W. Cooley, and Henry Grow, Directors.

Elder Charles C. Rich wrote from Paris, Rich County, March 20, that he arrived there from the city, Feb. 27. He passed 25 miles of bare ground on Bear River, and the snow was all off that valley when he got home. The Saints generally at Bear Lake felt well. They had breadstuffs to serve them till harvest, also seed grain.

President Geo. A. Smith, writing from St. George, March 12, says that the President and party attended meeting for the dedication of the Third Ward Schoolhouse, March 11, and on the 12th held meetings in the Tithing Office yard and in the basement of the new meeting house, the wind blowing a gale, and finally compelling early close of the meetings. The people were addressed by Presidents B. Young and Geo. A. Smith, Elders B. Young, jun., Erastus Snow, J. W. Young, A. M. Musser, and C. R. Savage, and Bishop L. D. Young. More building and of a better class was going on at St. George than in any other settlement visited, according to population and advantages. Brother C. R. Savage was taking views of romantic scenery in the neighborhood.

Speaking of the settlement effected by Bishop J. Sharp with the Central Pacific R. R. Company for work done on the Benson, Farr and West contract on the Promontory, the *News* says the amount collected (\$100,000), though it "will not cover all the claims due, still it is fully as much as—if not more than—many expected, from indications, would be collected, and will be a means of relieving many who have worked on that contract from pecuniary embarrassment. Governor Stanford and the Board of Directors of the Central Pacific treated Bishop Sharp with great kindness, and he entertains the best of feelings towards them, as they also towards the people of Utah, in regard to this matter. We presume that brothers Farr and Sharp will have a public statement to make to all the sub-contractors on that contract, before making payments. The drafts they received are time drafts."

President David P. Kimball and Judge James H. Hart, from Bear Lake Valley, via Bear River Valley and Wasatch, reported that there had been considerable travel all winter by that route, and that it could be easily kept open. Hon. C. C. Rich reached home (Paris) from the Legislature in three days, stopping one night at Wasatch. Paris and Wasatch are distant 75 miles by the route used, but by making a road up Lost Chance Cañon the distance would be 65 miles. The help of those called last year to settle at Bear Lake was much needed. It was intended to make three settlements in Bear River Valley, between Wasatch and the Lake, the nearest settlement to be 20 miles from Wasatch. It was thought that valley had advantages over Bear Lake Valley, and there are fine openings for settlements. The winter at Bear Lake had been very mild, and stock had run out all winter on the east side of the Lake. The health of the people had been excellent—only one death during winter. The mail all winter had been carried on snow shoes. As soon as grain was put in, it was the intention to complete the road between St. Charles and Logan.

The following are from the *Ogden Junction* to April 2—

Mr. Pugh gave a concert at Ogden March 24.

The Ogden Second Ward Co-operative (Mercantile ?) Institution, April 1, declared a dividend of 15 per cent. for eleven months.

Dr. Tibbitts was fired at by two ruffians near his residence on the night of March 24, and struck by a bullet on the shin, but not seriously injured.

Hoopersville was growing rapidly. New buildings were going up and the settlement was extending. A commodious schoolhouse was nearly completed.

The citizens had "conkered" the mumps and were busily engaged in plowing, sowing, and fencing. Much small grain was up and looking well.

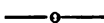
Mrs. Landt and Mr. L. Crockett shot at Frederic Fullried, at the Court House, March 15, but didn't hit him. They charged him with attempting to seduce Mrs. Landt and Mrs. Crockett. Landt and Crockett were fined \$5 each, and Fullried was acquitted, as the charge was not sustained.

The following missionaries arrived at Ogden March 29—"Elders F. A. Hammond, Richard Maxfield, Millen Attwood, Samuel Attwood, E. M. Reese, Levi Thornton and wife, N. Groesbeck, Wm. W. Sterrett, Zachariah Decker, and Grandison Raymond. They were accompanied by Mr. L. Scovil of this city, and his brother, H. B. Scovil, who, we understand, has come to reside here, Mr. Ira Pettit and wife, who are on a visit to relatives, and Mr. J. D. Sterrett, Mrs. Phebe Abrams and Miss Rebecca Brown, who have come to take up their abode among the Mormons. The whole party looked well, and the missionaries said they never felt so homesick in their lives as during their short absence."

The *Salt Lake Telegraph* says Bassett and Roberts had sold out their goods to Walker Bros., and the Z. C. M. I. had purchased the building occupied by B. & R.

Nos. 1 and 2 of the *Keepapitchinin* have come to hand. They are full of spice, wit, humor, fun and all that sort of thing. The illustrations are wonderful. The *Keepapitchinin* is published semi-monthly, at Salt Lake City. Price one dollar and a half per annum.

SCRAPS OF NEWS.



In the U. S. Senate, April 12, Senator Cragin, from the Committee on Territories, reported the Cullom Bill, with amendments, but failed to have it made the special order for April 18. A few sections are added which make it unlawful for the Mormon authorities to grant divorces, provide that women may sue for and recover compensation for labor and services performed while considered as spiritual wives, and punish the advising or countenancing of polygamy, even by being present at the so-called marriage or sealing ceremony.

A London couple named Worms quarreled in bed and concluded to get up and "fight it out" on the floor. The wife broke a decanter and her husband's nose at one blow. He had the wound sewed up at the hospital, and his wife took him home, of course very sorry for what she had done, but she "couldn't have helped it if she had been hung."

—All the last century British peers have passed away. —North Wales is singularly free from crime. Three county sessions—to wit, Montgomeryshire, Anglesea, and Flintshire—were maiden, and Carnarvonshire could only present one prisoner for trial. We always did like those Welsh people. —A girl in a Catholic church at Seymour, Connecticut, forbade the bans for a connubially inclined couple, talked over the priest, who then married her to the bridegroom, leaving the other intended out in the cold, poor girl. Why did not he marry them both? —Mr. O'Connor, of Moorock Lodge, having lost his nose by a brutal outrage, has had a new nose made from his own (fore) head. The new nose looks better than his natural nose did. —The Liverpool police are looking sharp after the "hop" houses. —"L'Union des Femmes Chretiennes" is a Parisian society for reforming the fashions, each lady promising to spend only a certain sum upon her toilette annually, and to pay ready money. —There was no business at the Arminster quarter sessions, and mayor Millard delivered the following charge—"Gentlemen, I have nothing to say to you." The court then closed. —A cheese factory on the American method has just been established at Derby. —The funded debt of the United Kingdom, Feb. 24, was £727,539,958 4s. 6d. —The use of silver coin is becoming general again in New York. —Specie payments have been resumed in Rochester, N. Y. —Sweden is getting up an expedition to look after the North Pole in 1871-2. —Mr. Geo. Hudson, the "Railway King," is visiting in the North. —Princess Christian expects something next month, if not before.

In the U.S. Senate, March 25, a bill fixing the point of juncture of the Union and Central Pacific Railways was passed.

A bill to fix the time for the election of representatives and delegates to Congress in all the States and Territories on the Tuesday after the first Monday in November, 1872, and every second year thereafter, was passed in the U.S. House of Representatives, April 4.

The bill which passed the House abolishing polygamy is under consideration by the Senate Committee on Territories. It is understood that a majority of the Committee is favorable to more stringent legislation concerning affairs in Utah than is contained in the Cullom Bill.—*New York Tribune*, April 6.

Collector Grinnell will, in a few days, take steps to reform many of the abuses which now exist in the system of examination and appraising the luggage of emigrants arriving at Castle Garden. He has already appointed Mr. Tunis to the position of Superintendent of the Customs' Department at that depot.—*New York Times*, April 9.

LIST OF DEBTS DUE FOR BOOKS, STARS, &c., BY THE SEVERAL CONFERENCES
FOR THE QUARTER ENDING MARCH 31, 1870.

(THIS ACCOUNT IS MADE UP TO STAR NO. 13 INCLUSIVE, VOL. 32.)

CONFERENCE.	AGENT.	AMOUNT.	CONFERENCE.	AGENT.	AMOUNT.
		£ s. d.			£ s. d.
			Brt. forward		11 17 7
Birmingham..	A. P. Shumway	0 6 8	Leicestershire	Peter Nebeker..	0 14 6½
Bristol	J. S. Richards...	7 0 8	Manchester ..	W. W. Taylor..	2 2 3
Bedfordshire ..	H. B. Clemons..	0 18 11½	Monm'thshire	L. W. Richards.	6 9 3
Durham and			Norwich	J. Q. Knowlton.	5 18 4½
Newcastle ..	G. H. Peterson.	0 1 2	North Wales.	Thos. P. Green..	3 7 5
Glamorgan ...	Nephi Pratt....	1 16 8	Southampton.	G. H. Knowlden	2 14 7
Keut	Winslow Farr...	0 11 2½	Sh'ffield	Frank H. Hyde.	0 8 10
Leeds	J. M. Ferrin ...	1 2 3	New York	P. Botts	3 9 4
Carried forward.....		£11 17 7	Total.....		£37 2 2

CREDITS.

CONFERENCE.	AGENT.	AMOUNT.
		£ s. d.
Cheltenham	Amos H. Neff.....	0 0 9
Glasgow	H. C. Jacobs	1 12 0½
London	L. W. Shurtliff	0 0 5
Liverpool	George Romney	0 10 1
Nottingham	George Lake	0 2 2½
Pembrokeshire.....	Wm. White	0 1 11
Swansea	J. S. Lewis.....	0 1 3

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AND BY ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Repent: for the kingdom of heaven is at hand."—JESUS CHRIST.

No. 18. Vol. XXXII.

Tuesday, May 3, 1870.

Price One Penny.

MASS MEETING AT SALT LAKE CITY, TO PROTEST AGAINST THE PASSAGE OF THE CULLOM BILL.

(From the Deseret News, March 31.)

THE very fine weather to-day was propitious to the gathering of the people at the Mass Meeting, to protest, remonstrate against, and to petition the U. S. Senate not to pass the Cullom Bill. At 1 o'clock a vast concourse of citizens had assembled at the Tabernacle, and no greater proof could be given of the general union and earnestness of feeling among the people on the subject, than the fact that every seat and window were packed with spectators.

The vast assembly was called to order by his Honor D. H. Wells, the Mayor of the city, when on motion of Hon. John Taylor, his Honor the Mayor was chosen to preside over the meeting.

ORGANIZATION.

An organization of the meeting was effected by the unanimous election of the following officers—

VICE PRESIDENTS.

Hon. J. M. Bernhisel.	Hon. W. Woodruff.
Hon. John Taylor.	Hon. G. Q. Cannon.
Hon. Orson Pratt.	Hon. Jos. F. Smith.
Hon. Jos. A. Young.	

SECRETARIES.

R. L. Campbell.	Paul A. Schettler.
Theo. McKean.	David McKenzie.

REPORTERS.

D. W. Evans.	E. L. Sloan.
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PRAYER.

After the organization prayer was

offered by President Joseph Young, sen.

REPORT OF COMMITTEE.

The Committee of thirteen, which was appointed at last Saturday's meeting, then came forward, and through their chairman, Hon. D. H. Wells, presented the following Resolutions and Remonstrance, which were read by Hon. George Q. Cannon.

RESOLUTIONS.

First. *Resolved*, That the Supreme Ruler of the universe has the right to command man in the concerns of life, and that it is man's duty to obey.

Second. *Whereas*, According to the positive knowledge of a large number of persons now assembled, the doctrine of celestial marriage, or plurality of wives, was revealed to the Prophet Joseph Smith, and by him established in the Church of Jesus Christ of Latter-day Saints as a revealed law of God; therefore be it

Resolved, That we, the members of said Church, in General Mass Meeting assembled, do now most earnestly and solemnly declare before Almighty God that we hold that said order of marriage is a cardinal principle of our religious faith, affecting us not only for time, but for all eternity, and as sacred and binding as any other princi-

ple of the holy Gospel of the Son of God.

Third. *Resolved*, That celestial marriage, or plurality of wives, is that principle of our holy religion which confers on man the power of endless lives, or eternal increase, and is therefore beyond the purview of legislative enactment; the woman being married to the man for all eternity, by authority of the Holy Priesthood, delegated from God to him.

Fourth. *Resolved*, That marriage is enjoined upon man both by revealed and natural laws.

Fifth. *Resolved*, That the practice of plural marriage in this Territory was not a crime, nor in violation of any Constitutional or Divine law. In 1862 it was first declared to be otherwise by Congressional enactment, and never by any act of ours.

Sixth. *Resolved*, That we concur with the Roman Catholic Church, the Greek Church, the Church of England, and other religious denominations, in believing marriage to be a sacrament and religious ordinance, and we believe it to be unconstitutional to proscribe our consciences by legislative enactments, or to declare it a civil contract only. "What God hath joined together, let no man put asunder." If not allowed to be Saints, at least permit us to be Christians.

Seventh. *Resolved*, That the passage of a law which compels husbands to abandon their wives, parents their children, and absolves those solemn covenants by which they are eternally bound to each other in their associations, would be not only a reproach upon civilized government, but in direct violation of the law of God; and when made applicable to only one Territory, is partial legislation and a flagrant act of persecution.

Eighth. *Resolved*, That, while we thank the American Bible Society for sending us the Word of God, we think it a strange inconsistency for a Christian nation, which has received its Bible from inspired men who were polygamists, to send that Bible to us, and then proscribe and disfranchise us for following the precepts thereof and the practices of its inspired Prophets.

Ninth. *Resolved*, That while England and France, both civilized and

Christian nations, protect and tolerate over a hundred million of polygamists in their Territories in India and Algeria, it is invidious, ungenerous and proscriptive for enlightened and republican America not to allow in her Territories the same freedom enjoyed under the government of those monarchies.

Tenth. *Resolved*, That religious and civil liberty are both essential to the perpetuity of republican government, and that in destroying one you destroy the other.

Eleventh. *Resolved*, That we tender to God, our Father in heaven, our most sincere and hearty thanks for His great blessings and kindness to our fathers in inspiring them to establish the Constitution of the United States on the basis of civil and religious liberty, and that He put it into their hearts to make this instrument of the Supreme Law, which should not in any emergency be transcended and by which all should be bound.

Twelfth. *Resolved*, That forty millions of enlightened American citizens, with half a million of priests, philanthropists and editors, ought to be able to control, without the aid of legislative enactment, an institution which they call objectionable and immoral, through the influence of religion, the power of the press, and moral suasion, against one hundred and fifty thousand people who consider it a divine institution.

REMONSTRANCE.

To the Honorable the Senate and House of Representatives of the United States, in Congress assembled:

Gentlemen—It is with no ordinary concern that we have learned of the passage, by the House of Representatives, of the House bill No. 1087, entitled "a bill in aid of the execution of the laws in Utah, and for other purposes," commonly known as the "Cullom bill," against which we desire to enter our most earnest and unqualified protest, and appeal against its passage by the Senate of the United States, or beg its reconsideration by the House of Representatives. We are sure you will bear with us while we present for your consideration

some of the reasons why this bill should not become law.

Gentlemen of the Senate and House of Representatives—of the 150,000 estimated population of the Territory of Utah, it is well known that all except from five to ten thousand are members of the Church of Jesus Christ of Latter-day Saints, usually called “Mormons.” These are essentially “the people” of this Territory; they have settled it, reclaimed the desert waste, cultivated it, subdued the Indians, opened means of communication, made roads, built cities, towns and settlements, established government, encouraged education and brought into being a new State, to add lustre to the national galaxy of our glorious Union. And we, the people who have done this, are believers in the principle of plural marriage or polygamy, not simply as an elevating social relationship and a preventive of many terrible evils which afflict our race, but as a principle revealed by God, underlying our every hope of eternal salvation and happiness in heaven. We believe in the pre-existence of the spirits of men; that God is the author of our being; that marriage is ordained as the legitimate source by which mankind obtain an existence in this probation on the earth; that the marriage relation exists and extends throughout eternity, and that, without it, no man can attain to an exaltation in the celestial kingdom of God. The revelation commanding the principle of plural marriage, given by God through Joseph Smith to the Church of Jesus Christ of Latter-day Saints, in its first paragraph has the following language—

“Behold, I reveal unto you a new and everlasting covenant, and if ye abide not that covenant, then are ye damned; for no one can reject this covenant and be permitted to enter into my glory.”

With this language before us, we cannot view plural marriage in any other light than as a vital principle of our religion. Let the revelation appear in the eyes of others as it may, to us it is a divine command, of equal force with any ever given by the Creator of the world to His children in the flesh. The Bible confessedly stands

in our nation as the foundation on which all law is based. It is the fountain from which our ideas of right and wrong are drawn, and it gives shape and force to our morality. Yet it sustains plural marriage, and in no instance does it condemn that institution. Not only having, therefore, a revelation from God making the belief and practice of this principle obligatory upon us, we have the warrant of the holy Scriptures and the example of Prophets and righteous men whom God loved, honored and blessed; and it should be borne in mind that when this principle was promulgated, and the people of this Territory entered upon its practice, it was not a CRIME. God revealed it to us, His divine word, as contained in the Bible which we had been taught to venerate and regard as holy, upheld it, and there was no law applicable to us making our belief or practice of it criminal. It is no crime in this Territory to-day, only as the law of 1862, passed long years after our adoption of this principle as a part of our religious faith, makes it such. The law of 1862 is now a fact; one proscription gives strength to another. What yesterday was opinion, is liable to-day to be law. It is for this reason that we earnestly and respectfully remonstrate and protest against the passage of the bill now before the Honorable Senate, feeling assured that while it cannot accomplish any possible good it may result in a great amount of misery.

It gives no alternative but the cruel one of rejecting God's command and abjuring our religion, or disobeying the authority of the Government we desire to honor and respect.

It is in direct violation of the first amendment to the Constitution, which declares that “Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof.”

It robs our priesthood of their functions and heaven-bestowed powers, and gives them to justices of the supreme court, justices of the peace, and priests whose authority we cannot recognize, by empowering such as the only ones to celebrate marriage. As well might the law prescribe who shall baptize for the remission of sins, or

lay on hands for the reception of the Holy Ghost.

It encourages fornication and adultery, for all such marriages would be deemed invalid and without any sacred or binding force by our community, and those thus united together would, according to their own belief and religious convictions, be living in a condition of habitual adultery, which would bring the holy relation of marriage into disrepute, and destroy the safeguards of chastity and virtue.

It is unconstitutional in that it is in direct opposition to section nine, article one of the Constitution, which provides "no bill of attainder or *ex post facto* law shall be passed."

It destroys the right of trial by jury, providing for the impanneling of juries composed of individuals the recognized enemies of the accused, and of foreigners to the district where a case under it is to be tried; while the sixth amendment to the Constitution provides that "in all criminal prosecutions, the accused shall enjoy the right to a speedy and public trial by an *impartial* jury of the State and district wherein the crime shall have been committed."

It is contrary to the eighth amendment to the Constitution, which provides that excessive fines shall not be imposed, "nor cruel and unusual punishments inflicted."

It violates section 8, article 1, of the Constitution, which provides that Congress shall establish a uniform rule of naturalization throughout the United States, in that it provides, in section 17, a new, unheard of and special rule, applicable only to the Territory of Utah.

It is anti-republican in that, in section 10, it places men on unequal ground, by giving one portion of the citizens superior privileges over others, because of their belief.

It strips us, in sections seventeen and twenty-six, of the land we have reclaimed from barrenness, and which we have paid government for, also all possessory rights to which we are entitled as settlers. It authorizes, by section fourteen, the sending of criminals into distant military camps and prisons.

It is most unjust, unconstitutional

and proscriptive in that it disfranchises and proscribes American citizens for no act but simply believing in plurality of wives, which the bill styles polygamy, bigamy or concubinage, even if they never practiced or design to practice it.

It offers a premium for prostitution and corruption, in that it requires, in sections 11 and 12, husbands and wives to violate the holiest vows they can make, and voluntarily bastardize their own children.

It declares, in section 21, marriage to be a civil contract, and names the officers who alone shall solemnize the rite, when our faith expressly holds it as a most sacred ordinance, which can only be administered by those holding the authority from Heaven, thus compelling us to discriminate in favor of officers appointed by the Government and against officers authorized by the Almighty.

It thus takes away the right of conscience, and deprives us of an ordinance upon the correct administration of which our happiness and eternal salvation depend.

It not only subverts religious liberty, but in sections 16 and 19 violates every principle of civil liberty and true republicanism, in that it bestows upon the Governor the sole authority to govern jails and prisons, and to remove their wardens and keepers, to appoint and remove probate judges, justices of the peace, judges of all elections, notaries public and all sheriffs—clothing one man with despotic, and, in this republic, unheard of powers.

It thus deprives the people of all voice in the government of the Territory, reduces them to abject vassalage, creates a dangerous, irresponsible and centralized despotism from which there is no appeal, and leaves their lives, liberties and every human right subject to the caprice of one man, and that man selected and sent here from afar.

It proposes in section eleven, twelve and seventeen, to punish American citizens not for wrongs, but for acts sanctioned by God and practiced by His most favored servants, requiring them to call those bad men whom God chose for His oracles and de-

lighted to honor, and even to cast reflections on the ancestry of the Savior himself.

It strikes at the foundation of all republican government in that it dictates opinions and belief, prescribes what shall and what shall not be believed by citizens, and assumes to decide on the validity of revelations from Almighty God, the Author of existence.

It disorganizes and reduces to a chaotic condition every precinct, city and county in the Territory of Utah, and substitutes no adequate organization.

It subverts, by summary process, nearly every law on our statute books. It violates the faith of the United States, in that it breaks the original contract made with the people of this Territory in the Organic Act, who

were at the time that compact was made received as citizens from Mexican Territory, and known to be believers in the doctrines of the Church of Jesus Christ of Latter-day Saints.

We also wish your Honorable Bodies to understand that the Legislature of this Territory has never passed any law affecting the primary disposal of the soil, but only adopted regulations for the controlling of our claims and possessions upon which improvements to the amount of millions of dollars have been made.

This bill in section 23 repeals the law of the Territory containing said regulations, thereby leaving us destitute of legal protection to our hard-earned possessions, the accumulated labor of over twenty years, and exposing us to the mercy of land speculators and vampires.

[TO BE CONTINUED.]

FORTIETH ANNUAL CONFERENCE

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, HELD IN THE
TABERNACLE, SALT LAKE CITY, APRIL 6, 1870.

(From the Deseret News, April 6.)

ACCORDING to adjournment of the Conference held on Oct. 6, 1869, the Saints met in a Conference capacity this morning at 10 o'clock. The meeting was merely of a preliminary nature, as the Saints had been notified that, in consequence of the absence of Presidents Brigham Young and Geo. A. Smith, and also owing to the present unfinished condition of the gallery in the New Tabernacle, Conference would be re-adjourned until May 5. The attendance was as large as might have been expected under the circumstances. The heavy snow storm which has prevailed almost without intermission since yesterday morning, doubtless deterred many from being present who otherwise would have attended.

The postponement of Conference seems to have been opportune, as but few of the Saints from the country settlements could have attended on account of the stormy weather.

On the stand were President Daniel H. Wells, of the First Presidency; Orson Pratt, Wilford Woodruff, Geo.

Q. Cannon and Joseph F. Smith, of the Quorum of the Twelve; Edwin D. Woolley and Samuel W. Richards, of the Presidency of the High Priests' Quorum; George B. Wallace, of the Presidency of this Stake of Zion; Albert P. Rockwood, Horace S. Eldredge and John Van Cott, of the First Seven Presidents of the Seventies; Edward Hunter, Leonard W. Hardy and Jesse C. Little, the Presidency of the Bishopric; John W. Hess, Bishop of Farmington, F. A. Hammond, Bishop of Huntsville, and several other prominent Elders.

Conference was called to order by President Daniel H. Wells. The Tabernacle choir sang the hymn commencing

"See! all creation join
To praise th' eternal God."

Prayer was offered by Elder John Van Cott. The hymn

"The towers of Zion soon shall rise
Above the clouds and reach the skies."
was sung by the Tabernacle choir.

PRESIDENT DANIEL H. WELLS

Said we have convened in a Conference capacity this morning, but we do not propose to transact the business that is usually attended to on such occasions, as those matters will be left over until the re-convening of Conference on the 5th of May. President Young and party were at Tokerville last night, all well.

ELDER JOHN TAYLOR

Spoke. It has been customary for the Latter-day Saints to meet on the 6th of April, although it has been considered wise and necessary to adjourn till another time. It is not so much mere forms and observances that we are after, but we are in search of truths and principles. Yet we feel a particular attachment for the times that have been set apart, not only in this city, but in other parts of the Territory, and in various parts of the world where an organized portion of the Church exists. The carrying out of the purposes of Jehovah, and establishing righteousness on the earth, ought to be the polar star of our ambition. If we have the spirit of the Gospel this will be our aim. This is the object of the First Presidency, of the Twelve, and of the Elders, Priests, Teachers and Deacons. The object for which we are here is not to introduce ideas of our own, but to promulgate the laws of life. There were no philosophers, theologians, or scientists that knew our relationship to God, or His purposes with regard to the earth, before He revealed these things to Joseph Smith the Prophet; neither they nor we knew anything about them. It was the Lord, through His Prophet, who revealed the sealing ordinances—how we might save ourselves and our families. It was He who taught us to be baptized for our dead. We are indebted to the Lord for all the blessings we enjoy. The kingdom of God will stand whilst all that is not founded on the rock of truth shall pass away like the baseless fabric of a dream. We know in whom we trust, and He will sustain His Saints and will cause the discomfiture and overthrow of their enemies. May God bless all who love and favor Zion. Amen.

ELDER ORSON PRATT

Addressed the Conference. Forty years ago God organized His Church. It has not been sustained by human wisdom, but by the power of God who is its Author. On the day when the Church was organized, God gave many instructions relative to the duties of its officers. The Lord continued to give line upon line and precept upon precept. The command for the Saints to assemble together in Conference, at stated intervals, wherever the Church was organized, came direct from the Almighty.

When it became necessary to build a Temple, the plan was not devised by man's wisdom, but the Lord commanded that three men should be selected, unto whom the plan of the Temple would be shown, and it was done as directed, and the Temple was erected according to the pattern given. The ordinances which were administered in the Temple were given by direct revelation. As the Elders went forth and declared unto the people, in the surrounding country, what the Lord was doing, persecution arose. The Saints were driven from place to place and despoiled of their property. Their persecutors had not polygamy then to plead as an excuse for their course; the reasons stated by them were that the Saints professed to have revelations from God, that they believed in the laying on of hands and anointing with oil for the healing of the sick; and another great objection urged was that the Latter-day Saints were too united. In the various parts where the Saints located, and from which they were so ruthlessly driven, they petitioned the State authorities and laid before them their grievances, some of whom listened respectfully, and others treated the matter with contempt. After we had been driven from Jackson County, Missouri, our steps were directed towards the West, and whilst we were out on the prairies a deputation was sent to inform us that we were required to furnish five hundred men to fight the battles of the country in Mexico; and although the circumstances under which the request was made were so peculiarly disadvantageous to the Saints, yet the quota of men was furnished.

When we came here we brought polygamy with us. It is an eternal part of our religion, and we will never relinquish it. We love the glorious principles we have received better than we do our homes, better than we do our lives. When compared with our hopes of eternal exaltation life is as nothing. When the government granted to us, as a community, our present civil rights and government, they were perfectly aware that we were a polygamous people. When the homestead law was extended to us, it was well known that we believed in and practiced plural marriage. When the homestead law was made applicable to the people of this Territory, we went forth in good faith and paid our money for our land, and we are now coolly informed that we shall not be permitted to possess these lands that we have pre-empted, cultivated and paid for. Is this just?

It is not in the province of Congress to say what portion of the Bible we shall or shall not believe in. Should the bill which has just passed the House of Representatives become law, then alas! for the liberty of our common country. The enjoining or compulsory enforcement of the monogamic law is one of the "twin relics of barbarism." May the Lord bless us. Amen.

ELDER WILFORD WOODRUE

Spoke. Our religion is God-given, and were we to relinquish it because of the fear of man, we would be recreant to every heaven-born principle. Civil and religious liberty is the keystone in the arch of the glorious Constitution of our country; if that be taken away the whole fabric must fall to pieces. This government is in the hands of God. My life is of but small consequence when compared with my hopes of eternal happiness. No power will put down this work, for God is at the helm and will guide it safely through. President Young has done and is doing all in his power to benefit mankind, thus following in the footsteps of the Prophet Joseph. I pray that we may be faithful to the holy principles we have received. Amen.

ELDER GEO. Q. CANNON

Addressed the Conference. The Lord is calling the Saints to pass through

circumstances that will conduce to make them a great people. We have had trials and persecutions, and the end is not yet. We shall doubtless have to pass through trials that will prove to God that we love Him supremely. All who have read the history of this people cannot but acknowledge that it is not plurality which causes the intense hatred that exists against them. If polygamy did not exist, something else would be urged as an excuse for attempting to crush us out of existence. This we have bitterly experienced in the past.

It is not a light thing to embrace the Gospel of Jesus. We are engaged in a joyous work, and if we have to suffer in sustaining it, it is a glorious reflection that we are but following in the footsteps of others who have labored in the same cause. Although the clouds that seem now to be hovering over us appear dark, doubtless God will deliver His people as signally as He ever has done heretofore, for we are laboring for the triumph of a principle that will tend to purify the human family. When the Gospel was first revealed, revelation was not believed in. How widely revelations are believed in to-day! Thus it is that, although it may be unacknowledged, the world follow in our footsteps, although it may be in their own peculiar way. So will it be, probably, in relation to polygamy. If the Saints will be faithful the Lord will deliver them, which is my desire in the name of Jesus. Amen.

PRESIDENT DANIEL H. WELLS.

If the Saints will be directed by the authority of the Holy Priesthood, the thing that is aimed at us will miss its mark. The blessings of God cannot be obtained on any other principle than by abiding His law.

President Wells then moved that this Conference adjourn to the 6th day of May. The vote in favor of the motion was unanimous.

The Tabernacle choir sang the hymn commencing

"Daniel's wisdom may I know,
Stephen's faith and patience show."

Conference was dismissed by prayer by Elder Joseph F. Smith.

The Spirit of God was manifested and felt throughout the meeting, and

the speakers were blessed with extraordinary freedom and power. We feel assured that none present, who came for the purpose of being edified, left without feeling an increased desire, come what may, to sustain the work of

God. We may look upon this as a harbinger of the good time that will be enjoyed at the Conference on Thursday the 5th of May.

JOHN NICHOLSON,
Clerk of Conference.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, MAY 3, 1870.

PRESIDENT A. CARRINGTON, accompanied by Elder L. W. Shurtliff, arrived at Copenhagen, April 25, in good health and spirits, after a very pleasant and prosperous journey so far on his mission in visiting the Saints on the Continent.

MORMON SURPRISES.—The whole civilized world is ever and anon completely taken by surprise at the extraordinary things which Mormonism turns up. Lately all Christendom has been suffering from an attack of hot flushes and cold shivers, somewhat mixed, in consequence of woman suffrage in Utah and the expression of the Mormon women, in mass meeting assembled, in opposition to the passage of the Cullom Bill by the Congress of the United States, and in favor of the system of a plurality of wives, according to the revelations of heaven. A large number of people in Europe and the United States, when they heard of those movements in the distant Territory of Utah, felt as if indeed this was a day of new revelations and of new sensations in consequence, felt as if their pins were knocked completely from under them. They quaked and trembled and their limp and flabby limbs and weakened knees smote one another helplessly, like Belshazzar's, from astonishment at these new Mormon happenings, and from a certain fearful apprehensiveness concerning the real nature of the cats just let out of the Mormon bag, and the color, size, and character of those which still may be left behind to further astonish the world by future disclosure.

We may recommend our nervous friends to keep as cool and calm and collected as possible, because the end is not yet—these are but the beginning of sorrows. Mormonism has several more little surprises to regale the world with before the winding up scene of the last act of this strange eventful drama.

J. J.

THE SANDWICH ISLANDS.—Elder Geo. Nebeker wrote from Laie, Oahu, Sandwich Islands, March 14, to the *Deseret News*, that brother Napela lost his election by 40 votes, and money did it. The school at Laie had increased from 25 to 75. There was also a Sabbath school. Sunday meetings were well attended. The sugar works, thirty or forty men, had been running regularly since Nov. 18, and 75 tons of sugar and over 200 barrels of molasses had been made. The principle of co-operation had been introduced on the plantation.

Elder H. H. Cluff wrote from the same place, March 15. He and the Elders and sisters accompanying reached Laie on the last day of 1869. Elder Cluff says of the work there—

Our little colony now consists of seven families from Zion, one Scotchman and about 300 natives, who occupy the land known as Laie, which embraces 6,000 acres and the best part of the island—according to its size—of Oahu, and which is capable of sustaining quite a large colony of natives. Stock to the amount of 1,000 head could find good pasturage, while the mountains and gulches or cañons furnish an immense quantity of timber. Many kinds of fruit grow in the gulches, and the honey bees, when we are able to find them, furnish sweet. One hundred and fifty acres of three or four hundred acres of arable land, by the indefatigable zeal and exertion of brother Nebeker, assisted by the brethren who have labored with him, have been brought into a successful state of cultivation and produce remunerative crops of sugar cane. A good mill, by the same untiring exertion, has been erected, besides considerable fencing, which has now raised the value of the place from fourteen thousand to about fifty thousand dollars. The mission is in a very flourishing condition at the present time, and the manner in which brother Nebeker conducts the business of the plantation, as also the course he adopts with the natives, is upon a truly commendable principle, and quite an influence is used by some of the editors in Honolulu to get the other planters to adopt his plans, under which, instead of laborers being bound to serve a certain time, they are all free, more labor being performed by those who are free than by those who are bound. The native Elders, lately sent out to other islands, are reporting very favorably, and no doubt we shall continue to have a gradual increase to our colony.

AUSTRALIA.—Elder Robert Beauchamp Dolling wrote from Sydney, Dec. 24, to President Geo. A. Smith. He stated that a Miss Geraldine Warden, who had been paying a professional visit to Salt Lake as a vocalist, had written a letter to her father in Australia, speaking very highly of the Utah people. Her father had sent for brother Beauchamp and shown him the letter and desired to send a father's hearty thanks to President B. Young for the kindness his daughter had received. The portion of the letter relating to the "Mormons" had been published in all the Victoria newspapers and had created quite a favorable impression.

AFFLICTED WITH PARALYSIS.—We learn from the *Deseret News* that Elder Wm. Gibson was seized with paralysis, at Philadelphia, March 27, by which the use of his left side was seriously impaired. Everything that kindness could suggest was being done for his comfort and assistance, and hopes were entertained of his recovery. A letter to Mr. James Dwyer, dated April 1, reported Elder Gibson recovering.

CORRESPONDENCE.

AMERICA.

St. George, U.T., March 27, 1870.

Brother Albert Carrington,—In my last I gave you some account of the settlements on the Muddy and of the desolate character of the country which surrounds that isolated valley. The

return journey from the upper settlement convinced us of the difficulties of travelling in this region in dry and warm seasons, it being about 70 miles from the Muddy to a permanent watering place by the new road. The road has been well located and much labor

expended upon it by the brethren. Some brethren from West Point hauled a load of water some 15 miles, with which we watered our animals. Although the day was not very hot, they drank with a will the ration allowed. The road is both hilly and sandy a portion of the way. We then drove twenty miles and encamped at what is called the Ko-quap Wash, where a little water was obtained for us and our animals by scooping it out of the sand about one mile above the road. The place might easily be passed by a stranger without being observed, and previous to the late rains it would probably have been found dry. About three miles before arriving here we passed two graves of persons who perished of thirst last season.

On the morning of the 24th we continued our journey 15 miles to the Beaver Dam well, 35 feet deep, but without water. Our animals already were suffering for the want of it, but twenty miles more of our journey of desert had to be passed to reach the Cedar Pockets, where we found water settled in the cavity of a rock, sufficient to give our animals one-half the amount necessary. This was obtained about a quarter of a mile from the road, and would be passed by any stranger without being observed. The locality was destitute of feed, as was the locality of our former encampment the night previous. In fact the whole desert region over which we passed is remarkable for the utter absence of vegetation, save the production of a few poisonous shrubs and some specimens of thorns. The varieties of the cactus family on a portion of the route are really interesting, the local name of which is joshua, growing to the height of twenty feet. They throw out large long leaves, shaped and pointed like a bayonet, and annually each growth of leaves turns down, forming bark for the trees and showing their age like the rings on the horn of an ox. Another species was in the form of a nail keg, another of that of the bee-hive. They are generally called caleb, or the devil's pin-cushion. These vary from the size of an apple to four feet in height, and are so full of thorns as to remind one of the crown placed upon the head of

our dear Redeemer. * The leaf and tree cactus are also abundantly represented, and it seemed wonderful that the barren and dry soil which would produce those natural curiosities could not be made to produce something that man or beast could eat. It is said that the Indians, when in danger of perishing from thirst, cut open the bee-hive cactus, and rub its contents over their breasts and bodies, which causes the moisture to be absorbed, and gives relief.

Seven miles on the 25th brought us to Cave Spring. This water would be passed unobserved without a guide. It lies at the bottom of a hole in the mountain, some 500 feet deep. The water had to be dipped out of the cave, and given in buckets to the animals, each of which, though impatient and suffering from thirst, had to wait its turn. President Young, though nearly 69 years of age, visited each of these pockets and personally superintended the watering of the animals, 38 in number, making an accurate estimate of the capacity as well as the uncertainty of these watering places.

There is really no reliable water for about 70 miles by what is termed the new route from the Cave Spring, which is 15 miles from St. George, to the Muddy, and in order to be sure, freighters haul a supply for themselves and animals. When the Rio Virgen river is low it is followed, but when it is high there are many dangerous crossings, and as the bed is entirely a quicksand no one knows when he is crossing if it will not become his grave. One of our brethren lost his wife and two children, whose bodies were never found. The water of the river is of a reddish color, from the mud and sand. Could some arrangements be made with the King of storms, the desert region we have visited might be reclaimed by the annual application of about 80 inches of water to its surface. As we went down we crossed the Rio Virgen 20 times, and as it was low there was no danger. But when the floods from the melting snows or from the bursting clouds come down, they come heavily freighted with quicksand, making all these crossings both difficult and dangerous, and they are unavoidable, except by travelling the

new road. The country along the Rio Virgen is as desolate as desolation itself. We saw no place in 90 miles where a dam could be permanently built, though it is said that above the head of the Mezquit flats, where we struck the river, about 45 miles from here, a dam might be built by the co-operation of 1000 men, and about 5000 acres of cotton land irrigated. The water of the river is warm and exceedingly brackish—to me it is nauseous, but in this dry and hot climate it will preserve life, as it is wet.

GEO. A. SMITH.

Salt Lake City, Utah,
April 6, 1870.

President A. Carrington.

Dear Brother—I have been spending a few months the winter past in the Eastern States, on a short mission, and have had a very pleasant visit. I succeeded in removing much prejudice, found many personal friends, renewed acquaintances with many relatives almost forgotten by an absence of more than twenty years, and established friendly intercourse with many who will ever have an interest in the future of the Saints. I found but few, however, who cared to know that they must repent and be baptized, to be saved, as their present religion is just about as easy as they can desire.

President Young and party are to be in Beaver next Sunday, and reach this city in the course of the following week.

The Conference of the "new movement," or Church of Zion, as it is termed, was held in the 13th Ward Assembly Rooms. The public who attended were quite disappointed in not seeing and hearing from the "head" of that body, as was announced they should. Some are becoming quite anxious to know who the head is to be.

Our prospect is good for plenty of water in these valleys the coming season. Grain is mostly sown in these parts, and up, looking well.

One of our leading doctrines is being very thoroughly preached by many leading papers in the Union,

and the effects of the Cullom Bill will be most salutary in making converts throughout the land, and in many places where we could not go to preach. That bill will accomplish more in bringing our views before the people, than we could have done for years without it.

Hoping you are quite well and have much joy in your labors, I wish a remembrance to all the brethren with you, especially brother Jaques. Yours in Christ,

S. W. RICHARDS.

ENGLAND.

Devonport, April 26, 1870.

President A. Carrington.

Dear Brother,—I take pleasure in informing you that through the blessings of God I am in the enjoyment of health of body, and also peace of mind through the spirit which the Gospel so abundantly imparts, and my labors are a pleasure and delight to me, eternal thanks be unto the great Giver of all good.

President Joseph S. Richards has just taken leave of us here, having been with us the first time since his presidency in this Conference. We have been much refreshed and benefited by his visit. He stayed with us seven days. The Saints feel pleased with his teachings and acquaintance.

The Saints here are very poor, chiefly for lack of employment as well as small remuneration for their labor, and some have had to leave us to go elsewhere to find employment, our numbers are becoming fewer in consequence. We seek not for numbers, but to find the honest in heart. We do not "cross sea and land to make one proselyte"—it is the good that build up Zion, that constitute the strength of the kingdom of God, and they alone will be saved and exalted.

I pray that much prosperity may attend you while laboring in the cause of truth for the salvation of mankind, and may the same blessings abundantly rest upon all your faithful co-laborers, is the prayer of your brother and servant,

JOHN ALBISTON.

UTAH NEWS.

—o—
 THE following are from the *Deseret News* to April 11 :—

The snow at Corinne was 18 inches deep on the level, April 6.

Chicken stealing and other petty larceny were prevailing at Salt Lake.

John T. Caine, Esq., left for the States April 3, to be absent several weeks. He arrived at St. Louis April 7.

The ladies of Midway, Provo, held a mass meeting, April 2, to protest against the passage of the Cullom Bill.

An attempt at burglary on the fruit store of M. Chadd, East Temple Street, on the evening of April 4, was frustrated.

Elders R. T. Burton and Angus M. Cannon arrived from their missions to the States, April 2, both in good health and glad to be at home again.

The Salt Lake House, mine host Little, was reopened April 5, having been much enlarged and improved, and the apartments rearranged and refurnished.

It was proposed to issue the *College Lantern*, to be conducted by the students of the University of Deseret, and devoted to the educational interests of Utah.

The Salt Lake Dramatic Company played in the Theatre, April 9, Messrs. McKenzie, Margetts, and Bowring, and Miss Colebrook being among the company.

John Young, Patriarch, and President of the High Priests' Quorum, was seriously ill, and was thought by his family and friends to be in considerable danger.

The house of brother Jacob Strong, 10th Ward, caught fire, April 10, from a flue, but the fire was put out before further damage than the destruction of the roof was done.

The landlady of the Ogden House and her partner, getting excited over some pecuniary difficulty, April 10, each fired a shot at the other in their parlor. No damage done.

Brother W. D. Roberts, of Provo, had arrived with 135 hives of honey bees. He was also importing improved breeds of fowls, including Black Spanish, Poland, Game, Houdans, Black Javas, and Leghorns.

The heaviest snow-storm of the season fell April 5, 6, and 7, prevailing from Bear Lake to St. George. At Salt Lake City the snow was 12 to 14 inches deep, breaking down some of the branches of fruit and shade trees.

Elder William Wanlass wrote that the Saints of Lehi had a good time in holding a Conference at that place April 6. Good teachings were given by Bishop David Evans and others, to a full congregation. The general and local authorities were sustained, and union prevailed. Prospects in that region never were better than at the present time.

A Conference was held at American Fork, April 6 and 7, at which a time of general pleasure was enjoyed by the Saints. The authorities of the Church, both general and local, were unanimously sustained. Excellent teachings were imparted by Bishop Harrington and others, and the exercises of the Conference were enlivened by beautiful music, vocal and instrumental.

"B. T." wrote from Holden, March 24, that the people of that settlement had commenced to farm on the co-operative principle. The health of the settlers was good, though the mumps had prevailed among the children during the winter. President Callister and Elders Hyrum Mace and Joseph V. Robinson had attended meetings there, March 15, and a Female Relief Society was organized.

The Welsh Saints are after Cullom with a sharp stick—

Oernaws gelyn ddaeth arnom—Ond O!

Dduw Ior,

Beth a ddaw o honom?

Cilwg wnaf ar fil Cullom,

Ddiawl du, a'i dafu i'r dom.—GWILYM DDU.

An immense concourse of the citizens of Kane County met here (Tokerville) to-day (April 9) in a mass meeting, to express their indignation against the Cullom Bill. Judge Winsor was called to the chair. A preamble and resolution expressive of the feelings of the people assembled were adopted. Speeches were made by a number of persons and a unanimous and earnest appeal was made to the Senate of the United States not to pass said bill.—M. SLACK, Secretary.

A mass meeting was held at St. George, March 29, to protest against the Cullom Bill. Speeches were made by President E. Snow and others, and resolutions were adopted setting forth that the measure, being an act of special legislation designed to control the religious belief and practice of the people of Utah, was unconstitutional in character, and its enforcement was unjust and oppressive to 200,000 law-abiding citizens of the Union. The meeting was very numerously attended and the proceedings harmonious.

The winter term of the University of Deseret closed April 6. The examinations were highly satisfactory. "The University, though it has been in active existence on its present basis but one year, is rapidly advancing toward the curriculum of study and order found in higher Eastern colleges. It is quite ample in its provisions for the educational wants of the people, offering four courses of instruction, a classical, a scientific, a normal, and a preparatory, and is well supplied with competent Professors." The spring term was to open April 18.

A mass meeting was held at Tooele City, April 4, to protest against the passage of the Cullom Bill. Major Hugh Gowans, Hon. John Rowberry, W. C. Rydall, G. Barridge and others addressed the meeting, and resolutions were adopted fully endorsing the remonstrance and resolutions of the meeting at Salt Lake City. A similar meeting was held at Morgan City, April 5, W. Eddington, Esq., chairman. Resolutions were adopted, endorsing the proceedings of the mass meeting at Salt Lake City, and expressing a determination to sustain the revelations of God, come what may.

The *News* says—"We have had numerous calls from the returning missionaries. All whom we have seen appear to be in fine health and spirits, the relaxation and change of occupation and scene and contact with the outside world having apparently had a good effect on them. Some of these brethren have not been outside of these valleys since their arrival here, upwards of twenty years ago, and their journey Eastward has been like a new revelation to them, and they return to their mountain homes with heightened feelings of thanksgiving to the Lord for the peace and union and the many blessings which they enjoy here."

The President and company were at Toker April 5, with the heaviest snow-storm of the season. The company left Kanarra at 8 a.m. on the 7th, dined at Cedar City, and held meeting at Parowan at night, Elders B. Young, jun., and A. M. Musser and Presidents Geo. A. Smith and Brigham Young addressing the congregation. The party arrived at Beaver on the 8th, went to Minersville and held meeting on the 9th, returning to Beaver at night. They arrived at Cove Creek on the 10th, holding meeting at night, when the people were addressed by President Geo. A. Smith. They left Cove Creek on the 11th, to dine and hold meeting at Meadow Creek, and also to hold meeting in the evening at Fillmore. The company were enjoying excellent health.

Adjutant S. S. Jones wrote from Provo, that the 1st Regiment N.L. of that district, Col. Nuttall, Lieut. Col. Jos. E. Daniels, marched to Camp Wells, Provo Bench, March 26, and engaged in target practice. Prizes were awarded the best shot in each company, which were won by the following—Col. Nuttall's staff, Lieut. Peter Stubbs; Capt. C. W. Haws' company, Israel Penrod; Capt. Peter Madsen's company, J. C. Nielsen; Capt. Jos. Cluff's company, Serrine Conrad; Capt. A. H. Noon's company, E. A. Newell; Capt. T. J. Patten's company, O. G. Workman; Capt. E. Holden's company, A. H. Bowen. The camp, in the afternoon, was visited by Pres. A. O. Smoot, Gen. W. B. Pace, Col. A. F. McDonald, Lieut. Col. Kinsey, Major Leetham, Judge Bean, G. Holladay, Esq., and others, when the regiment was thrown into column and firing by companies was performed with very good effect on Capt. Madsen's target, after which the regiment was addressed by Gen. Pace and Cols. McDonald and Nuttall, when arrangements were made to establish a sabre school under Professor Martin.

President Geo. A. Smith, writing from St. George, March 11, says—"President Young left home with the intention of having a rest, which he has improved by travelling thirty to forty miles and attending a couple of meetings each day, which, however, has a tendency to fatigue rather than rest. The anxiety of the people to hear him, as manifested by the crowded audiences that greet him in every town, whether he stops there or not, induces him to give them instruction, even beyond his strength. We scarcely passed a town but what young and old, youth and beauty, as well as middle-aged, were in the streets to greet us, many of them having banners and mottoes, and singing songs of welcome, and this gave us an opportunity to form some opinion of the health of the people of our Dixie as contrasted with the settlements north of the rim of the Basin. The display in St. George of the schools indicated anything but a sickly country. The destruction of the crops and fruits by grasshoppers in the various settlements has been a serious loss, but there are no signs of its being renewed the present season. Trees are leafing out, apricots and currants in bloom, and some peach blossoms are making their appearance; peas have been up for some time, and gardening is being vigorously prosecuted. Since I was here last many permanent houses and barns have been erected, and the general improvement of the place is manifested to the eye as soon as we see it. A number of acres of grape vines are being planted in the Clara field."

Josiah Rogerson reported that a general mass meeting of the inhabitants of Millard County was held at Fillmore, April 9, to remonstrate and protest against the passage of the Cullom Bill. By unanimous vote J. V. Robison, mayor of Fillmore City, was chosen to preside; the following gentlemen being elected Vice-Presidents—Culbert King, W. A. Scott, Walter Stephens and George Monroe. F. M. Lyman and John Kelly were chosen secretaries, and Josiah Rogerson reporter. The Cullom Bill was read by Secretary John Kelly, and the Remonstrance and Resolutions adopted by the General Mass Meeting at Salt Lake City were read by F. M. Lyman; also the report of the committee appointed to draft resolutions, &c., which, in brief, were submitted to the meeting and the following preamble presented—"Whereas, Intelligence has reached us of the passage, by the House of Representatives, of a bill entitled 'A Bill in aid of the Execution of the Laws in Utah, and for other purposes,' commonly known as the 'Cullom Bill,' and; Whereas, The inhabitants of Salt Lake City, in general mass meeting assembled, on the 31st day of March, A.D. 1870, adopted a Remonstrance and certain Resolutions expressive of their sentiments in relation thereto, which Remonstrance and Resolutions were published in the Semi-Weekly *Deseret News* of April 2, A.D. 1870; therefore be it *Resolved*, That we, the inhabitants of Millard County, in general mass meeting assembled, in Fillmore City, April 9th. 1870, do most heartily and unqualifiedly endorse and sustain the aforesaid Remonstrance and Resolutions, and trust that they may have the effect of preventing the passage of a

bill so utterly devoid of every principle of equality and freedom, and so antagonistic to the spirit of the Constitution." Appropriate and earnest speeches were made by Mayor Robison, Thos. Callister, E. Partridge, F. M. Lyman and T. R. King.

The following is from the *Ogden Junction* of April 6—

"H" wrote to the *Junction* from Brigham City March 31 and April 4, and Willard City April 2. Trees were budding, farmers were busy putting in their grain, and all available land was being brought into cultivation. North Ogden, seven miles from Ogden, was settled in 1850. Present population about 1000, with excellent school and meeting houses, a co-operative and another store, and a tannery, with boot and shoe shop attached. Small grain crops were nearly all put in. Willard City, 15 miles north of Ogden, was settled in 1851, and now contains about 150 families. Sowing and planting, setting out fruit and shade trees, building and other improvements were under way. Prospect for fruit, except apricots, very good. Willard has a large co-operative store and a Female Relief Society in full operation, a sericultural society, a grist mill, dramatic association, circulating library, day school, and railroad switch and depot under way. Nobody sick in Willard, but quite a number expecting to be. Brigham City is the queen city of the north—peaceable, quiet, orderly and well regulated. It is beautifully located and commands splendid views of lake and mountain scenery. The streets cross each other at right angles, and down each street runs a stream of clear water from the mountains. Brigham is literally a city of orchards, comprising fruit trees of very many varieties. Population about 2000 and rapidly increasing. The houses of the citizens are neatly and comfortably built and altogether present a very respectable appearance, the most prominent of which is the mansion of Prest. Snow, containing in the neighborhood of forty rooms. Brigham has an excellent court house at which all the city and county business is transacted, being the county seat of Box Elder County; also a large co-operative store, doing a thriving business; an excellent co-operative tannery, 81 by 26 feet, two stories high, the lower of rock, the upper of adobies, the tannery having 2 limes, 2 pools, 2 bates, 16 tan vats, 2 leaches, 1 heater, and 1 reservoir 8 by 9 feet, and 500 to 600 hides in the vats, said to be the best tannery in the Territory, and superintended by Mr. Abraham Hillam; a co-operative boot and shoe shop; Female Relief Society; Dramatic Association; good day and Sabbath schools; martial and brass bands, with new instruments, directed by Major R. D. Sprague and Captain James Jensen; an excellent choir, led by Mr. Robert Fishburn; a switch and depot in construction; and a co-operative woolen factory commenced, to be 45 by 84 feet, two stories high, the lower of rock, the upper of adobies, to run 360 spindles. Those who work on the building can receive one-half of their pay in store orders, and the balance as stock in the concern.

SCRAPS OF NEWS.

The Philadelphia "Press" thinks it will be far better to snicker at the Mormons than to make war on them.—The New York "Tribune" says—"Let us have Universal Amnesia; Let us have Peace." Greeley is brotherly.—There is a gold fever in Iowa.—Fifty-nine persons were killed and 125 injured by the falling of the Court House, Richmond, Virginia.—Mrs. Olive N. Robinson, who had been staying a short time at Salt Lake, has been trying to earn "an honest penny" by lecturing at Cheyenne, W.T., on "Mormonism." While giving credit to the Mormons for their industrial virtues, she labored heavily over the "tyranny" of the leaders and the "deplorable condition" of the people.—Japan is borrowing £1,000,000 in London. Japan is getting civilized.—The nomination of Col. M. T. Patrick, of Omaha, as U. S. Marshal for Utah Territory, is announced.

VARIETIES.

Dr. Macnamara, of Calcutta, concludes that Asiatic cholera is always produced by infection, and that probably the most frequent medium thereof is water.

A young lady pupil in an American female college thus closes a letter to a friend: "But I must stop, for here comes a soph., who parts his hair in the middle, and wears a moustache that pricks dreadful."

A man who wishes to teach a child his duty to God is considered a brute, a simpleton, an old Tory, or an impediment. Meanwhile, all over the world, the rich get richer—for they can buy low-class talent—and the poor poorer, and we have a revolution behind us.—*Family Herald*.

An article in *Appleton's Journal* states that "Spiritualism has long existed among heathen nations and savage tribes. One of the old Moravian missionaries, a century ago, gives an account of sorcery, as he found it in Greenland, corresponding precisely with the manifestations of modern mediums."

The new town founded by the Union colony in Colorado on the Union Pacific Railroad, at the junction of the Cache a Poudre, fifty-four miles south of Cheyenne, and fifty-two miles north of Denver, is to be named Greeley, in honor of H. G., who is to deliver an oration there on the Fourth of July. Mills, stores and churches will be erected the coming season.

Dr. Walker, of Cambridge, Mass., once got in a capital retort upon Alcott, the sage. "I think," said Mr. Alcott, "when a man lives on beef he becomes something like an ox; if he eats mutton he begins to look sheepish, and if he feeds on pork may he not grow to be swinish?" "That may be," said Dr. Walker, "but when a man lives on nothing but vegetables, I think he is apt to be pretty small potatoes."

The following is a description of the new American postage stamps now ready for issue, and the gum on which is guaranteed to stick: 1c., bust of Franklin, color imperial marine blue; 2c., Jackson, velvet brown; 3c., Washington, Milan green; 6c., Lincoln, cochineal red; 10c., Jefferson, chocolate; 12c., Clay, neutral purple; 15c., Webster, orange; 24c., Scott, pure purple; 33c., Hamilton, black; 90c., Commodore O. H. Perry, carmine.

At the monthly meeting of the council of the Liverpool Chamber of Commerce, Mr. Rathbone said—"In the papers of that day he saw one of the most severe censures that could be passed upon a body of men passed upon a Liverpool jury, in a case where a new trial had been ordered. It was impossible to have a fair trial in Liverpool, and the judge had said it was useless to send the case here again. It was not said so, but the inference was that Liverpool juries were so thoroughly dishonest that in this case it was utterly impossible to expect a fair verdict. He had spoken with many lawyers upon the point, and they were agreed about the thorough dishonesty of Liverpool juries. He believed the overloading of ships was carried on, and the underwriters dare not resist, from, as he had mentioned before, the entire dishonesty of the juries."

DIED.

DARES.—At Logan, Cache County, March 9, Watkin Dares. He was born March 6, 1815.—"Deseret News."
NESLEN.—At Salt Lake City, April 5, Eleanor Stevens, wife of R. F. Neslen, aged 37 years and 24 days.—"Deseret News."
SHAW.—At Salt Lake City, March 18, Alice Loynd Shaw, aged 69 years.—"Deseret News."
SIMS.—At Morgan City, Morgan County, March 23, William Sims, aged 63 years, 8 months, and 20 days.—"Deseret News."

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Repent: for the kingdom of heaven is at hand."—JESUS CHRIST.

No. 19 Vol. XXXII.

Tuesday, May 10, 1870.

Price One Penny.

MASS MEETING AT SALT LAKE CITY, TO PROTEST AGAINST THE PASSAGE OF THE CULLOM BILL.

(CONTINUED FROM PAGE 277.)

Gentlemen of the Senate and House of Representatives—this bill, which would deprive us of religious liberty and every political right worth having, is not directed against the people of Utah as men and women, but against their holy religion. Eighteen years ago, and ten years before the passage of the anti-polygamy act of 1862, one of our leading men, Elder Orson Pratt, was expressly deputed and sent to the City of Washington to publish and lecture on the principles of patriarchal or plural marriage as practiced by us.

He lectured frequently in that and other cities, and published a paper for some length of time in which he established, by elaborate and convincing arguments, the divinity of the revelation commanding plural marriage, given through the Prophet Joseph Smith, and that the doctrine was sanctioned and endorsed by the highest Biblical authority. For ten years before the passage of the act of 1862, the principle was widely preached throughout the Union and the world, and it was universally known and recognized as a principle of our holy faith. We are thus explicit in mentioning this fact to show that patriarchal marriage has long been understood to be a cardinal principle of our religion. We would respectfully men-

tion, also, in this connection, that while hundreds of leading Elders have been in the Eastern States and in the City of Washington, not one of them has been cited to appear as a witness before the Committee on Territories to prove that this principle is a part of our religion, gentlemen well knowing that, if that were established, the proposed law would be null and void because of its unconstitutionality.

What we have done to enhance the greatness and glory of our country, by pioneering, opening up and making inhabitable the vast western region, is before the nation and should receive a nation's thanks, not a proscriptive edict to rob us of every right worth possessing, and of the very soil we have reclaimed and then purchased from government.

Before this soil was United States' territory we settled it, and five hundred of our best men responded to the call of Government in the war with Mexico, and assisted in adding it to the national domain.

When we were received into the Union, our religion was known, our early officers, including our first Governor, were nearly all Latter-day Saints or "Mormons," for there were few others to elect from; we were treated as citizens possessing equal

rights, and the original bond of agreement between the United States Government and the people inhabiting this Territory conferred upon us the right of self-government in the same degree as is enjoyed by other Territories in the Union. It declared that the power of the Legislature of this Territory shall extend to all rightful subjects of legislation consistent with the Constitution of the United States and the provisions of the Organic Act, and that the right of suffrage and holding office shall be exercised by citizens of the United States, including those recognized as citizens by the treaty with the Republic of Mexico, concluded February 2, 1848. This compact or agreement we have preserved inviolate on our part, and we respectfully submit that it is not in the power of any legislature or Congress, legally and constitutionally, to abrogate and annul such an agreement as the Organic Law, which this bill proposes to do, without the consent of both parties. Our property, lands and buildings, private and public, are to be confiscated, our rights of citizenship destroyed, our men and women subjected to excessive pains and penalties, because we believe in and practice a principle taught by the Bible, commanded by divine revelation, and sustained by the Christian monarchies of Great Britain and France among millions of their subjects in their Territories of India and Algeria.

We earnestly, we solemnly appeal to you not to permit this iniquitous, unjustly-discriminating and anti-republican measure to become law, and that, too, in violation of the Constitution by which 150,000 industrious, peaceable and orderly persons will be driven to the desperate necessity of disobeying Almighty God, the Governor of the universe, or of subjecting themselves to the pains and penalties of this act, which would be worse than death. We beseech of you, gentlemen, do not, by the passage of harsh and despotic measures, drive an inoffensive, God-fearing and loyal people to desperation. We have suffered, God knows how much! in years past for our religion. We fled to these mountain wilds to escape the ruthless hand of persecution; and shall it be said

now that our government, which ought to foster and protect us, designs to repeat, in the most aggravated form, the miseries we have been called upon to pass through before?

What evidence can we give you that plural marriage is a part of our religion, other than what we have done by our public teachings and publishing for years past? If your honorable bodies are not satisfied with what we now present and what we have previously published to the world, we beseech you in the name of our common country and those sacred principles bequeathed unto us by our revolutionary fathers, in the name of humanity, and in the name of Almighty God, before making this act a law, to send to this Territory a Commission, clothed with the necessary authority, to take evidence and make a thorough and exhaustive investigation into the subject, and obtain evidence concerning the belief and workings of our religious system from its friends instead of its enemies.

All of which, with the accompanying resolutions, is respectfully submitted for your favorable consideration.

DISCUSSED.

The subject was then discussed by Hon. Orson Pratt and other gentlemen.

The following report of addresses made on the occasion we copy from the *Salt Lake Telegraph*—

Hon. Orson Pratt referred to the object which had called together so large an assemblage of American citizens, as one which effected the well-being of the entire community. He proposed to discuss the subject of plural marriage as a divine institution, and if it could be so proved, he put it, could it under any circumstances be designated a crime? He first referred to a command given and recorded in the Bible, to ancient Israel, in order to preserve the inheritances of His people, in substance, that inasmuch as any man should marry a wife and die without issue to receive his inheritance, his brother, whether married before or single, should marry that widow, that the first-born issue of such union should succeed to the inheritance to preserve it in the family.

He argued that, under this law, if there were seven brothers married, and six of them should die, the seventh was required to marry the six widows. If polygamy be a crime, he said, the Almighty must be chargeable with being responsible for crime—which cannot be done—in that he gave this command. God also pronounced a fearful curse upon all those who would not obey every law he had given to Israel, thus making polygamy obligatory, under the severest indignation and curse of the Almighty if they should not obey this law. The speaker pointed out that this was in equal force in the days of Jesus, by reference to the arguments of the Sadducees.

He called attention to the law given and recorded in the Bible, concerning betrothed virgins being forced; if in the city, the man and woman were to be stoned to death; if in the country, where she could cry and not be heard, the man only was to suffer; but if the act was voluntary between a virgin not betrothed and a man, he was compelled to endow her as his wife, whether he was married before or not, and he could not put her away all the days of his life.

The speaker then cited the law governing a man taking a second wife, that he should not abridge certain domestic duties, as a proof that the Almighty sanctioned and regulated the practice; also the divine law with regard to a man who had two wives, one loved and the other hated, that justice should be done to the offspring of the woman hated, equally as if she had been loved; thus, said the speaker, God regulated this principle, not by proscriptive edicts but by just regulations.

He called attention to the polygamists who occupied prominence in ancient Israel, of whom Jesus said that people should come from the East and

the West, and seek to sit down with them in the kingdom of God, and asked if they are in the kingdom of God, how is it that God can take into His kingdom criminals declared so by Congress, and asked if Congress had become more righteous and purer than the Almighty. He referred to the four wives of Jacob, from whom sprang all the tribes of Israel, and cited the recorded account that his second wife went before God and prayed for an increase of children, and that God heard and answered her prayer. He inquired, if God recognized polygamy, regulated it, commanded it, and even hearkened to the prayer of a woman who was the second wife of a polygamist and actually gave her offspring, how is it that Congress can declare it a crime? He referred to God smiting a person with leprosy for taunting Moses on account of his taking a second wife and finding fault with polygamy. He argued that God established a divine authority to celebrate the rite of marriage, quoting from the Book of Kings to sustain his position, where a priest appointed and recognized by God went forth and selected two wives for his young king, which no civil officers then had authority to do; said that it is recorded of Joash, this king, that he—the husband of these two wives selected for him by a priest of God—did that which was right in the sight of God all the days of his life.

But, said the speaker, it is not alone because we find this principle sustained by the Bible that we have it incorporated in our faith and hold it sacred, but because it has been revealed and given as a command by God to the Church of Jesus Christ of Latter-day Saints; and when it came to obeying a commandment of God in preference to a demand of men, he, as an individual, would obey God, death or no death.

[TO BE CONTINUED.]

A CHAPTER FOR THE MEN OF ENGLAND.

At a meeting of ladies at the Co-operative Hall, Bolton, Lancashire, April 21, Mrs. J. P. Thomasson presi-

ding, Mrs. Hume-Rothery made an admirable address in favor of the repeal of the Contagious Diseases Acts.

Mrs. President Thomasson, in opening the proceedings, took occasion to say—

“As women, too, we are justly indignant at the cowardly conduct of the Legislature in applying measures to women which they have not dared to apply to men, for if necessary for one sex they must obviously be necessary for the other (hear, hear). I believe our legislators dare not apply any such tyrannical and oppressive measures to persons for whose votes they would have to ask” (hear, hear).

Bravo! That is a very fair hit from the lady, a palpable hit. It ought to do British legislators a world of good to be complimented by being called cowards by a public meeting of ladies in a large manufacturing town. As Bob Acres says, “Courage will come and go.” The lady did not accuse Parliament of lack of physical courage—there’s plenty of that in the world. But moral courage is the thing that is sadly lacking, the courage which is not afraid to “do what is right, let the consequence follow.” There is not a bit too much of that superior order of courage to be found, in either England or America or any other country. Professor Newman, as quoted by Mrs. Rothery, might well say, “Now, indeed, we must have woman suffrage if such laws as these are to be made; we must have women in Parliament.”

According to the *Bolton Chronicle*, Mrs. Hume-Rothery remarked that it had long been said there was no new thing under the sun, but it was certainly a new thing in England to see assemblies of women gathered together to hear and to speak on the subject of a law which had been made by Parliament, and was in operation in many parts of the country. So exceptional a course had not been taken without grave cause; she might say the Legislature had driven women to extremity before it had succeeded in bringing them to this point. It was necessary for the welfare and salvation of England that every woman in the country capable of a proper feeling of self-respect, of respect for virtue, for decency, for anything approaching the very name of religion, should be roused to a knowledge of the iniquity which

had been made law, not as English laws were generally made, nor after proper discussion in Parliament and out of Parliament, but which had been passed in the dark. Its promoters knew full well that this law could not come into operation if the country were aware of its existence. The idea of such a law was not a new one. For many years in foreign countries similar laws had been in existence, and since the first Napoleon’s time French habits and French customs had become too influential in England, especially among the higher classes and the aristocracy. Before the present Queen’s accession, it was proposed to pass some measure of this sort, but happily for England the old King died before it could be put into force, and it was then dropped because English statesmen had sufficient feeling and decency remaining to be aware that they could not place such a law before a young, pure, maiden Queen to demand her assent to it. It was a strong and significant fact that during the life of Prince Albert no such law was ever brought forward. They must have instinctively felt that he would not have countenanced it. It was in 1864, when the Queen was bowed down with affliction, that we first heard of this act, as a small primary measure was then passed, which was the first of the two acts now commonly spoken of as the Contagious Diseases Acts. Under that act all the substantive provisions of the law as now in operation were enacted. The act passed at the close of last session in no way altered the principal measure, but rendered it somewhat more tyrannical and extended its operation. Twelve military stations were brought under the act of 1866, but these twelve included the districts round about within a radius of five miles. Under the new act the stations were increased by six, and the radius in each by ten miles, so that a large addition was made.

These acts were justly denounced as the most iniquitous that ever blotted the English statute book. No laws affecting the negro slaves in the West Indies, who had been set free, ever approached these in immorality, injustice, and iniquity (applause). The

first substantive provision of the act was that in all the places mentioned there should be buildings erected or provided, to be called "certified hospitals," under Government power and superintendence. Of course Government money went for the support or building of these hospitals as the case might be. It was next provided in a clause which it was really inconceivable that any English Parliament should have passed, that within these districts any woman of whom a certain superintendent of police, or inspector regarded as superintendent of police, should swear before a magistrate a single oath, not that she was an immoral character, but that he had good reason to believe her to be such, should by an order from the magistrate be condemned to attend once a fortnight at certain places appointed for what they were pleased to call "surgical inspection." If a woman on the fiat of a magistrate refused so to attend, or attending refused to submit to the provisions of the act, she might be imprisoned for one month with hard labor ("Shame"). If she refused a second time she might be imprisoned three months with hard labor, and for every successive refusal she might be imprisoned, without trial of any kind, for three months, so that it was a legal possibility that a woman who possessed sufficient self-respect to refuse submission to the abominable provisions of the act, might be imprisoned for an indefinite period for years on the ground of that refusal (sensation). There were no witnesses and evidence, the sole oath of a policeman was sufficient. Besides this absolute disregard of civil rights, there was a new system introduced into England—the police spy system. It had always been the boast of English law that persons accused of any crime were warned not to say anything that might criminate themselves; but in this act the police were empowered (which meant to say encouraged) to force the women into signing what they called a "voluntary submission" to the periodical surgical inspection. This voluntary submission was so worded that a woman might sign it without knowing what she was signing. There was not a word in it relating to immorality, but when she

had once signed it, she was held for the purposes of the act to be an immoral character (cries of "Shame"), and innocent women had registered their names, and were still doing so, under this police compulsion without knowing what they were doing, for respectable women naturally shrank from going before a magistrate through fear of their friends hearing of it, and hence they invariably signed the voluntary submission.

Mrs. Rothery described what happened to girls after signing the voluntary submission, adding that if the medical man thought a girl was affected by some disease, she might be sent by force as a prisoner to one of the certified hospitals, and she might be kept there under one order for any period not exceeding nine months (sensation). If she left the hospital, or if, having once submitted to this abominable inspection, she failed to return to be brutalized and degraded every fortnight, she might be committed to prison for three months with hard labor, and if she had self-respect enough to resist absolutely this treatment, she might go on being imprisoned again and again as the meanest criminals in the land could not be treated, because they must be tried, and must be either condemned or acquitted. Revolting as the subject was, it was necessary to speak of the positive brutality, the violation of every natural, human, and divine law, which was perpetrated on these women. Not a farmer, grazier, or cattle dealer in the country dare treat his cattle in the same way, for he would be had up by the Society for the Prevention of Cruelty to Animals if he did so. Mrs. Rothery described the nature of the surgical inspection, which excited much indignation amongst the audience. She stated that the very means employed for discovering disease were such as would convey infection, and said it would be difficult to find in any history they had ever heard of atrocities greater than these; but the physical atrocity was not the worst, for it was the particular end and aim of the police to get hold of women who still maintained a kind of outward respectability, and to tread them down in this pit of shameless and abominable degradation. The

promoters of the acts said they were benevolent acts and such as would conduce to the reformation of women. A very likely thing! The benevolence of the acts was one of the wicked pieces of hypocrisy by which many well-meaning people had been deceived into supporting them. They utterly left out of sight this brutal treatment of women—more brutal than she could tell them, more infamous than she could relate, more physically torturing than they knew, and more depraving than it was possible to express. They objected to these benevolent men attending the sick after such abominable treatment of them, and then turning them back upon the streets for the use of those for whom they had been cured (applause). In this great social

evil there were two classes of offenders, the men and the women, but what did these acts provide as regarded the men? They provided nothing—there was no mention of men sinners throughout. The men might be as foul and diseased as they pleased, and, in fact, it had been admitted before the Parliamentary Committee, that whenever a fresh batch of soldiers and sailors came in there was immediately a fresh outbreak of disease. But what did they do? They put the women in hospital, and allowed the men to go on infecting the healthy part of the community outside (applause). This was a patch of folly added to iniquity which one could not believe would have come to pass.

[TO BE CONTINUED.]

AFFAIRS IN UTAH.

TESTIMONY OF COL. F. H. HEAD AND ALEXANDER MAJOR, ESQ.

The following is almost the entire testimony given by Col. F. H. Head and Alexander Major, Esq., before the U. S. House of Representatives Committee on Territories, as we find it in the *Ogden Junction*—

ADDITIONAL TESTIMONY.

Washington, Feb. 28, 1870.

Franklin Head sworn and examined.

By the Chairman.

Question. State your residence and occupation. — Answer. I reside in Kenosha, Wisconsin. I was appointed Superintendent of Indian Affairs in Utah five years ago, and since then have spent the most of my time in that Territory.

Q. When were you last in Utah? — A. I left there about a month ago.

Q. State to the committee whatever you may know in regard to matters in Utah, in your own way. — A. During the time I have been in Utah I have travelled about the country a good deal, and am probably as widely acquainted as any Gentile who was ever in the Territory. I have looked over the testimony given by previous witnesses before this committee, and I think there are several points in which they have fallen into error, perhaps not intentionally. In the first place,

in regard to the statements relative to the Probate Courts, I think the witnesses are, all of them, entirely in error upon that point. The Probate Court is entirely a distinct thing from what is ordinarily spoken of as the Bishop's Court. The Probate Courts have jurisdiction of almost everything. What is usually known as the Bishop's Court in no way conflicts with them. One of the leading teachings of Mormonism is, that brethren should not go to law with brethren, and that they ought to settle their disputes without resort to litigation; so when any matter of disagreement comes up, instead of going to law, they go before the bishop of the ward. There are twenty bishops in Salt Lake City—one to each ward, and one or two in each town throughout the Territory. As I was saying, one of the parties will go before the bishop and make complaint; upon this the bishop will send for the other party to come before him; both parties then appear with their respective witnesses, the bishop hears what they have to say, and gives his decision without respect to law or precedent—a sort of wild equity that is generally not far from just. In ninety-nine cases out of a hundred the parties

are satisfied. At the same time, there is no binding legal force in the decision of the bishop, it is more of the nature of an arbitration. After that, or before, either party can go before a justice of the peace, or other civil court, and seek his remedy at the hands of the law. Or, on the other hand, he can appeal to the board of bishops; but this is not a legal tribunal, nor do they pretend to so regard it. It is simply their way of settling their little neighborhood disputes, without resort to litigation. Almost all the cases which in our country would be brought before a justice of the peace, in Utah come before the bishops. But cases that arise between two Gentiles, or between a Gentile and a Mormon, come before the Probate Court. The Probate judges are not generally bishops; they are, however, generally Mormons; not always, for Judge Carter, at Fort Bridger, was a Gentile, and was elected many times. Captain Hooper this morning handed me a paper showing that of twenty Probate judges in the Territory only three were bishops; I presume they were all Mormons.

Q. What is the population of Utah?
—A. I should say something over a hundred thousand. The Mormons claim considerably more, but I think that is not far from the correct figure.

Q. What proportion of these are living in actual violation of the law of 1862, prohibiting polygamy?—A. I should say that from one-seventh to one-tenth of the adult males have more than one wife.

By Mr. Buckley:

Q. You say that not more than one-seventh to one-tenth of the adult males among the Mormons are practical polygamists, living with more than one wife; how is it with the rest—are they believers in it? Is polygamy an essential article of the Mormon faith?
—A. Those who do not practice, still believe it is right for them to do so.

They may not themselves desire more than one wife, or may not be in a position to support more than one; but theoretically they sustain the institution.

Q. What I want to get at is this: If we undertake to destroy polygamy, will those of the Mormons who have but one wife, feel that we are wronging and persecuting them by striking at an essential article of their religious faith?—A. I think they would. They take the position that the revelation of God, through Jo. Smith, is a consistent whole, and that polygamy is one of its vital doctrines.

Q. How do those who are living in the actual practice of polygamy pretend to justify themselves in the face of the law of 1862?—A. They take the position that the law is unconstitutional. They claim that the Constitution of the United States guarantees religious freedom; that polygamy is an essential part of their religious faith, and consequently that any interference with it is a direct violation of the Constitution.

By Mr. Cullom:

Q. Have you ever conversed with the prominent Mormons as to what course they would pursue in case there should be an attempt made to enforce the authority of the Government—whether they would submit or make a forcible resistance?—A. Some of the people say they would fight sooner than give up polygamy; I do not know as I have heard any of the bishops or Probate judges express themselves on that point. I have heard Brigham Young say he would never obey the law unless it was decided to be constitutional by the Supreme Court of the United States.

Did he say he would obey the law if the Supreme Court should decide it to be constitutional?—A. He always expressed his confidence that if brought before the higher courts it would be declared unconstitutional.

[TO BE CONTINUED.]

St. Louis is thinking of Sunday evening theatrical performances.

Miss Eveline L. Gates, of Fellow Springs, Ohio, says she likes trousers and wears them, believing them more comfortable, convenient, and decent articles of apparel than flowing skirts.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, MAY 10, 1870.

A TRIED PEOPLE.

It is written that the Lord will have a tried people, and verily the experience of the Saints coincides with that statement. From the moment a man enters the Church and is known as a Saint, the adversary of souls stirs up the hearts of men to speak evil of him and to oppose him, in one way or another, to cast out his name as evil, and to account him as one of those who are the filth and offscouring of the whole earth. There are no people who have been so extensively and continually opposed as the Latter-day Saints, none whose principles have been so widely regarded with disfavor and have met with such general antagonism. Individually and collectively, with the powers of darkness and with the wickedness of men, the Saints are engaged in an unceasing warfare, and such will continue to be the case while the adversary of souls has power on the earth. It is nothing strange for men to try to stir up the whole power of the United States against the Church. That may be expected, ever and anon, until the Church and Kingdom of God shall have grown into overshadowing power and influence.

At the present time a great effort is being made in America to overthrow the work of God. It may be very trying to some of the Saints, but He will overrule it for the good of those who have the welfare of His work at heart, as He has done so many times in the past, and His work will advance the faster towards the accomplishment of its appointed destiny.

The present attempted crusade against the Saints may be permitted of the Almighty to prove them in the eyes of the world. The ruling classes in the United States are very corrupt by common acknowledgment, making and executing all sorts of unrighteous laws, sometimes for filthy lucre, sometimes for power and fame, seldom acting from right principle. A superior class of rulers is sadly needed, and if the Saints manifest indubitably before all mankind that the principles of truth and virtue are beyond all price to them, dearer than gold, or worldly favor, or even mortal life itself, then the Lord can place them at the head of human affairs, when He chooses, and mankind cannot consistently impugn the soundness of His judgment.

Our business, therefore, is to do that which we know and verily believe to be right, without taking undue heed to the consequences, for they are in the hands of the Lord, and He will overrule them for our good, if we continue faithful to the light which He gives to us. We have the privilege of being co-workers with the Almighty, but is it our work? No, it is not, and individually we are not necessary to its success. It is the Lord's work, and it is marvellous in our eyes.

J. J.

ADJOURNMENT OF CONGRESS.—A cable telegram in the newspapers says Congress, May 3, passed a resolution of adjournment until July 4. There is some mistake about this, as the House was sitting several days later.

CORRESPONDENCE.

AMERICA.

Toquerville, Kane County, U.T.,

April 5, 1870.

President A. Carrington.

Dear Brother.—Since writing my last from St. George, President B. Young and party have continued their visits, holding meetings at Santa Clara, St. George and Washington. A co-operative company was formed, which purchased President Young's cotton factory on time for \$40,000, at ten per cent. interest. They intend to enlarge the works and to add woolen machinery, as the high tables along the rim of the Basin offer good grazing for sheep within sight of cotton patches. This country is well calculated, notwithstanding its mountain and desert character, to afford a great variety of productions, to enable the inhabitants to live within themselves. Cotton, grapes, figs, apples, pears, peaches, apricots, and other choice fruits are produced within sight of eternal snow, enabling the inhabitants to choose the variety of climate between the frigid and northern temperate zones, within half a degree of latitude.

On Tuesday, March 29, President Young and party held meeting in Toquerville, which is now the county seat of Kane County, and instead of being the village of mud huts which it was when you saw it last, it is now a fine town, containing many handsome burned brick, stone and frame edifices, nestling in the midst of beautiful orchards in bloom, vineyards and shade trees, and surrounded by hundreds of acres of irrigated land, highly cultivated, and producing vines, fruits, cotton, lucern, corn and wheat. You might inquire, Where is there room for it between the bleak mountain and the sand pile? The edge of the sand pile has had to yield to the touch of industry and the "magic wand of water," and is being annually

made fertile, though at the cost of immense labor.

We then visited the brethren at Virgin City, where we preached on Wednesday, and on Thursday started for the Indian mission at Kanab, visiting on our route several ranches which had been abandoned temporarily in consequence of the hostility of the Navajo and other Indians. The first of these was the ranch occupied by Elder Samuel Gould, about 8 miles from this and about the same from Virgin City, about 2000 feet above either place. It offers good grass and water for stock and sufficient to irrigate 15 acres. The old gentleman, above 80 years of age, did not scruple to move his wife and a family of small children to this isolated locality, where he built a house, walled in a field, put it into cultivation, and herded his own stock and that of any others who dare entrust it to his care, for all knew he could not protect it from the Indians if they had a mind to take it. His friends remonstrated against his taking his family to such an exposed position, but all in vain. His wife was fearful, but what did he fear, who had braved three wars in defence of his country's flag? He had fought under Decatur against the corsairs of Barbary, for three years he had served in the army in the late war with Great Britain, as a volunteer he had served one year in the war with Mexico, he had smelt powder and seen smoke and blood in many a hard fought battle, and why should he fear a few half naked Indians? He laughed at all remonstrances, but after the killing of Dr. Whitmore and brother McIntyre by the Navajoes at the Pipe Springs, and of Robert Berry, his wife and brother at Short Creek by about 30 Piedes, Mrs. Gould utterly refused to live at the ranch any longer. The disappointment, annoyance and worry

of abandoning the ranch told heavily upon the old hero, who stuck to the ground some time after his family had left, but the infirmity of old age, which will come some time, compelled him to follow his family to Parowan, where he became paralyzed, and after lingering some time he died last winter, about 86 years of age. At this point three years ago the people of Kane County built a stone fort, as guard quarters for their pickets in the protection of their stock against the Navajoes. It is called Fort Defiance, but is now unoccupied.

We pursued our journey east along the foot of a range of naked mountains, mostly sandstone in a decomposed state, for about 65 miles to Kanab, passing several springs and the ruins of abandoned ranches. At Kanab we met brothers Jacob Hamblin and Jehiel MacConnel and several other missionaries, who were engaged in teaching the Indians how to cultivate the soil and to obtain a living by peaceful pursuits. We were much pleased with the country, which contains several varieties of mountain grasses and a few springs which may enable settlers to cultivate a few acres of land. The water is good and the soil sandy. The tree cactus here assumes the form of a shrub of a dark color, but is very thrifty. Some wild sage is occasionally found, patches of scrub cedar and piñon pines grow on the higher ground, while the mountains above are nearly naked, but the thorns and the thistles of the desert are abundant, though many places are sufficiently free from brush to afford good pasturage for sheep. As soon as measures shall be taken to prevent the annual raids of the Navajoes, this land of Canaan will be re-occupied by the Saints and become a valuable acquisition to our southern settlements.

The President also visited and preached to the Saints at Duncan's Retreat, Rockville and Shoonsburg, and returned to this place much fatigued, having travelled 180 miles over an altitude of 3000 feet.

Very respectfully your brother in the Lord,

GEO. A. SMITH.

Paris, Rich County, U. T.,

April 10th, 1870.

President Albert Carrington.

Dear Brother—I left the city on the 25th of February and arrived here on the 27th. Our winter has been light. Our stock has wintered well on the range. The Saints here are generally well. Our Spring is not quite so forward as last Spring, but we are just ready to commence putting in our crops. We are not excited about political matters—we think the Lord is able to take care of His people and kingdom, and we have had the proof of it many times in days that are gone by.

I suppose that you will be released this Spring. No doubt you will be glad to meet your family and friends in our mountain home. May the Lord bless and preserve you in safety to reach your home and friends.

I remain as ever your brother in the Gospel of Christ,

Charles C. Rich.

Weber City, U. T., April 11, 1870.

President A. Carrington.

Dear Brother,—There was a little excitement here over the passing of the Cullom Bill. The Saints had a large mass meeting—it was the most earnest meeting it has been my lot to attend in my life.

The Gentiles of Salt Lake City, or rather the members of the "New Move," had a meeting to petition Congress to legalize polygamy in the past, and only punish it in the future, thus trying to save themselves at the expense of the Saints. I think all that was accomplished by their meeting was they got every honest man, Saint or Gentile, down on them, and they are considered by all as of no account.

I have had a chat with the new Governor. He is much surprised at the appearance of things here, and as much pleased as surprised, but judging from his appearance I should not put much confidence in him. I think he is easily biased by the opinions of others.

We have an "honest lawyer" in our Judge of the 3rd District. He is giving decisions here according to law, irrespective of Saint, Gentile, or Jew. The result is, the Gentiles are giving him fits, especially in regard to his decision concerning the Probate Courts

having jurisdiction in all cases of divorce and alimony, this being denied by other judges we have had here. Poor man, I am afraid if he continues in this law-aiding course, his days will be numbered in Utah.

As ever,
JOSHUA WILLIAMS.

AUSTRALIA.

Sydney, Feb. 24, 1870.

President A. Carrington.

Dear Brother,—Thanks, praise, and adoration to our Father in heaven, I am once more permitted the privilege of writing you a few lines, in order to keep you posted in all matters relative to this portion of our Lord's vineyard. I have already informed you of the unhappy state in which I found what was called the Sydney Branch. I have been compelled to cut off three persons, and am very doubtful of some others, but I feel to forbear with them as long as I can with safety to the lambs of the flock. I am sorely tried, but God's will be done. It is known to Him that my only object in life is to use the power and energy which He has given me for the upbuilding of His kingdom on the earth. I know it is the work of God that I am engaged in, and my trust is therefore in Him, and I do not fear the result.

I have been on my mission just three months, and have reorganized three old Branches that had become withered and dead, and organized one new Branch. I have also been privileged to baptize seventeen persons, and some of those are ready to gather as soon as I can get a company ready. I have not much confidence in many of the old members gathering, but I hope soon to be able to make up a small company of good, faithful and obedient Saints, who are anxious to gather and flee from the wrath to come.

I have received a letter from a gentleman in Wellington, New Zealand, requesting me, at my earliest convenience, to pay him a visit, as he wishes to be baptized. If nothing prevents, I intend to leave Sydney next week, or the week after, for New Zealand, via Melbourne. The Sydney Saints are very sorry to part with me, even with the prospect of an early return,

and I do assure you, if I were to consult my own comfort and feelings in the matter, I should remain with them, for, as a general thing, they are very good Saints, very kind, and always ready to obey counsel. But I have a very extensive mission, and no one but myself to do it, and when people at a distance of even 1200 miles are anxious to obey the Gospel of our God, and they call for help, I am drawn out with compassion towards them, and I do not feel like consulting my own convenience or comfort, but want to be up and away. The power of my priesthood, the spirit of my calling in Christ Jesus, will not let me rest (and I don't want to) until all the honest in heart are safely gathered, Zion built up and established, and the glory of God resting upon it.

Dear brother Carrington, that you and I may have a place and name in God's kingdom in that day when Jesus shall be proclaimed mighty King in Zion, is my heartfelt and sincere prayer, in the name of God's own dear Son, our Savior. Amen.

Please give my love to brother Albert Dewey and all the Valley Saints to whom I am known, and indeed to all Saints.

Your ever loving brother in the everlasting Covenant,

ROBERT BEAUCHAMP.

Carlisle, May 1, 1870.

President A. Carrington.

Dear Brother,—We have been on a long tour through a portion of the Conference, Workington among the rest. We found 20 lost sheep, brought them together, and placed a shepherd over them. They feel well, and I trust will constitute a good Branch. The Saints feel well generally. We are talking tithing to them, and I believe we may look for sufficient tithing soon so that we can send some to your Office. The interest in laying up money for emigration is also beginning to increase, and on the whole I look for better times, as business is brightening up at present. We have some hopes of starting a Branch in Berwick-on-Tweed. We have visited that place by the wish of a gentleman and baptized one person, and if one why not more? And if in that place, why not

in other places? Brother Taylor is here with me, and we shall return home to-morrow, all being well.

We have plenty to do as yet in this Conference, and it is on the increase. There are good prospects before us, so far as we are able to discern from present appearances. We have to labor hard and earnestly, but I can see a dawn of better times, in fact my faith is strong on that line. We are all well and happy.

A letter just received from brother Noble, in the south end of the Conference, says all is well in that part.

Our love to all. With prayers in your behalf, I remain yours in the Gospel,

GEO. H. PETERSON.

Liverpool, May 4, 1870.

President A. Carrington.

Dear Brother,—On Friday, April 8, myself and Elder S. M. Price left Liverpool for the purpose of visiting the Saints in Ireland. We arrived in Belfast early next morning and proceeded to the house of brother Allen, where we were kindly received by the Saints. On the following Sunday we held meetings with the Saints, and had a good time together, the Lord blessing us with His Holy Spirit, and we felt refreshed by its benign influence.

The spread of truth in Ireland has been very slow, but few having embraced the principles of the Gospel. Priestcraft, superstition, and bigotry hold dominion over the minds of most of the people, consequently there has been but little inquiry or spirit of investigation in reference to religion. Yet some honest-hearted people have embraced the principles of the Gospel and have rejoiced in the blessings of the new and everlasting covenant. A few have gathered to Zion to help in the establishment of the kingdom of God upon the earth. Others in Ireland now are looking with anxious expectation for the day to come when they shall have the privilege of gathering out of the wickedness and corruption of enlightened Christendom to the place that has been appointed for the gathering of God's people, where they may be more fully instructed in the plan of life and salvation.

On April 11th I sailed for Glasgow, where I found the brethren feeling well in their labors. I returned to Belfast, accompanied by President H. C. Jacobs. On Sunday the 17th we again held meetings with the Saints, who were addressed by Elders Jacobs, Price, and Romney upon the principles of our holy religion, and exhorted to faithfulness and diligence in order that they might be benefited by its saving principles. In the evening one person was added to the Church by baptism.

We spent a few days in and around Belfast, visiting amongst the Saints. They generally feel well and determined by the help of the Almighty to continue faithful.

On Saturday, 23rd, we bade the Saints in Belfast good-by and took train for Dublin, where we arrived in the evening and were very kindly received by the Saints.

On Sunday, 24th, we held meetings and had a good time, instructing the Saints in the principles of the Gospel. There, as elsewhere, when the Saints assemble themselves together for the purpose of worshiping the Lord, He blesses them with a portion of His Holy Spirit, and they are strengthened by its divine influence and made better able to contend with the powers of darkness.

We visited amongst the Dublin Saints and found them rejoicing in the truth, still feeling desirous of continuing faithful, and in the due time of the Lord being gathered to the peaceful valleys of the mountains. The Saints were very much pleased to see us and to listen to our instructions. I trust that our visit may prove beneficial in comforting them and in encouraging them in the good work in which we are all engaged.

On Monday evening, 25th, Elder Jacobs sailed for Glasgow, and Elder Price and myself for Liverpool, after having spent a very agreeable time among the Saints in Ireland.

My prayers are continually that the Lord may bless and prosper all those who are seeking to assist in the establishment of truth and righteousness on the earth. I remain your brother in the Gospel of peace,

GEORGE ROMNEY.

Shipdham, May 4, 1870.

President A. Carrington.

Dear Brother,—Matters in Norwich Conference are about as usual. The Saints generally are trying to do all they can towards the spread of truth. Still there are a few who I think ought to be dealt with, as they are exceedingly negligent in regard to their duties, taking advantage of the leniency that is extended to them, not attending their meetings for six months at a time, nor assisting in any way towards rolling on the work. I feel that in some of these cases forbearance has ceased to be a virtue, and if one or two of them were disfellowshipped, it might cause the balance to examine themselves and decide in their minds

whether the Gospel is worth anything to them or not.

In Lowestoft, where we have been without a room to meet in for several months on account of high rents, Mr. Rand has very kindly fitted up a room at his own expence and given us the privilege of holding our meetings there. It is a very comfortable little place, and the Saints as well as myself highly appreciate Mr. Rand's generosity.

I received a letter a few days since from Hon. W. H. Hooper, in which he wishes to be kindly remembered to yourself and all the brethren of his acquaintance.

With love to all in the Office, I remain your brother in the everlasting covenant,

J. Q. KNOWLTON.

UTAH NEWS.

The following are from the *Deseret News* to April 15 :—

The Theatre was open on Saturdays.

Mr. Koch was taking an excellent view of Salt Lake City from the South-west.

Mrs. Loretta J., wife of Warren Hussey, died April 13, aged 29 years, 8 months and 24 days.

Snowing generally over the Territory, April 13, five inches and under in depth. Wet, cold, and uncomfortable.

The *Utah Pomologist* appeared April 1, published at St. George, by J. E. Johnson, at one dollar a year, and devoted to the interests of fruit culture in Utah. It is to be hoped that our friend J. E. J. was not joking the public in his choice of first day of issue.

Miss Priscilla Charlotte, daughter of Claudius and Mary Ann Clive, died April 12, aged 15 years and 2 days. She danced at the Theatre three days previous to her death, but had been feeble for some time. She was widely known and unusually respected.

Brother H. Thunneson wrote from Gunnison, April 10, that the settlers were busy putting in their grain. The co-operative store had been doing a good business; capital nine months ago \$300, present capital \$1530, many things retailing as low as at Salt Lake City.

Mass meetings had been held at Manti, Mona, American Fork, Franklin, Smithfield, and other places, at Smithfield lady and gentlemen speakers uniting in denouncing the Cullom Bill. Proceedings and adopted resolutions similar to those of like meetings at other settlements.

The Female Relief Society of Ephraim, Sanpete County, held its first yearly meeting April 7. The members had contributed 331 days' work, resulting in quilts, jeans, linsey, lace, wearing apparel, cheese, etc. Total receipts for the year, \$443.40; total disbursements to the sick, needy, and P. E. Fund, \$312.

President B. Young and party stayed at Fillmore April 11, Scipio 12th, Nephi 13th; meetings were held at all the places. The party were at Payson on the 14th, where a meeting was held, Presidents B. Young and Geo. A.

Smith addressing the congregation. The party were at Provo on the 15th, expecting to reach Salt Lake City on the 16th.

Company C, 3rd Infantry N.L., Capt. John C. Graham, engaged at target practice near Mark Lindsay's, April 11. Distance 125 yards. Prizes for best shots, two pictures of President B. Young, awarded to Capt. Graham and Private C. Barrell; prize to poorest shot, a string of onions, name of the redoubtable hero not mentioned. Company 2, Capt. C. H. Crow, had similar exercises. Prizes shot for at 200 yards. The *Telegraph* says Capt. Crow best shot.

Bishop Hughes wrote from Mendon, Cache County, April 3, that spring work had fairly commenced. The citizens had moved their field fence, inclosing 800 more acres than formerly. Education was receiving a good share of attention, schools were being well supported, co-operation was prospering and giving satisfaction, and the people were trying to live their religion. Ten acres each of the best land in the settlement was offered for a good basso, tenore, alto, and soprano, who were good members of society and good readers of music, and would settle at Mendon and attend meeting regularly.

Henry C. Lamb wrote from Wales, Sanpete County, April 4. Fifteen families commenced a settlement there in 1859, naming it "Coal Bed," being situated near the mountains containing coal, on the west side of the valley, but the settlement was afterwards broken up for three years, in consequence of Indian difficulties. Fifteen families again commenced a settlement, near the old site, Elder John Rees presiding. The mountain streams have increased so that it is expected that the settlement will have 60 families within a twelve-month. Last year, notwithstanding the grasshoppers, a good crop of wheat was raised. Coal, wood, and good limestone are abundant, and the range for stock is excellent. The settlement has an adobe school-house 20 by 30 feet, in which a good day school was taught in the winter by Jonathan Midgley, and a Sunday school by Henry Rees. There is also a Female Relief Society, a Gardeners' and Farmers' Club, a library, a post-office, and a co-operative store. The health of the people was good. The people were busy putting in crops, although grasshoppers' eggs were plentiful.

The following are from the *Ogden Junction* to April 13—

The "little unpleasantness" at the Ogden house was between two partners—a son of Erin and a scion of the house of Judah, and the lady "shot nothing but darts from her eyes," no "ill effects from the angry glances" reported.

A mass meeting was held in the Ogden Tabernacle, April 7, to protest against the Cullom Bill, Hon. L. Farr, mayor, presiding. The meeting was addressed by A. Miner, C. W. Penrose, L. Farr, W. G. Child, F. A. Brown, J. McGaw, W. W. Barton, J. Parry, G. D. Keaton and others. Hon. F. D. Richards was prevented by a severe cold from attending. The meeting adopted the Remonstrance and Resolutions of the meeting at Salt Lake City.

A mass meeting was held at the Court House, Brigham City, April 9, to protest against the Cullom Bill, Mayor Loveland in the chair. Preambles and a string of eight resolutions were adopted, one of them adopting the Remonstrance and Resolutions passed by the meeting in Salt Lake City. We append the 7th resolution—"Resolved, That the public halls of Brigham City and Box Elder County are free for the use of members of Congress and ministers of good and moral character of every Christian denomination, and we pledge ourselves to renounce the doctrine of plural marriage when they convince us by philosophical and Scriptural reasonings that it is immoral, does not produce happiness, nor incite to industry and improvement, and is not a divine institution."

"H" wrote from Call's Fort, April 6, and from Malad City, April 11. Call's Fort is six miles north of Brigham City, with a population of nearly three hundred, but expecting soon to double that number, by what method is

not stated. The settlement has rich soil, ample pasturage, and abundance of hay land, much grain in, both fall and spring sown, no signs of grasshoppers' eggs, has a Sunday school, and usually a day school, a grist mill and a saw mill. Portage, fifteen miles beyond Bear River Bridge, contains twenty or thirty families, with a live Bishop, O. C. Hoskins. The settlers were making a canal eight miles up Bear River for irrigation purposes. Malad City, Bishop Daniels, is 17 miles from Portage, and 75 north of Ogden, and contains about 100 families. The town site, recently surveyed, is laid out in good order. The settlers during winter built a school and meeting house, 40 x 20 feet, and a co-operative store of the same dimensions. There are also several other stores, hotels, overland mail station, a grist mill, a saw mill, excellent and well attended day and Sunday schools, superintended by Mr. J. Harrison, and an excellent choir, led by Mr. David Owens. Four miles south of Malad is a small settlement, with a very superior choir, led by Mr. Daniel Tovey. Samaria is another flourishing settlement, eight miles west of Malad, and containing about 20 families.

VARIETIES.

The Birmingham iron trade wants a ship canal for vessels of 2000 tons from Gloucester to the Severn, and Manchester wants the Irwell made navigable for ships to that city.

A Liverpool workhouse ward-master and ward-mistress have been requested to resign for indulging in courting after 11 p.m. Broad daylight is the best time for courting. Lovers can see then what each other mean. After marriage is soon enough for night courting.

The Indians recently cut a stringer on a bridge three miles east of Antelope, Nebraska, and threw fourteen cars off the track at about 1 o'clock Tuesday morning. All the train men, except one brakeman, got on the engine and ran to the next station. After they had gone the Indians broke open a number of cars. The remaining brakeman fired upon them and they fled.—"New York Sun," April 20.

The House Polygamy bill has at last reached the Senate, much amended, though we cannot say much improved, unless making of Mormon divorces unlawful is to be considered in that light. If the army that is to enforce the bill when it becomes a law does not act with greater energy in pursuing the prophets than Congress has in disposing of the bill, Mormonism and the Mormons, too, will have disappeared. We are not, however, inclined to quarrel with the spirit of legislative dalliance with this particular bill. The longer it remains una lopted, the less reason there will be to enact it, and the better satisfied we shall be.—"New York Tribune."

The new Territorial Governor of Utah, Mr. Shaffer, arrived at Corinne Wednesday evening, and was received with a speech and an illumination. The Governor, in response to the Mayor, said he had come to Utah to enforce the laws. Several government officials followed, and in advance of the passage of the Cullom Bill by the Senate, declared that it was the intention of the Government to suppress polygamy and compel Utah to submit to the authority of the Republic. "That time had now arrived, and this abomination, though supported by remonstrances from the disloyal and traitorous, would not stay the action of Congress."—"New York World," April 27.

A great deal of amusement was created in the House to-day (March 24) by the fact that Hon. Samuel Hooper, of Massachusetts, felt it necessary to rise to a personal explanation, in order to relieve himself from the responsibility of the polygamy speech of his namesake, Delegate Hooper, of Utah, which had been ascribed to him by a Philadelphia paper. The paper in question had rebuked him editorially in most indignant terms for advocating such doctrines. The article was read, and the utter inapplicability of the whole thing to a man of Mr. Hooper's views, decorum, habits and relations, caused shows of laughter at his expense, which he heartily enjoyed. When it was charged that his conversion was the result of the visit of the Ways and Means Committee to Salt Lake last summer, the House and galleries roared with laughter. The editor promises a prompt correction.—"New York Times," April 2.

SCRAPS OF NEWS.

The New York "World" of April 20 says, "Elder Orson Pratt, of the Mormon Church, has left Salt Lake City for Washington, to lobby against the Cullion Anti-polygamy Bill."—Mrs. Abraham Lincoln has written from Germany to ask President Grant why Congress is so slow in granting her a pension, as she is poorly and needs money.—Great mining excitement over new discoveries near Barney Station, New Mexico.—There is much talk about a probable great Indian war on the Plains.—It is said that Hon. John Titus, formerly Chief Justice of Utah, has been nominated as Chief Justice for Arizona.—Gen. Sheridan was to leave New York, April 15, for the extreme western portions of his command, including Utah.—Mrs. Dr. Hubert, of Philadelphia, U.S., is charged with the murder of Mrs. Kate Moralis, by procuring abortion. Mrs. Hubert's books showed a list of 700 cases, mostly married women.—The Omaha "Herald" of April 9 says that Colonel M. E. Patrick, of that place, has been confirmed as Marshal of Utah Territory.—Cos. G and I, 9th U.S. Infantry, were to leave Fort Russell, April 20, and proceed, the former to Camp Douglas, and the latter to Fort Bidger.—The number of wrecks reported for the week ending April 30 was 41, making for the present year a total of 683.—Rice riots have recently been of frequent occurrence in all the ports of Japan. The people are destitute.—The Red River expedition from Canada will consist of 10,000 picked men, a steel battery, a rocket brigade, and 2000 loyal Indians.—Senator Nye intends to introduce an amendment to the House Anti-Mormon Bill, which will prohibit a plurality of wives in future, but allow existing families to remain intact.—The New York "Times" thinks the tide of emigration westward will solve three difficult legislative problems—the Mormon problem, the Indian problem, and the national debt problem.—Destructive storms and floods in Australia.—A young man named Duncan died at Lintrathen of lockjaw, superinduced by close paring of a corn on his foot.—Mr. Bruce, Home Secretary, has promised a deputation, consisting partly of ladies, an immediate, complete, and thorough investigation of the working of the Contagious Diseases Acts. Mr. Bruce said they originated in the recommendation of a meeting of a great medical society, and "all knew that the medical profession was especially humane, enlightened, and liberal minded," but doubt exists, and there ought to be a full and competent inquiry into the medical and moral bearing of the question.—A regiment of infantry in Virginia and another in Kentucky are to report immediately to the commanding officer of the Department of Dakota, head-quarters at Pembina.—The "Illustrated Times" says the expression of Disraeli's face is that of a man just about to cry.—May came in with thunderstorms, snow, and hail in some parts of England.—The U. S. House of Representatives has passed a resolution granting a pension of \$3000 per annum to Mrs. Lincoln.—People must mind where they eat on Sundays. A loiterer at Tenterden was fined 1s. with 8s. costs for eating bread and cheese by the Market House on Sunday.—The Dublin "Freeman" denounces Disraeli's new novel, "Lothair," as the most immoral production of the day.—The Imperial army has been defeated at Shansi (northern China), and Lew, the commander, and 20,000 troops, have been killed.—Georgia rejoices in an army of occupation and the suspension of the Habeas Corpus Act.—Minnesota boasts of a woman of eleven years and eight months old, who owns a seven and a half pounds girl baby. That is going ahead.—A plot to assassinate the Emperor of the French has been timely discovered.

DIED.

LYOYD.—At Haverfordwest, April 24, Wm. George, son of Thomas and Hannah Lloyd, aged 20 weeks.
 RICHARDS.—At Tenby, March 7, Benjamin, son of Joshua and Sarah Richards, aged 5 years and 6 months.
 SENIOR.—In Salt Lake City, April 5, Mary, wife of Edwin Senior, aged 72 years.—"Deseret News."

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LIVERPOOL :

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LONDON :

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 20, BISHOP'S GROVE, ISLINGTON,
 AND BY ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Repent: for the kingdom of heaven is at hand."—JESUS CHRIST.

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Tuesday, May 17, 1870.

Price One Penny.

A PLEA FOR RELIGIOUS LIBERTY.

A SPEECH DELIVERED AGAINST THE CULLOM BILL, BY HON. W. H. HOOPER, IN THE HOUSE OF REPRESENTATIVES, WASHINGTON, D.C., U.S.A., MARCH 23, 1870.

MR. SPEAKER—I wish to make a few remarks concerning the extraordinary bill now under consideration. While so doing, I crave the attention of the House, for I am here not alone as one of the people sought to be cruelly oppressed, not only as the Delegate representing Utah, but as an American citizen, to utter my solemn protest against the passage of a bill that aims to violate our dearest rights, and is fraught with evil to the Republic itself.

I do not propose to occupy the time of the House by dwelling at length upon the vast contributions of the people of Utah to the wealth of the nation. There is no member of this House who does not recollect in his school-boy days the vast region west of the Rocky Mountains, characterized in the geographies as the "Great American Desert." "There," said those voracious text-books, "was a vast region wherein no man could live. There were springs and streams, upon the banks of which could be seen the bleaching bones of animals and of men, poisoned from drinking of the deadly waters." Around the borders of this vast desert, and in its few habitable parts, roamed the painted savages, only less cruel and remorseless than the desert itself.

In the midst of this inhospitable waste to-day dwell an agricultural,

pastoral, and self-sustaining people, numbering 120,000 souls. Everywhere can be seen the fruits of energetic and persistent industry. The surrounding mining Territories of Colorado, Idaho, Montana, Arizona, and Nevada, in their infancy, were fed and fostered from the surplus stores of the Mormon people. The development of the resources of these mining Territories was alone rendered possible by the existence at their very doors of an agricultural people, who supplied them with the chief necessities of life at a price scarcely above that demanded in the old and populous States. The early emigrants to California paused on their weary journey in the re-deemed wastes of Utah, to recruit their strength and that of their animals, and California is to-day richer by thousands of lives and millions of treasure for the existence of this half-way house to Eldorado.

To the people of Utah, therefore, is to be attributed no inconsiderable part in the production of the vast mineral wealth which has poured into the coffers of the nation from our mining States and Territories.

This, however, is but a tithe of our contributions to the nation's wealth. By actual experiment we have demonstrated the practicability of redeeming

these desert wastes. When the Pacific slope and its boundless resources shall have been developed; when beyond the Rocky Mountains 40,000,000 of people shall do homage to our flag, the millions of dwellers in Arizona, Nevada, Idaho, Colorado, and Montana, enriched by the products of their redeemed and fertilized deserts, shall point to the valley of Great Salt Lake as their exemplar, and accord to the sturdy toilers of that land due honor, in that they inaugurated the system and demonstrated its possible results. These results are the offering of Utah to the nation.

When Robert Fulton's first steam-boat moved from New York to Albany, so far as concerned the value of the vessel, he had made scarce a perceptible addition to our merchant marine; but the principle, the practicability of which he then demonstrated, was priceless, and enriched the nation more than if she had received the gift of the vessel, built from and loaded with solid gold.

I will not, Mr Speaker, trespass upon the time of the House by more than thus briefly adverting to the claims of Utah to the gratitude and fostering care of the American people.

For the first time in the history of the United States, by the introduction of the bill under consideration, a well-defined and positive effort is made to turn the great law-making power of the nation into a moral channel, and to legislate for the consciences of the people.

Here, for the first time, is a proposition to punish a citizen for his religious belief or unbelief. We have before us a statute-book designating crimes. To restrain criminal acts, and to punish the offender, has heretofore been the province of the law, and in it we have the support of the accused himself. No man comes to the bar for trial with the plea that the charge upon which he is arraigned constitutes no offence. His plea is, "not guilty." He cannot pass beyond and behind the established conclusions of humanity. But this bill reaches beyond that code into the questionable world of morals—the debatable land of religious beliefs; and, first creating the offence, seeks with the malignant fury

of partizan prejudice and sectarian hate to measure out the punishment.

The bill before us declares that that system which Moses taught, that God allowed, and from which Christ, our Savior, sprang, is a crime, and that any man believing in it and practicing it—I beg pardon, the bill, as I shall presently show, asserts that belief alone is sufficient—that any one so offending shall not be tried, but shall be convicted, his children declared bastards, his wives turned out to starve, and his property be confiscated, in fact, for the benefit of the moral reformers who, as I believe, are the real instigators in this matter.

The honorable member from Illinois, the father of this bill, informs us that this is a crime abhorred by men, denounced by God, and prohibited and punished by every State in the Union. I have a profound respect for the motives of the honorable member. I believe he is inspired by a sincere hostility to that which he so earnestly denounces. No earthly inducement could make him practice polygamy. Seduction, in the eyes of thousands, is an indiscretion, where all the punishment falls upon the innocent and unoffending. The criminal taint attaches when the seducer attempts to marry his victim. This is horrid! This is not to be endured by man or God, and laws must be promulgated to prevent and punish.

While I have this profound regard for the morals and motives of the honorable member, I must say that I do not respect, to the same extent, his legal abilities. Polygamy is not denounced by every State and Territory, and the gentleman will search in vain for the statute or criminal code of either defining its existence and punishment. The gentleman confounds a religious belief with a criminal act. He is thinking of bigamy when he denounces polygamy, and in the confusion that follows, blindly strikes out against an unknown enemy. Will he permit me to call his attention to the distinction? Bigamy means the wrong done a woman by imposing upon her the forms of matrimony while another wife lives, rendering such second marriage null and void. The reputation and happiness of a too confiding wo-

man is thus forever blasted by the fraudulent acts of her supposed husband, and he is deservedly punished for his crime. Polygamy, on the contrary, is the act of marrying more than

one woman, under a belief that a man has the right, lawfully and religiously, so to do, and with the knowledge and consent of both the wives.

[TO BE CONTINUED.]

MASS MEETING AT SALT LAKE CITY,

TO PROTEST AGAINST THE PASSAGE OF THE CULLOM BILL.

(CONCLUDED FROM PAGE 291.)

Judge Hosea Stout said it required little argument to prove that Congress ought not to pass this bill. He came here in 1848, and it was a fearful looking country. It needed a great deal of faith for men to come here at that time, and a great deal for them not to be scared to death after they got here. The Indians lived on the crickets, and the crickets lived on the crops of the settlers. He referred to the halting-place formed by the Mormons, where the gold immigration could rest and obtain supplies. Had it not been for the Mormons, this place would have been the great Golgotha of the American continent. California was settled; Congress gave her a State government; while it gave a Territorial government to Utah, which had two inhabitants to one in California. As few laws of this Territory enacted by the Legislature as of any other Territory have been rejected by Congress; but now, if this bill passes, he would be a smart lawyer who could tell how many of them would be in force.

Years ago, when the subject was brought up of extending the land laws to Oregon and elsewhere, when Utah was mentioned she was exempted. Congress had not the disposition to grant land or extend the benefit of pre-emption or the homestead law to men with more than one wife, though the then Delegate from Utah, Hon. J. M. Bernhisel, urged that the more wives a man had the more land he needed. In 1867 a land office was established here, which was a bargain made with the people. Was this a piece of sharp practice to get money, or was it made in good faith? He thought it was in good faith, for he had considerable

faith in Congress yet, though that body had bothered him badly the other day, when it passed a bill which he had previously only glanced at very *curse-orily*. He did not believe yet that the bill would pass. It is the most wonderfully gotten up thing, he said, that he had ever seen in the shape of a law, and every time he read it he saw new wonders in it.

He briefly reviewed what had been done by the people of Utah in settling the Territory, opening up the country, aiding in building the Pacific railroad, and similar matters, urging that they had proved the falsity of many predictions made concerning them by prophets in the east, and he thought there were many more prophets down there than were needed. The people had gone out to meet the railroad and helped it in, and then brought one down to the capital of the Territory, and gave an invitation to all the world to come on with their enlightenment and civilization and convert the people, "or," said he, "is the American nation afraid that we are going to convert them?"

He referred to the passage of the Female Suffrage act as the crowning act of bravery of the men of Utah, inasmuch as it was said that the women were terribly enslaved, and by this act the men said, "Here, ladies, you can vote yourselves free." And he asked if, with railroads, female suffrage and all that, does Congress fear that the wrongs complained of will not right themselves? Here the women can any day vote down polygamy if they desire to. But, he urged, right in the midst of all the means at work, Congress comes in with the Cullom Bill

and will not wait for the results, but will force a regulation, while the universal testimony of visitors is, that here is one of the most orderly, industrious communities on the earth, the only objection to the people being plural marriage. He referred to the first judges sent here, who fled in the winter, and to their report, which intimated how hard it was upon the officers that all the handsome women should be gobbled up by polygamists. He briefly reviewed matters up to 1862, when he said an effort was made to kill one "twin," and it was desired to kill both "twins" at the same time, and he thought the Republican party merely passed the law of 1862 to keep their pledge that they would kill both "twins."

He spoke of entering land in the Land Office, and fixing claims, and said the people were now in a fix, for after having paid their money for the land, or the fees for filing claims, this Cullom Bill comes up and says, "You can't have this land;" yet Congress knew of polygamy as well when the Land Office was granted for this Territory as it is known to-day. He then spoke of the Chinese coming to the United States and being warmly welcomed; yet they are infinitely worse polygamists than are the people of Utah; and, he said, he had been in China, and knew what it was. He asked why Congress did not confine itself to polygamy, if that was the only objectionable feature, as alleged, but must overturn every court below the District Court. He did not think the bill showed really the mind of the House of Representatives, only as it was inflamed by *ex parte* testimony, a very large portion of which many of them knew was false when they heard it. He hardly believed the House expected the Senate to pass the bill, and he did not believe the Senate would pass it. He said the meeting was to show to Congress that the people felt it was a question of suffering the penalties of this law or of being damned.

Judge Z. Snow said it had fallen to his lot to make a few remarks on this bill. It is the right of a man to whip his son, if the son disobeys; and for a man riding an ass, if the ass gets out

of the road, to spur it back. While this Territory was not a portion of the United States, and the people were dwelling in tents, the parent government called on five hundred men to fight for the country. Was a just proportion of men required of them? Had the rest of the United States been called upon in the same proportion, an army two hundred times as large as was raised would have been gathered together. Civilized law never came here until the Mormons came, and they settled on the soil and had the right to hold it by military occupancy, as the country to which it belonged was at war with our own nation; and if any people on the earth has the right to this soil, it is the Latter-day Saints, who fought for it, settled it, and reclaimed it. He reviewed several legal points in the compacts made by government with various parts of what is now a portion of sovereign States, and in several treaties made between the governments of the United States and Mexico, Spain and France.

He said that wherever an American citizen dwells within the bounds of the national domain, the Constitution is the supreme law of the land, binding equally on all; and he prayed God that it might so continue, though ten thousand times ten thousand lives were sacrificed to uphold it. He was an American citizen; the American Government is the best God ever gave to man; and he, as an American citizen, would tell his Government that if it can put down a religion by the sword, it can also put up a religion by the sword, and that it is impossible to have and maintain civil liberty without religious liberty. He glanced at historical events bearing on this position, to show that civil liberty could not exist without equal religious liberty. He invited the learned and talented men of the East and West to come and logically argue the point; but he said if they had the learning to put down by argument plurality of wives, they would never resort to the sword.

The Chairman remarked that some other gentlemen would have spoken, but as the time had lengthened out, it was deemed advisable to put to the

meeting the motion that the remonstrance and resolutions be sustained, which was carried by a unanimous vote.

The speakers were warmly and repeatedly applauded during their remarks.

Mr. Cannon then read a note from the agent of the American Bible So-

ciety, to the effect that Bibles had arrived and could be obtained at the book store of Calder Bros., when a gentleman inquired whether the passages in the Scriptures sustaining polygamy had been expunged from them?

Mr. Cannon dismissed the meeting with a brief prayer, and the vast assembly dispersed.

A CHAPTER FOR THE MEN OF ENGLAND.

[CONCLUDED FROM PAGE 294.]

Mrs. Rothery said soldiers were treated more like machines or cattle than human beings, and, except a very few of them, they were not allowed to marry. These men must be somehow amused and kept in good temper, and it had therefore been the custom of all army stations to encourage and keep in their neighborhood as many unhappy women as they conveniently could. Men who led vicious lives were sure not to be healthy. It was one of God's merciful laws that obedience to His laws, the laws of life and religion, had a tendency to healthfulness of body and mind, but disobedience—giving way to the low passions which men had in common with the brutes, but which in human nature should be kept in order by human faculties—would produce disease. Governments would never stamp out disease unless they stamped out vice. But the materialistic minds which ruled too much in the present day were short sighted. They did not stand high enough to see that God's law was above man's law and could not be defied, and they thought by passing these acts they could enable the soldiers and sailors to go on living in promiscuous adultery and fornication without suffering the consequences of this vice. No doubt they had persuaded themselves, from certain partial results, of some success, but the best and most honest men among them were aware that the acts were an utter failure. Dr. Bal-four, one of the chief medical officers of the War Department, when asked before the House of Lords committee whether these laws had diminished disease, replied, "Nowhere in the Uni-

ted Kingdom." How could they expect it? By holding out an inducement to men to sin in the hope of impunity they increased vice, and, as a natural consequence, they increased disease, for they could not defy the law of God with impunity (applause). It was for the sake of the army, then, that these laws were passed. She did not know how many might agree with her on this point, but from her earliest girlhood it had been her conviction that the army was an unchristian institution (applause). A standing army was an unconstitutional thing in England, as proved by the fact that the act which gave the Government power over the army for its maintenance and governance was passed every year afresh by Parliament. It was not a standing law, but had to be renewed every year by Parliament as a kind of protest against the existence of a standing army. Now what use was the standing army? (Cries of "None.") It was of great use to the aristocracy, as it enabled them to put their sons into something they called a profession (applause). But if a young man with any decency or feeling went into the army, his life was a misery to him. The army was corrupted and degraded, and consequently it was chiefly the "riff-raff," and those who had failed in every respectable trade, who joined it. The standing army consisted of men herded together like cattle, who were encouraged in debauchery, and in whom drunkenness was no crime provided they were not drunk on parade. The soldiers were encouraged to destroy our wives, sisters, and daughters, in every neighborhood they

were in, and were these the men to save our country from danger? (Applause.) However unwillingly they tolerated standing armies before, if they were to have contagious diseases acts added to the sins and miseries they brought amongst us, they would have none of them (renewed applause). The aristocracy and the wealthy classes were against this agitation, but let not that discourage them, for there had been no great reform in England these many years past in which the aristocracy had helped much until they were certain it must be carried, and then they had come in on the crest of the tide to save their credit.

Mrs. Rothery grieved to say that even of the bishops more were against them than for them. Ministers of Dissenting orders in many cases had come in to support them, but the clergy of the higher order were against them. Only two bishops on the bench, Lichfield and Salisbury, had given in their adhesion to the Association; all the rest were against them. But they must trust to the people of England, and must say these things should be no more. She asked the meeting to consider what the moral effect would be in any country when Parliament, by passing acts like these, indirectly stated and proclaimed that the sin which had so long been spoken of as the social evil was a necessity. Parliament admitted it dare not interfere with the man, as it would create a revolution instantly; but it flattered itself the women might be met. She believed this law would have a worse effect even upon men than women, as the oppressor and brutal treater was more degraded by his oppression than the person oppressed (applause). Though the law had only yet extended to 18 stations in the country, yet we had narrowly escaped the passing through Parliament of an act which would have enabled the Government to extend its principles with great caution to any part of the kingdom. The law proposed to empower the privy council to apply the act to any locality from whence a petition for its application should come, and as the association for promoting these acts was stealthily extending itself and forming branches here and associations

there, it was easy to see the intention. The extension of the acts to the whole country had been frustrated, as it was admitted in the public papers, by the fact of the existence of these acts becoming known, though nominally it was said to be on account of the ladies' protest being published against the extension. This would show they were not working for nothing, and that the voice of the women would tell if they only raised it. The *Spectator*, which favored the acts, admitted that the scheme for their silent extension to the country had been frustrated, and said the army might think itself fortunate if it could keep its own acts. But the army would soon feel itself unfortunate, she hoped and prophesied, for it would not be allowed to keep them (applause). Mark the effect over the whole country if these laws had been passed. In every town, young men and boys, and profligate married men, would be encouraged to commit sin in the hope which was held out to them that they could do so without suffering its penalties, and for their sake an immense class of defenceless women would be sacrificed to their brutal lusts in a way which she scrupled not to say was worse than negro slavery. Government should teach them to be virtuous if it did anything; at any rate, what Government must punish was sin, not disease (hear, hear). She had no scruple in saying that if these acts could succeed in stamping out disease utterly they would do a mischief, because they would set human beings free from the law of God, enable them to work unlimited wickedness without any punishment, and consequently they would be given over as swine to wallow in abomination. The evil was no doubt a great and grievous one, and she believed the women, of the higher classes especially, were in some degree responsible for the sad extent to which it had gone, by taking part with the men and turning their backs on their unfortunate victims. We needed to recognize that marriage was a holy thing, that it was meant to be a union of souls as well as a union of bodies, that people were not merely to live together in a house and eat and drink at the same table, but to work toge-

ther in heart and soul and help one another through this world towards a better state (applause). The married life when pure was the centre of all national greatness, and therefore Government ought to do everything it could to make violation of the holy law of marriage penal. If any Government wished to diminish the social evil, it should begin by passing the most stringent law against seduction, declaring in the case of an unmarried man, where the result had been the birth of a child, that they were man and wife. There should also be a law to prevent men and women trafficking in young girls, for at present there was no law in England to punish them.

Mrs. Rothery also strongly reprehended the practice of employing male doctors in cases of midwifery. She warmly commended to the meeting the association for obtaining the repeal of the Contagious Diseases Acts, and remarked that if she was a factory woman in a town where one of the

certified hospitals was erected, a lover of peace though she was, she would not feel it morally wrong to assist a lot of her friends to go and pull down the accursed buildings (applause). The women should rouse the men, and take care that at every succeeding election no candidate was returned to Parliament who would not pledge himself to the absolute and total repeal of the acts. She had no fear but that the working men would stand by them. All they needed to do was to instruct them, to get them to understand the real state of this matter, and then she knew they would be with them to a man.

Mrs. Rothery honored her father (Joseph Hume) by saying it was a great pleasure for her to do some little in carrying on the work he would have done had he lived, for she might honestly say that had he been in Parliament such acts as these would never have been smuggled through in the infamous way they had been.

The French plebiscite, or vote of the people, whether they were satisfied with the Empire and the policy of the Imperial Government, was taken peaceably on Sunday, May 8. In the army the ayes had a bare majority, in Paris and other great cities the noes had the majority, in the country the ayes had an immense majority. The total vote, exclusive of Algeria, was 7,257,739 ayes, 1,530,909 noes. On the two following nights some barricades were erected and some attempts at disturbances were made in Paris. An angry Republican said of the Emperor, "He has a majority in the provinces; he had better go and reign there." The Algerian vote was 11,048 ayes, 13,555 noes.

Mormonism presents a phase of civilization which is not only embarrassing, but which is also illustrative of the polyglot nature of our ideas and civilization. It seems as if America was destined to be the crucible in which the Great Alchemist is to make the final social analysis. We have settled the *jure divino*, the *vox populi*, the doctrine of elective allegiance, the right of representation as a justification of taxation, and, finally, have cast off and denounced slavery. Now we are called upon to decide upon a social evil older than all—that of polygamy. Of course, there is but one method to be pursued, consistent with our civilization, and that is to force Mormonism to conform to our ideas. The question arises how it shall be done—whether abruptly and by sudden force or gradually. The result is inevitable, but the process is within our choice. The interests involved are very important. A quarter of a million people are interested, and the generations to come after them. How shall we get rid of the evil?—*New York Times*. This itching to "force" other people "to conform to our ideas" is the root of all the vile and terrible persecutions of all ages. Fire and sword, the rack, the wheel, the guillotine, the gibbet, all the physical tortures that human and devilish ingenuity and malignity could devise have been brought into play in order to force people to conform to the ideas of others. The United States professes to be the foremost nation in the world. It remains to be seen whether she chooses to be foremost in good or evil, liberty or tyranny, toleration or proscription.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, MAY 17, 1870.

THE LORD IS WORKING.

THE Elders go forth from Zion, bearing precious seed, and scattering it among the nations, encountering more or less active opposition and a great amount of cold indifference. In a few places the seed falls into good ground, germinates, and produces a return. A few persons, one or two here and another or two there, receive into good honest hearts the testimony of the servants of the Lord. But in many other instances the coldness and indifference manifested towards the principles of life and salvation are so great as to be somewhat discouraging to the Elders of Israel. The present time is not one of great ingathering of souls to the fold. In the old and the new worlds most men seem to have grown tired of religion of any kind—it appears to have become like an old song to them, worn threadbare, and their almost entire attention is monopolized by considerations of money-making, of politics, of office-seeking, of strivings for fame, power, place, preferment, pay, and perquisites, or of the illicit gratification of their passions.

Notwithstanding all this, the Lord is working, and His great and marvelous work rolls on with accelerated speed. Though but few persons comparatively are accepting by obedience the principles of the Gospel, numbers are favorable to them. Such would accept them if they were popular, will accept them when they become popular, and will wonder why they did not accept them before. Numbers more of those persons who are deemed the intelligent of this world are looking toward Zion interestedly and earnestly. They are struck with the apparent anomaly of a people whom they have accounted the lowest of the low and the vilest of the vile, acknowledgedly manifesting admirable traits of character, individually and collectively, while practising some things which modern Christians and others have been accustomed to consider as grievous crime; astonished at the extraordinary spectacle of a community exhibiting confessedly most exemplary characteristics, and at the same time developing principles evidently of vital importance, yet diametrically opposed to some of the fundamental theories of modern religion and civilization, so much opposed as to have been long considered and branded and punished as vile offences. Many intelligent persons are amazed—they ponder, they reflect, they begin to ask themselves the question, "Can it be possible that Christendom in these vital particulars is in error? Can it be that the civilized world has been laboring under such a grand mistake as the success of Mormonism indicates?" Some of these intelligent people are beginning to think Christendom and civilization not half so perfect as they have been accustomed to imagine. If Christendom is not perfect, then it is imperfect. If it is imperfect, then it needs to be something more or different to what it is. When Mor-

monism produces the very beneficial results which Christendom fails to do, and fails most notably, then it is evident that Mormonism supplies those very vital principles which Christendom lacks, and then it is evident that Mormonism ought to prevail, and that in proportion to the virtue of men it will prevail.

The preaching and testimony of the Elders may often seem to have little effect at the time, but this thing they do—they sow the seed, and by and by comes the harvest. The testimony of the Elders, in their weakness, may seem a little thing, but ever and anon the Lord works by His providences in a mysterious way, and the hearts of men are stirred up unwontedly, some to malignant and deadly opposition, others to deep and serious reflection upon the work of God and the principles and effects of the Gospel.

If the work depended upon the labors and testimony of the Elders alone, it would not grow very fast. But the Elders go forth among the nations and gather in a few honest hearts for the Lord to work with, and the working of the Lord with them in Zion preaches a far louder sermon to the world than the Elders ever did or can, a sermon which nobody seems anxious to ignore altogether, but which arrests the attention of the great and mighty as well as the lowly and the weak among the nations. See how the whole United States is now held by the ears concerning Mormonism, although the testimony of two hundred Elders among that people has had but little effect comparatively. The statesmen of that country are cogitating about Mormonism, the newspapers are burdened with it, and the parsons (Dr. Newman, President Grant's parson included) are discussing it in their sermons, some of them even declaring that the Mormons should be let alone and not persecuted for what is evidently an essential part of their religion. The present excitement in the United States is doing more towards bringing the subject of Mormonism into every family circle in that country, and into many in Europe, than all the preaching of the Elders since the Church was first organized in these latter days.

J. J.

THE UNITED STATES.—Elder Benj. F. Stewart wrote from Van Buren Co., Iowa, Feb. 28, to President Geo. A. Smith. Elder Stewart had travelled through Morgan, Cass, and Macoupen Counties, Illinois, visiting his relations and friends, bearing his testimony, and preaching a few times. He believed the people thereabout thought as well of the Mormons as of their opponents. Elder Stewart continues—

I could not get any opening, and the Spirit said go west. I came to this State, to Richardson's Point, where I lived when I received the Gospel, to the house of Mr. Emrie, one of my old neighbors, who was a Campbellite preacher 25 years ago. I found him a believer in Mormonism. He procured me a school house to preach in. There were two Methodist preachers came to the meeting. I spoke an hour on the affairs of Utah, socially and religiously. As I was closing one of the preachers asked me if we believed in the New Testament, for if so he could convince me that polygamy was false. I asked him for his Scripture. He quoted Paul, where he told the Church to let every man have his own wife and every woman have her own husband. I told him that Utah was the only place that men were not allowed to have others' wives, and that women were not allowed to have others' husbands, and that was what was the matter with society here—they had each other's husbands and wives. That seemed to satisfy him and the congregation. After visiting

around I found a number that were ready to be baptized, so I attended to the ordinance on Sunday morning. I baptized six, including the Campbelite preacher—four men and two women, and I ordained brother Emrie an Elder. We had a meeting at three o'clock, the house was filled. I spoke with great freedom, after which brother Emrie spoke very beautifully; he told the people he had investigated the Bible and taught it for many years, but he had only been in the kingdom of God a few hours. He is one of the most talented men in the neighborhood, and has a fine farm. The other brethren whom I baptized are fine men and own good farms. I believe there is a good opening here. A man some four or five miles off sent for some one to come and preach in his neighborhood.

PLEA FOR RELIGIOUS LIBERTY.—Hon. W. H. Hooper has published, in neat pamphlet form, another edition of his excellent Speech in the U. S. House of Representatives, on the Cullom Bill. To this last edition are appended the Remonstrance and Resolutions, against the said Bill, adopted by the Mass Meeting at Salt Lake City, March 31, making altogether a very useful publication at the present time.

CORRESPONDENCE.

NEW ZEALAND.

Karori, near Wellington,
New Zealand, Feb. 9, 1870.

A. Carrington, Esq.

Dear Friend,—Being in Wellington to-day, I find that the mail for Europe leaves to-morrow. I therefore take this opportunity to acknowledge the receipt of letter and book parcel quite safe. I have obtained four fresh subscribers to the STAR. You will oblige therefore by sending that number more, beginning with the present volume.

I expect Elder Beauchamp from Sydney by the next steamer, to organize a Branch here. There are about a dozen who will join at once. I received a letter from him a short time ago, stating that he hoped to see me in about three weeks from the time he wrote. I believe if I had the works of the Church by me I could sell a number of them. There is a spirit of inquiry manifest here, and I look forward, by the blessing of God, to have a goodly number come forward to assist in building up the kingdom of our God.

Trusting that the next time I address you I shall be able to call you brother, I remain yours faithfully,

HENRY ALLINGTON.

AMERICA.

Salt Lake City, April 19, 1870.
President A. Carrington.

Dear Brother,—I am anxious to see here some of my old friends in England, but I fear the prospect is quite dull the coming season.

The Saints at home here, who are striving to live according to the dictates of the servants of God, are still as buoyant in spirits as ever, trusting with implicit confidence in the protecting care of the Almighty.

In relation to the Cullom Bill, there are two classes of people here who manifest a great deal of consternation—apostates and Gentiles. It is now very evident to their minds, although darkened by the power of Satan and blinded by prejudice, that no more speedy way for the separation of the one and the financial ruin of the other can be inaugurated than the passage and execution of this boasted engine of tyranny to destroy the liberties of an innocent people. Knowing the injustice of the document, and seeing the calm reliance we place in the power of Jehovah, instances of the manifestations of which we constantly cite to them in the history of the past, they necessarily tremble with apprehension lest the predictions of the servants of God should be fulfilled.

I trust you will have a pleasant and speedy journey home. Give my love to all the brethren in the Office and inquiring friends, and accept a large share for yourself.

I remain your brother in the Gospel,
J. R. CLAWSON.

ENGLAND.

Sunderland, May 11, 1870.

President A. Carrington.

Dear Brother,—All is well with us. We have plenty to do and we keep adding to our numbers. The Saints generally feel well. There is quite a stir for the better among the Saints comprising the Durham and Newcastle Conference, and they would like to see you here again before you go home, if possible.

May 14.

The gentleman we baptized at Berwick-on-Tweed writes that there is quite an inquiry about that part as to our doctrine, and thinks some tracts

would be useful. He also says that there is one more ready for baptism, inviting us out to preach to them, &c.

Trusting all is well at the Office, I remain your brother in the Gospel,
GEO. H. PETERSON.

Crewkerne, May 13, 1870.

President A. Carrington.

Dear Brother,—The Saints throughout my district are generally well. We have good meetings, and everything is moving along as well as can be expected. Work is getting more plentiful and the Saints are improving. A few strangers occasionally visit our meetings, but baptisms are not very frequent, although several persons are investigating our principles, and hopes are brightening for the future.

Hoping this will find you well, after your tour, I remain, with regards to all in the Office, your brother in the Gospel,

G. H. KNOWLDEN.

RETURN OF PRESIDENT B. YOUNG.

(From the Deseret News, April 18.)

THE fine weather yesterday afforded the people the desired opportunity to attend services in the Tabernacle, and the morning and afternoon meetings were crowded. That building has been often filled to its utmost capacity, but we never remember seeing so large a congregation at any previous time within its walls, as that which assembled yesterday afternoon to listen to President Young. Besides those who entered the building, it is estimated that thousands went away who were unable to obtain an entrance. Had the New Tabernacle been in a suitable condition for the people to convene there, and public notice been given to that effect, a larger body of people would have gathered than was ever witnessed in this city—so noted for large assemblages in one body—excepting at General Conferences or on celebration days, when the people from the country attend.

Since Saturday the people have been brimful of gladness at beholding their beloved and tried leader once more in

their midst. He has been fifty-two days absent—a longer absence from this city than has been required by any previous trip which he has made since his return with the Pioneers, in 1847, to Winter Quarters for his family. Of course, the joy of the people at his return in perfect health has been proportionately great. There had not been wanting surmises, and even predictions, if we have been rightly informed, from those who envy him his position and popularity, to the effect that something would happen to him and that he would not return. It is not the first time, neither will it be the last, that the predictions and hopes of apostates and the enemies of God's kingdom have failed.

President Young and company have travelled, during their absence, about eleven hundred and sixty miles, and held meetings with the people in all the settlements which they have visited. In every place the meetings were crowded, the buildings being always too small to hold those who

wished to hear. Peace and union prevail, and the delight of those who reside in the settlements which the President had never before visited was unbounded. Had he and his company been angels they could not have been more warmly welcomed and more kindly treated than they were by the people wherever they went. There is a certain class of persons who are fond of dwelling upon the despotism which prevails in Utah; but the reception extended to the President and his company was not that which people in a free land extend to a man who aims at the exercise of despotic power. It is the affection and love which a free people manifest to the man who, under God, has been their greatest benefactor, who has labored long years unceasingly for their advantage, and whom they appreciate as their devoted friend. There is not another man in the world, however exalted his station, who holds such a high place in the hearts of the people with whom he associates as President Young. The love entertained for him is not expressed by lip service, but is that which animates men when they die for their friends. He may have bitter enemies, but for this he has abundant compensation in the devoted affection of his friends.

The country visited by President Young and company is probably as forbidding and unattractive as any to be found on this continent. It is only fit for Indians or Latter-day Saints. Nobody else would live in such a land. The united testimony is that its best production is Latter-day Saints. It is an excellent country for raising them. The climate is to those who like warmth very delightful and exceedingly healthy, and the prospects are that when the land is subdued and

properly cultivated, it will yield fruits in abundance, and grains sufficient to supply local demands.

President Geo. A. Smith, in his remarks yesterday morning, told with good effect the anecdote of Caractacus, the British King, who was captured by the Romans and carried to "the eternal city" to grace the triumph. Upon seeing the magnificent buildings and immense wealth of Rome, and being asked his opinion about them, he replied that he was astonished that so great and wealthy a nation, possessing so rich a land, adorned with such splendid edifices, should envy him the possession of a humble cot in Britain. It is a matter of equal astonishment to the people of Utah that they who have the choice parts of the continent, and who would not suffer the Latter-day Saints to live there, should envy them the homes which they, by incessant toil, have created in the midst of a wilderness and desert land—a land that no civilized and unpersecuted man would reside in from choice!

If the strangers, of whom so many attended meeting yesterday afternoon, thought to hear President Young allude to the measures that are now before Congress concerning Utah and her people, their expectations were not realized. We heard a gentleman remark that he guessed he had not heard of the Cullom Bill. If he has heard of it, he views the matter with complete indifference; and, in fact, this is remarkable in the entire people. We never saw the Latter-day Saints more calm or less agitated in their feelings than they are now. We believe that the prospect of the people of Utah being assailed in any form gives our outside friends and the apostates more concern than it does the members of the Church.

UTAH NEWS.

The following are from the *Deseret News* to April 21:—

The leg drama was attempting to invade the Utah stage. It is to be hoped that the attempt will prove a signal failure.

Salt Lake City was putting on its beautiful spring apparel of peach, plum, and apple blossoms and bright green foliage.

The Deseret University entered upon its third term April 16, with 300 students, several professors, four lady teachers, and the *College Lantern* in full blast.

Mr. Thomas Green, of Mill Creek, is experimenting with the culture of the English horsebean, starting with two beans two years ago. He thinks highly of them as a sure and useful crop in Utah.

The Salt Lake County Court had determined to construct a canal down the centre of Eighth West-street from its intersection with South Temple-street, to convey the waters of Cañon, Emigration, and Red Butte Creeks to the Hot Spring Lake.

A mass meeting of the citizens of Santa Clara was held March 26, to protest against the Cullom Bill. Hon. Geo. A. Smith was elected chairman, Geo. A. Burgon, Esq., secretary, and Hons. Erastus Snow and Joseph W. Young, and E. Bunker, D. D. McArthur and S. Miles, Esqs., the committee on resolutions. The meeting was addressed by A. M. Musser, Esq., when appropriate resolutions were read and adopted.

Bishop Covington, of Washington, had returned from his mission to the States. He had been laboring in the State of Mississippi. Two families, numbering thirteen persons, arrived with the Bishop, as part of the fruits of his labors. Many more were believing and waiting a favorable chance to gather. Brother Covington had met with little or no opposition. He had left a few Saints in a scattered condition, in charge of Elder S. P. Holley.

The citizens of Tokerville met in mass meeting April 9, to remonstrate and protest against the Cullom Bill. Judge A. P. Windsor was called to the chair, and M. Slack, Esq., was elected secretary. C. N. Smith, of Rockville, J. Lewis, of Harrisburg, S. E. Johnson, of Virgen City, and A. M. Harmon and I. C. Haight, of Tokerville, were appointed a committee of resolutions. Speeches were made by W. Leany, J. T. Willis and P. C. Liston. Appropriate resolutions were presented and unanimously adopted.

The *News* of April 16 says,—“President Young and party, after an absence of about two months from this city, on a preaching tour in the extreme southern portions of the Territory, returned this afternoon. During their absence they have travelled about twelve hundred miles, and have encountered much severe and snowy weather, which must have rendered their journeyings oftentimes far more toilsome than pleasurable. However, the latter is of slight consideration with President Young when duty has to be attended to, as is evinced by the fact of him undertaking such a journey at his advanced age—nearly seventy years—at such an unsettled portion of the year. The demonstrations of welcome extended to the President on his return this afternoon are suggestive of one fact—namely, that though some here have proved false and recreant to every principle of honor, and totally regardless of truth, the majority still remember that they are Latter-day Saints, and are ready to do honor to him who stands at the head of the Kingdom of God upon the earth, whose whole course through life has shown that the interests of that kingdom and of its true-hearted citizens are first with him. The manifestations of welcome extended to President Young on his return to-day were never more numerous and enthusiastic, citizens of all classes, and in very great numbers, accompanied by bands of music and hundreds of Sunday School children, giving the most unequivocal expressions of their joy and gladness at his reappearance in their midst.”

The following are from the *Ogden Junction* to April 21—

Col. Thos. Bullock, who, by the way, “looks fat and fine, and says he feels first-rate,” reported millions of grasshoppers hatching out in and around Coalville.

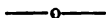
“J. E. H.” wrote from West Weber District, April 19, that a great deal of small grain had been sown this spring. Many houses had been built since

last summer, and nicely furnished, also a co-operative store had been built, under the management of Edward Ellsworth, sen., besides removing two miles and rebuilding a log schoolhouse, in which a good school had been kept since. Hundreds of fruit and shade trees and fruit shrubs were being planted. A number of accidents had happened in the Weber River, in consequence of attempts to ford it during high water. At a full meeting of the residents of the district at the meeting house, April 10, the Remonstrance and Resolutions of the Mass Meeting at Salt Lake City against the Cullom Bill were voted for by "all—yea, every one in the house, polygamists and monogamists, married and single, old and young, raised their hands to testify to heaven that their all was upon the altar for the fulfilling of God's purposes, with their lives to back it up."

"H." wrote from Willard City, April 17, describing Malad Valley and the prospects thereabout. That valley is about 25 miles long and averages six to seven wide. There were "heaps of snow in the mountains," the rivers were rising, and the farming lands were very wet in many places. Pocotello and his band, much diminished since the Bear River fight, were in the valley, civil, sociable, and agreeable. There were no signs of grasshoppers, but between Oregon Springs and Bear River there were millions of crickets, and the Indians were rejoicing over a prospective feast of fat things when the crickets grew big enough. There is room and welcome in Malad Valley for lots of emigrant Saints. "H." says—"In and about Malad City, Samaria, Willow Springs, Cherry Creek, Dewey's Springs, Portage, and other places south of them, there are many thousands of acres of rich plow and meadow lands, which, although entered, remain at present uncultivated; and there is a great call in all of these settlements for help—for honest, industrious families, who can obtain here all the land for cultivation they need. Pasturage and hay land are very abundant on both sides of the rivers, while fuel and timber are exceedingly easy to get, and the supply seems to be inexhaustible. Some of the people say that during the past winter they never thought of feeding any stock, except their work animals, which they kept up; and I have noticed that the stock which have run out all the winter there, look fully as well as any that I have seen which have been kept up and fed in the settlements south. There are a few families moving to some of the places I have just mentioned, and I met one family from Provo who were going to Malad City to settle. As a stock raising country, the Malad Valley is fully equal to any other place that I have seen. There is plenty of range for sheep-herds, without interfering with that of other young stock, cows, or work animals. I observed, too, that the people in that region have plenty of good butter and cheese from their own dairies, a blessing which I cannot congratulate the town folks on always enjoying. Attempts at fruit-raising north of Brigham have not, as yet, been very successful, but notwithstanding the failure they intend to try again. I find in every settlement through which I have passed the citizens fully indorse the Remonstrance and Resolutions against the Cullom Bill, passed at Mass Meetings in Salt Lake City and other places, in tones not loud but deep. I also hear them express their determination to contend to the last for their religious liberties, to adhere to the truth, to stem every torrent, and to breast every storm of persecution, and to endure everything for the sake of those principles which they hold as sacred and as dear as life itself, and that they would as soon forfeit one as the other. Still there is no excitement, the people appear to be pursuing the even tenor of their way, as though Congress had said nothing about them." The Sabbath school had just been reorganized at Willard, nearly a hundred scholars, Mr. J. Gibbs, superintendent. The day school was also doing well, under the tuition of Mr. C. Wright.

Captains Pimorez and J. C. Buckley and a Newfoundland dog are to set sail, May 25, from Liverpool for New York in the "City of Ragusa," a 20 foot boat with a small hand-working screw, and three months' supplies.

SCRAPS OF NEWS.



Dr. Newton, an American healing Spiritualist and "passive medium in the hands of the angels," has been creating an excitement in Liverpool. Dr. Newton don't believe in a hell, nor in a God who sends people there. The doctor loves everybody and works for love. He don't want money, but to do all the good he can. He "blessed the whole people of Liverpool, Birkenhead included." He blessed some hard cases, did the doctor. —The New York "Herald" says, although "Brigham Young insists that Mormonism is peace," yet "evidently the Mormons think their wives worth fighting for." —The Inman steamship "City of Paris," 3100 tons, 416 feet long, can run 15 knots an hour. —The new Cunard two-masted steamer "Batavia," 2600 tons, is 327 by 39 feet 4 inches, runs 13½ knots an hour, and carries 100 cabin and 1000 steerage passengers. —A donkey worried a child to death at Knockadoo. —The new buildings for the London University (Burlington-gardens) were opened by the Queen, May 11. —The New York jury brought in a verdict of "not guilty" in the case of Daniel Macfarlane, charged with the murder of A. D. Richardson. —The small-pox rages at Munich. —The principals of a gang of forgers, extending throughout Russia, were recently captured. —Six suits for libel have been entered against the *Manx "Sun."* —Chief Justice Cockburn says hereafter he shall vigorously apply the law in cases of conviction for bribery. —The first of three international yacht-races has been won by the American schooner-yacht "Sappho" over the English yacht "Cambria." —There is talk of an Ecumenical Council in the Greek Church. —A plot to assassinate the Pope has been "discovered" at Rome. —The French get small old potatoes, soak them in water, trample them about in the water till they are smooth and shiny, and then sell them as new potatoes. —Of 8797 deaths in Liverpool in 1869, only three were from small-pox. —British Catholics are petitioning the Pope and the Ecumenical to place his church under the special patronage of St. Joseph. Do they want to oust St. Peter? —Mr. Councillor Stitt says of the 14,000 and odd deaths in Liverpool last year, not less than one-half were of children under the age of five years. —Woman Suffrage is in Parliament and it is apparent that the next Blackstone, in his enumeration of persons not entitled to vote, will not be compelled, as the old Blackstone was, to place women in the same category as lunatics, idiots, minors, aliens, bribers, outlaws, and felons. The subject, however, is tired over for the present. —In the Liverpool "Mercury" office are three employees of 50 years' standing each. —In a late divorce case, Sergeant Ballantine stated that at one time in England adultery was punishable with death, and in the last century it was made penal; but at the present time marriage is only considered as a civil contract. —The Telegraph Construction Company have agreed to charter the "Great Eastern" steamship for five years, at £20,000 a year. —A Turkish mate says on the Mersey there are "very much bad people," and above all "very wicked women." —Mr. Scott Russell says any ship-builder could undertake to build an unsinkable ship, if any shipowner would come forward and order an unsinkable ship to be built; but, then, what would become of the insurance people? —Several villages in Monmouthshire are said to be excessively unhealthy, through defective sanitary arrangements. Blaenafon, a town of 8000 inhabitants, one week in April, exhibited a death-rate of 163 per 1000. —According to a recent statute parents are as much bound to afford medical aid to their children as to give them food. —The Russian engineers who came to examine Mr. Fairlie's narrow gauge railway have reported very strongly in its favor, and the construction of a line on this system is proposed between Tchoudovo and Novgorod, at an estimated cost of £4,500 per mile. —A San Francisco paper declines to publish particulars of three murders, as "there was nothing novel or original about the modes of death." —The number of wrecks reported last week (ending April 7) was 30, making for the present year a total of 713. —Jane Smith, of Canterbury, sues a police inspector of that place for £100 for false imprisonment under the Contagious Diseases Acts. —The Liverpool "Mercury" says, "The real root of the evil of electoral corruption is that all parties either winked at it or closed their eyes outright during a period of at least 180 years." —The latest novelty in Parisian headgear is a cheap imitation Panama hat, made of wood shavings, very light and comfortable, and costing 2½d. to 9½d. It is a fine weather hat—a shower of rain reduces it to the consistency of blotting paper. —Carlyle says Great Britain would go on with parliamentary palaver were the day of judgment close at hand, but would turn a deaf ear to considerations of paramount importance.

In the U.S. Senate, April 12, on the request of Delegate Hooper, the Chair presented the Remonstrance and Resolutions adopted at the Mass Meeting at Salt Lake City, held March 31, to protest against the Cullom Bill. Senator Nye moved that the paper be printed. The motion to print was agreed to, and the Resolutions were referred to the Committee on Territories.

CORINNE, UTAH, APRIL 20.—Gov. Shaffer arrived here at 3 o'clock this evening. The people were out in hundreds, and escorted him from the cars to the hotel, where he was welcomed in behalf of the citizens by Mayor Munroe. The Governor briefly replied to the remarks of Mayor Munroe, stating that he was in Utah for the purpose of enforcing the laws of the United States, and when he cannot do this he will return to his home. The Constitution and laws must be respected and obeyed everywhere. This Territory will not be made an exception. Judges Hawley and Strickland, of the Supreme Court, and Gen. Maxwell, Registrar of the Land Office, followed the Governor, showing that it is the intention of the Government to suppress polygamy and compel Utah to submit to the authority of the Republic; that the time has now arrived, and this abomination, though supported by remonstrances from the disloyal and traitorous, will not stay the action of Congress. The city is illuminated. There are bonfires and fireworks, and the people are parading the streets, cheering for the first real Governor Utah ever had.—*New York Times*.

POETRY.

WELCOME

TO PRESIDENT YOUNG, ON HIS RETURN FROM THE SOUTH, FOR THE SABBATH,
APRIL 17, 1870.

A welcome to our Chieftain,
To our leader, Brigham Young,
Whose name is known where'er the truth
Is preached by human tongue.
We welcome him, to friends—to home,
And to each sacred place
In which the music of his voice
The path of life doth trace!
We welcome give this Sabbath day,
With song and harp re-strung;
Glad welcome to our Chieftain,
To our leader, Brigham Young!

Long may he live the Saints to guide,
With torch of holy flame;
And through our valleys pass in peace,
A Seer in deed and name.
With power to bless the weak, the small,
Reclaim the erring one.
And with his smile the true Saint cheer
Till victory is won!
We welcome give this holy day,
Nor wish his praise unsung,
Our welcome to our Chieftain,
To our leader, Brigham Young!

Deseret News.

May Heaven inspire each heart anew
With high resolve to win
A table-land, far, far removed
Above the plains of sin;
And may our great exemplar live
In every Saint of God,
So shall the Kingdom grow in power
Without the chastening rod!
Thus heartier shall our welcome be
When we have faithful clung,
In truth, with every chieftain,
To our leader, Brigham Young!

Then if the powers of darkness should
Our Israel's host defy,
Immortal would each one be found
Who lived to bravely die,
With thrones, dominions, crowned to reign,
When earth transfigured swings
In her glad orbit round the realm
Where dwells the "King of Kings."
There welcome comes to faithful souls,
By angel bands 'tis sung,
For each is there a chieftain,
As to us is Brigham Young!

DIED.

MOVES.—At Rutherglen, Scotland, May 9, Margaret Miller Moyes, aged 20 years.—"*Deseret News*," please copy.

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LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 20, BISHOP'S GROVE, ISLINGTON,
AND BY ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Repent: for the kingdom of heaven is at hand."—JESUS CHRIST.

No. 21. Vol. XXXII.

Tuesday, May 24, 1870.

Price One Penny.

A PLEA FOR RELIGIOUS LIBERTY.

A SPEECH DELIVERED AGAINST THE CULLOM BILL, BY HON. W. H. HOOPER, IN THE HOUSE OF REPRESENTATIVES, WASHINGTON, D.C., U.S.A., MARCH 23, 1870.

(CONTINUED FROM PAGE 307.)

I suppose, Mr. Speaker, that in proclaiming the old Jeffersonian doctrine that that government is best which governs least, I would not have even a minority upon this floor. But when I say that in a system of self-government such as ours, that looks to the purest democracy, and seeks to be a government of the people, for the people, and by the people, we have no room for the guardian, nor, above all, for the master, I can claim the united support of both parties. To have such a government, to retain such in its purest strength, we must leave all questions of morals and religion that lie outside the recognized code of crime to the conscience of the citizen. In an attempt to do otherwise than this, the world's abiding places have been washed with human blood, and its fields made rich with human bones. No government has been found strong enough to stand unshaken above the throes of religious fanaticism when driven to the wall by religious persecution. Ours, sir, would disappear like the "baseless fabrio of a vision" before the first blast of such a convulsion. Does the gentleman believe, for example, that in aiming this cruel blow at a handful of earnest followers of the Lord, in Utah, he is doing a

more justifiable act than would be, in the eyes of a majority of our citizens, a bill to abolish Catholicism, because of its alleged immorality, or a law to annihilate the Jews for that they are Jews, and therefore obnoxious? Let that evil door once be opened; set sect against sect; let the Bible and the school books give place to the sword and the bayonet, and we will find the humanity of to-day the humanity of the darker ages, and our beautiful Government a mournful dream of the past.

This is not only philosophically true, but, sir, it is historically a fact. In making the appeal, I stand upon the very foundation stone of our constitutional Government. That they might worship God in accordance with the dictates of conscience, the fathers fled from their homes in Europe to the wilds of America. For this they bore the fatigues or perished in the wilds of a savage-haunted continent; for this they poured out their blood in wars, until every stone in the huge edifice that shelters us as a nation is cemented by the blood of the martyr. Upon this, however, I need not spend my time or yours; a mere statement of the proposition is a conclusive argument from which the people, in

their honest instincts, will permit no appeal. In our Constitution, still perfect and fresh as ever, we have a clause that cannot be changed and leave a vestige of a free government. In the original instrument we find this language, "No religious test shall ever be required as a qualification to any office or public trust under the United States." But this was not considered sufficiently comprehensive for a free people, and subsequently we find it declared, "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

Upon the very threshold of my argument, however, I am met by the advocates of this extraordinary bill with the assumption that polygamy is not entitled to be considered as a portion of our religious faith; that under the Constitution we are to be protected and respected in the enjoyment of our religious faith, but that we are not entitled to consider as a portion thereof the views held by us as a people in reference to the marriage relation. One eminent disputant, as an argument, supposes a case where a religious sect might claim to believe in the rightfulness of murder, and to be protected in the enjoyment of that right. This is not in any sense a parallel case. Murder, by all law, human and divine, is a crime; polygamy is not. In a subsequent portion of my remarks I shall show, that not only by the authority of the Old Testament writers, but by numerous leading writers of the Christian church, the doctrine of polygamy is justified and approved. The only ground upon which any argument can be maintained that our views of the marriage relation are not to be considered as a portion of our religious faith, is that marriage is a purely civil contract, and therefore outside the province of religious doctrine. No sect of Christians can, however, be found who will carry their beliefs to this extent. The Catholic church, the most ancient of the Christian churches, and among the most powerful in numbers of the religious denominations of our country, upon this point is in accord with the Mormon church. Marriage, according to the faith of the Catholic church, is one of its sacraments; is not in any sense

a civil contract, but a religious ordinance, and the validity of a divorce granted by a civil court is denied. And not in any Christian church is the marriage contract placed on a par with other civil contracts—with a swap of horses or a partnership in trade. It is a civil contract, in that a court of equity, for certain specified causes, may dissolve it; but not otherwise. Upon the marriage contract is invoked the most solemn sanctions of our Christianity; the appointed ministers and servants of God, by their presence and aid, give solemnity and efficiency to the ceremonial, and upon the alliance is invoked the Divine guidance and blessing. To most intents and purposes, with every Christian denomination, the marriage ceremony is regarded as a religious ordinance. Upon this point, therefore, and a vital point in the discussion of the question before us, the Catholic church in fact, and the other religious denominations in theory and usual practice, are with the Mormons in their position, that the supervision and control of the marital relation is an integral and essential portion of their religious faith and practice, in the enjoyment of which they are protected by the Constitution.

The Mormon people are a Christian denomination. They believe fully in the Old and New Testaments, in the divinity of Christ's mission, and the upbuilding and triumph of His church. They do not believe, however, that light and guidance from above ceased with the crucifixion on Calvary. On the other hand, they find that in all ages, whenever a necessity therefor existed, God has raised up prophets to speak to the people, and to manifest to them His will and requirements. And they believe that Joseph Smith was such a prophet, that the time had arrived when there was a necessity for further revelation, and through Joseph Smith it was given to the world.

Upon this point of continuous revelation, which is really one of the turning points of the controversy, we are in accord with many of the most eminent divines of the Christian church, and with the most earnest and vigorous thinkers of our own day.

Upon the departure of the Pilgrim.

Fathers from Holland for America, the Rev. John Robinson, their beloved pastor, preached a farewell sermon, which showed a spirit of mildness and tolerance truly wonderful in that age, and which many who claim to be ministers of God would do well to imitate in this—

“Brethren, we are quickly to part from one another, and whether I may ever live to see your faces on earth any more, the God of heaven only knows; but whether the Lord hath appointed that or not, *I charge you, before God, and His blessed angels, that you follow me no further than you have seen me follow the Lord Jesus Christ. If God reveal anything to you by any other instrument of His, be as ready to receive it as you were to receive any truth by my ministry*; for I am fully persuaded, I am very confident, that the Lord has more truth yet to break forth out of His holy word.

“For my part, I cannot sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and will go at present no further than the instruments of their reformation. The Lutherans cannot be drawn to go beyond what Luther saw. Whatever part of His will our good God has revealed to Calvin, they will rather die than embrace it; and the Calvinists, you see, stick fast where they were left by that great man of God, who yet saw not all things.

“This is a misery much to be lamented, for though they were burning and shining lights in their times, yet they penetrated not into the whole counsel of God; but were they now living, would be as ready to embrace further light as that which they first received. I beseech you to remember that it is an article of your church covenant, that you shall be ready to receive whatever truths shall be made known to you from the written word of God.”

And, says Ralph Waldo Emerson, in one of his most golden utterances, “I look for the hour when that supreme beauty which ravished the souls of those Hebrews, and through their lips spoke oracles to all time, shall speak in the West also. The Hebrew and Greek Scriptures contain immortal sentences that have been the bread of

life to millions. But they have no epical integrity; are fragmentary; are not shown in their order to the intellect. I look for the new Teacher that shall follow so far those shining laws that he shall see them come full circle; shall see their rounding, complete grace; shall see the world to be the mirror of the soul.”

Conceding, therefore, that new revelations may be at all times expected in the future of our race, as they have been at all times vouchsafed in the past, and the whole controversy ends. A man has arisen, named Joseph Smith; he claims to be a prophet of God, and a numerous community see fit to admit the justice of such claim. It is a religious sect; it has to-day vindicated its right to live by works and sacrifices which are the admiration even of its enemies. It brings forward certain new doctrines; of church government; of baptism, even for their dead; of the marriage relation. Upon what point is it more probable that light from above would be given to our race, than upon the marriage relation? The social problem is the question of the age. The minds of many of the foremost men and women of our day are given to the study of the proper position and relations of the sexes. The wisest differ—differ honestly and unavoidably. Endless is the dispute and clamor of those honestly striving to do away with the social evil; to ameliorate the anomalous condition of the wronged and suffering women of to-day. And while this is so; while thousands of the good and pure of all creeds and parties are invoking the Divine guidance in their efforts for the good of our fallen humanity, is it strange that the Divine guidance thus earnestly besought should come—that the prayers of the righteous be answered? The Mormon people believe that God has thus spoken; that through Joseph Smith He has indicated the true solution of the social questions of our day; and while they persecute or question no man for differing honestly with them, as to the Divine authority of such revelation, they firmly insist that in their following of what they believe to be the will of God, they are entitled to the same immunity from persecu-

tion at the hands of the Government, and to the same liberty of thought and speech wisely secured to other religious beliefs by the Constitution.

Upon the point whether polygamy can properly be considered as a part of our religious faith and practice, I beg leave humbly further to submit, sir, that the decision rests solely on the conscience and belief of the man or woman who proclaims it to be a religious belief. As I have said, it is not numbered among the crimes of that code recognized by all nations having any form of government under which criminals are restrained or punished, and to make it such, a new code must be framed. My people proclaim polygamy as a part of their religious belief. If they are honest in this, however much they may be in error, they stand on their rights under the Constitution, and to arrest that error you must appeal to reason, and not to force. I am here not to argue or demonstrate the truthfulness of their faith; I am not called upon to convince this honorable House that it is either true or false; but if I can convince you that this belief is honorably and sincerely entertained, my object is accomplished.

It is common to teach, and thousands believe that the leaders of the sect of Latter-day Saints, popularly known as Mormons, are hypocrites, while their followers are either ignorant, deluded men and women, or people held to their organization by the vilest impulses of lust. To refute these slanders, I can only do as the earlier Christians did, point to their sufferings and sacrifices, and I may add, the unanimous testimony of all, that aside from what they consider the objectionable practice of polygamy, my constituents are sober, moral, just, and industrious in the eyes of all impartial witnesses. In this community, removed by long reaches of wastes from the moral influences of civilization, we have a quiet, orderly, and Christian community. Our towns are without gambling hells, drinking saloons, or brothels, while from end to end of our Territory the innocent can walk unharmed at all hours. Nor is this due to an organized police, but to the kind natures and Christian impulses of a good people. In support of my argument of their entire sincerity, I with confidence appeal to their history.

[TO BE CONTINUED.]

INDIGNATION MEETINGS OF THE LADIES OF UTAH, TO PROTEST AGAINST THE CULLOM AND CRAGIN BILLS.

[CONCLUDED FROM PAGE 263.]

A similar meeting was held by the ladies of

SANTAQUIN

on the 22nd January. Numerous speeches were made by the ladies on the occasion, condemning in strong terms the interference of Congress in any religious matter, and designating the proposed action on Utah affairs as most infamous, unconstitutional and unjust. Suitable resolutions were drawn up and adopted expressive of the feelings of the meeting. After prayer the assembly dispersed.

On the 23rd of January a ladies' indignation meeting was convened at

LEHI.

Miss C. Evans was President, Mrs.

Rebecca Standing Secretary. Speeches and resolutions similar in spirit to those already referred to were made and adopted.

A similar meeting was convened on the 23rd of January at

FRANKLIN,

Cache County, of which Mrs. S. Borthwick was President, Mrs. Martha Hickman Secretary.

The President explained that the object of the meeting was to protest against the Cullom Bill. A vote of protest against the bill was put, which was unanimously sustained. A committee was chosen to draft resolutions, and during their absence, the interim was occupied by various ladies, whose

views on the Cullom Bill were not very eulogistic of Mr. Cullom's labors and those of his associates. The sentiments of the meeting were embodied in the resolutions drafted by the committee and unanimously carried.

The ladies of

KANOSH CITY

held an indignation meeting on the 24th of January. The building was crowded. After prayer, Mrs. Maria Burrows was elected President, Mrs. Cynthia Black Secretary. Mrs. D. S. Dorrity, Mrs. Mary A. T. Gay, Mrs. Wolsey, Mrs. Ann Hakes and Mrs. E. King were proposed and unanimously sustained as a committee to draft resolutions.

The first speaker was Mrs. H. Williams, who expressed her indignation at the Cullom and Cragin Bills. She thought those gentlemen would exhibit more real statesmanship if, instead of framing measures against the practice of honorable plural marriage, as practiced in Utah, they would devote their time and talents to the perpetuity of that system which shields the chastity of women. The women of Utah did not wish to marry their "grandfathers," or their "great grandfathers," and they felt perfectly willing to support that section of the bill prohibiting such marriages; but they expected to have the privilege of marrying the men of their choice. Having joined the Church in '36, she had passed through the trials which the Church had endured in past years, having driven a wagon with a yoke of oxen to these valleys in '49.

Mrs. Betsy Barney was a believer in the patriarchal order of marriage, and she felt to repudiate any attempt of men to infringe on the commands of God. Though she was indignant at the Cullom and Cragin Bills, she thought there was yet sufficient wisdom in the nation to prevent the passage of such infamous measures. She prayed they might live faithfully, so that they might encourage and assist their husbands and brothers in keeping the commands of God.

Mrs. Sarah Ann Haddin felt to express her abhorrence at the measures proposed against the people of Utah. In speaking of the persecutions that have followed this people, she hoped

that, should their enemies urge their measures to the utmost, rather than submit to the provisions of the Cullom Bill, and have their husbands severed from them and their families broken up, these valleys might yet become as barren and desolate as they were when the Saints came here.

Mrs. Julia Ann Woolsey could not refrain from expressing her unison with the views of the previous speakers. Her progenitors fought through the Revolution, and she claimed the liberty for which they fought.

Mrs. Cynthia Black was inclined to think the wisdom of the wise was coming to naught. Why did Senators try to suppress plural marriage, one of the greatest principles the world ever saw? Was it because there is corruption and depravity in Utah? No; the women of Utah have the privilege of becoming good and honorable wives, while the Eastern cities are swarming with poor, degraded, fallen women. New York has its 30,000 prostitutes, Chicago has its 20,000 of the same class, with a like proportion in every city of the Union, all leading lives of degradation and misery, without the privilege of becoming honorable wives and mothers. While these women are in the depths of degradation, the women of Utah are honored and respected. She urged the sisters present to be faithful and to trust in God, who has hitherto preserved His Saints and will not forsake them now.

The resolutions of the committee were then submitted to the meeting and unanimously sustained. They expressed great indignation against the Cullom and Cragin Bills, denouncing the measures proposed in them as foul and unconstitutional. They also endorsed the sentiments contained in those passed by the ladies of Salt Lake City, the ladies pledging their lives to support their husbands and brothers in doing right.

Mrs. Dorrity had been led to inquire, after reading the bills against which they had assembled to protest, whether the glorious spirit which actuated the Pilgrim Fathers had wholly forsaken those who now make the laws of the land, that they have become so blinded to right, truth and justice, as to urge measures against

the Latter-day Saints such as those contained in the Cullom Bill.

Mrs. Elizabeth King and Maria Barrows followed in the same strain. Mrs. King was sorry that any necessity exists requiring the women of Utah to assemble in mass meeting to protest against measures such as those of the Cullom Bill, and she considered that such meetings as that she was addressing ought to be a stern rebuke to all who are interested in the passage of such atrocious measures.

Mrs. Barrows protested with her sisters throughout the Territory against the passage of the said bill.

Benediction closed the proceedings.

The ladies of

MANTI

held an indignation meeting Jan. 25, Mrs. A. Washbourne President. After several speeches had been made against the passage of such measures as those proposed by the bills against the people of Utah, resolutions embodying the sentiments of the meeting were passed. The meeting was soon after brought to a close.

The indignation meeting at

TOOELE CITY

was convened in the school house on the 25th Jan. Mrs. Elizabeth Clegg was voted in as President, Mrs. E. Warburton was elected Secretary. A committee was chosen to draft resolutions, and during their absence addresses were delivered by several ladies expressive of their indignation at the proposed legislation against the people of Utah. The sentiments of the meeting were embodied in the resolutions framed by the committee, which were unanimously adopted. They expressed the abhorrence of the ladies of Tooele at the Cullom and Cragin Bills, and stigmatized them as

worse than any measures ever enforced against the serfs of Russia, and expressed the determination of the ladies to be one with their fathers, husbands and brothers in upholding them in all things they did.

Speeches were made by various ladies condemning in strong terms the provisions of the Cullom Bill, after which the meeting was brought to a close by prayer.

The ladies of

MONA,

Juab County, ventilated their respect for Messrs. Cullom and Cragin in a mass meeting held on the 26th of January, of which Mrs. Margaret Kay was chosen President and Mrs. L. E. Love Secretary.

Speeches strongly condemning the Cullom Bill were made, and a string of resolutions expressive of the indignant feelings of the ladies in regard to all such interference passed. The resolutions condemned the measures proposed to Congress as unworthy the consideration of American statesmen; and the ladies expressed their determination to support their fathers, husbands, brothers and sons in discharging the sacred duties which devolve upon them.

The ladies' indignation meeting at

SPANISH FORK

was held on the 28th of January, over which Mrs. Rhoda Snell, President of the Female Relief Society, was chosen to preside. Miss M. A. McLeau was appointed Secretary. As at all the other meetings of the same character, the ladies were explicit in their remarks and severely condemned the measures proposed against the practice of plural marriage, expressing their determination to sustain their husbands.

AFFAIRS IN UTAH.

TESTIMONY OF COL. F. H. HEAD AND ALEXANDER MAJOR, ESQ.

[CONTINUED FROM PAGE 295.]

By Mr. Buckley :

Q. Is there not a party among the Mormons who do not believe in polygamy?—A. Yes, sir; there is one considerable sect, the Josephites, who

claim that Joseph Smith never received any revelation commanding polygamy. Two of Joe Smith's sons came to Salt Lake last summer and went to preaching and made some con-

verts; they claimed that their father never believed in nor practiced polygamy. There was an argument on that point while I was in Salt Lake City. Another Smith—I forget his first name—he is a son of Joe Smith's brother, and one of the Twelve Mormon Apostles—discussed this question with the young Smiths, and, to clinch the question, read the affidavits of twelve women now living in Salt Lake City who swore that they were Joe Smith's wives. This rather worsted the Smith boys. They did not raise any issue with Brigham, except on that one point of polygamy.

By Mr. Pomeroy:

Q. Does Brigham Young and his party claim the right to exercise control in temporal matters?—A. Yes, sir. The inauguration of what is known as the co-operative movement had much to do with giving rise to this schism. Brigham and the Church leaders devised the plan of having a single store, and compelling all the people to trade there. But this movement was very unpopular, and aroused a powerful opposition.

Q. Have any Gentile business men left the Territory recently?—A. Yes, some Jew houses have left. (They call the Jews "Gentiles" in that country.) Q. Nobody else?—A. I do not recollect of any; but there may have been. Business has been exceedingly dull in Salt Lake City of late; a good

many of the Mormon merchants have gone to Ogden, and other points of the line of the railroad. Speaking of this co-operative movement, there is one point more dwelt upon by Brigham Young than any other, which has not been adverted to, as I see, by any of the other witnesses. He urges it upon the Mormons upon the ground that it is for their interest to keep money in the Territory. It has been customary for outsiders to go there, start a store, do a heavy business for a while, make money, and leave, taking it with them, by that means keeping the Territory impoverished. I heard Brigham Young make use of this illustration in some of his sermons, and it is the great point made by the Mormon leaders. He said, "Here are two merchants living side by side, one a Mormon and the other a Gentile. Each does a large business, and each accumulates a hundred thousand dollars. The Mormon merchant expends his capital in building up houses, thus furnishing homes for new comers, giving employment to the poor working man and adding to the prosperity of the Territory. The Gentile takes the money which he has accumulated and carries it out of the Territory, and it goes to build up Chicago, or some eastern city, and thus strengthens the hands of their enemies."

[TO BE CONTINUED.]

The inhabitants of Georgetown, Colorado, have held a meeting, and have solemnly resolved: 1. That the people of the Eastern States know nothing about Indians, or Indian warfare, or Indian provocation; 2, that Georgetown, Colorado, fully approves the "Indian policy" of Gen. Sheridan; 3, that "War to the knife is the only way of avenging the many depredations that are being daily committed on the border;" and 4, that "We, of the West, are judges of what is slaughter and useless bloodshed." Now, this happens to be precisely the style of resolution which, however informally, the Indians themselves have adopted. They get together in the largest wigwam, and, after due smoking and meditation, they solemnly resolve that they approve the policy of their chiefs; that they have been cheated out of their lands; that treaties made by them have not been kept by us; that "war to the knife" is the only remedy left them; that they have a long series of "depredations" to "avenge;" and, finally, that they "are judges of what is slaughter and useless bloodshed." Whereupon they grind their hatchets, put on their war-paint, and proceed to make war after their own fashion. Now, if there is anybody who can say, in the light of notorious facts officially and historically recorded, that these Indians have always been treated with even, exact, and general justice, then that person is in a position consistently to justify the massacre of Indians. But where is the man?—*New York Tribune, May 4.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, MAY 24, 1870.

WILL THEY FIGHT?

THE newspapers ventilate the question whether or not the Mormons will fight if the United States Government pushes Anti-Mormon legislation, and the execution of the same, to an extremity. It is not our business to decide that question—time will give the decision if it brings the necessity for it. But we may look at the question in one or two aspects. Sometimes it is much easier to fight than it is to remain peaceable, because under some provocations it is far more difficult to restrain one's combativeness than it is to let it have free course. But the injunction upon all is to seek peace and pursue it, although many seek a quarrel and pursue it. The Gospel of Jesus Christ is peace on earth, good will to men and women, therefore do the Latter-day Saints endeavor to live in peaceful relations with all mankind. But they do not consider themselves under any obligation to submit to every injustice or indignity without resenting it, nor do they feel themselves required to ignore the first law of nature—that of self-defence. On the contrary, it is manifestly their duty to advocate and defend the principles of truth and righteousness, including the right to worship God according to the light which He gives them, which does not infringe upon the rights of others.

Men will fight for almost anything—love, hatred, jealousy, ambition, gold, fame, some for the mere sake of fighting or of having their own way. A man who will not stand up, when pushed to it, in his own self-defence, in defence of his convictions, of his wife, his children, his country, and his religion, is accounted a very poor thing to be called a man. And if the people and Government of the United States force the Latter-day Saints into such a predicament, we do not feel authorized to say they will not defend their altars, their homes and their hearths to the best of the ability that God may give them. They would hardly be expected to do anything less. Even *Punch* thinks, in that case, they would have good cause to fight, as witness the following—

PLENTY TO FIGHT FOR.—Through the French Atlantic Cable, the other day, came the following message from Washington—"It is reported that the Mormons are secretly arming for the purpose of resisting the enforcement of the national laws against polygamy." Chiefs and Rulers, in prospect of invasion, have ever found that the strongest incentive to vigorous and determined resistance they could address to their people was an exhortation to fight for their wives and children. How strenuously, then, may the Mormons be expected to resist the United States Government when that appeal, always so effectually made to other communities at large, is made to every one man of their community. BRIGHAM YOUNG, of course, will call upon each individual

Mormon to fight for his wives. Being, as the Mahometans are, polygamists, the Mormons will fight like Turks.

There are no higher motives to impel a man to fight than for his wife, his children, and his God, and if the Mormons should be necessitated to fight for them, whether they won or lost, the whole world of honorable men and women would respect and honor them, and it could not be otherwise than that much would be said in their praise, the verdict of posterity, and probably of the contemporary generation, would be in their favor, and against those who drove them to that necessity by unrighteous and unconstitutional enactments. If the Latter-day Saints, in an extreme case, refused to defend their families and their religion, they would be despised by all men and women. On the other hand, if the worst came to the worst, it would be no disgrace at all for a mere handful of people, like the inhabitants of Utah, a hundred thousand or so, to be defeated and overpowered by the forty millions of inhabitants of the United States. It is appointed to all men once to die, and what more glorious death could any man desire, even if he was really ambitious in the matter, than to fall defending, against overwhelming numbers, that which is far more dear to him than mortal life! Does not Macaulay say—

And how can man die better
Than facing fearful odds,
For the ashes of his fathers,
And the temples of his gods?

Such a death would be infinitely better than to skulk out a few years more of life, shirking responsibility, denying the faith, and deserting the wife or wives of one's bosom and the children who sprang from one's loins. A questionable thing in the shape of a man acting thus would be an object beneath the contempt of all men and women and would be despised by the very devil himself.

But the Latter-day Saints do not expect to fight. They are engaged in the Lord's work. He is at the helm, and it is His business to steer the unsinkable ship Zion. If they can only manage to do right, to keep His commandments, to practise righteousness all the time, they do not feel to be over anxious as to the result, for they expect the Lord will fight their battles for them, as He has done hitherto. Still, they may, and very likely will, be driven into such tight places as will manifest unmistakably what kind of mettle they are of, so that their true character and spirit will be patent to all. J. J.

DECEASE OF PRESIDENT JOHN YOUNG.—We learn by letter that Elder John Young, President of the High Priests' Quorum, and brother to President Brigham Young, died at Salt Lake City, April 27, and was buried on the 29th. We have no further particulars.

PRESIDENT CARRINGTON was expecting to leave Copenhagen, May 16, on his return to Liverpool, via Berlin, Brussels, and London, staying at the latter city on Sunday last. He and Elder Shurtliff had been enjoying excellent health all the time, with lovely weather and no sea-sickness.

CORRESPONDENCE.

AMERICA.

Salt Lake City, U.T.,

April 23, 1870.

President A. Carrington.

Dear Brother,—Through the kind providences of the Almighty, I am favored with another opportunity of writing you a few lines, having returned from a lengthy tour in the south, which occupied from the day we started, the 24th Feb., just 52 days. The company consisted of myself, Pres. Geo. A. Smith, Brigham, jun., John W., and a few others, among whom was brother Savage, the photographer, who took a number of very excellent views of the country in the region of the Colorado, the Rio Virgen, &c., scenes probably unsurpassed anywhere for wild, romantic grandeur. We travelled over 1150 miles and held upwards of 60 meetings. I drove my own team all the way, and I am thankful to be able to say that my health during the entire time has been extremely good. I did not miss a single meal. As you may imagine, such a journey was naturally a fatiguing one, but it was a change, and the warm-hearted reception extended to us by the Saints on every hand, relieved in a great degree the sense of fatigue, while the pleasure afforded us in beholding the faces of the Saints and giving them such instructions as were suggested to our minds, more than compensated for the labor of the journey.

The far famed Cullom Bill continues to engage a large share of public attention in the U. S., and measurably, I suppose, through the entire civilized world, yet, strange as it may appear to those who do not understand, this is the place where the subject attracts comparatively the least attention. But the reason is simple when understood—the Saints are perfectly contented to rest the issue with the Almighty, realizing that though man proposes God disposes, and He cannot be reckoned out of this important question. There is one thing, however, apparent to all—this very Cullom Bill, designed for our injury, has been the

means of bringing our holy religion, as well as some of our political views, very generally before the world, particularly that class known as the literary world, and so far will have a salutary effect in removing prejudice from thinking minds who have investigated the subject.

The April Conference, as you are aware had been contemplated for some time, was adjourned until the 5th May, in consequence of the gallery in the New Tabernacle not being completed, as well as on account of our absence south. It is estimated that 11,000 or 12,000 persons may be comfortably seated in the New Tabernacle this Conference. Special trains will run during Conference from within 1½ miles of Brigham City, over the C.P. R.R. to Ogden and the U.C.R.R. to this city. The C.P. Company intend to build permanent switches and stations at Brigham and Willard Cities for the accommodation of our people, which will facilitate communication with our northern settlements quite extensively.

It is expected that brother Horace S. Eldredge will start on the 12th or 15th May and proceed to Liverpool to attend to the business of the emigration, and take charge of the European Mission, when you are prepared to return home. Brother Staines will start at the same time to make the necessary arrangements for the emigration at New York. We do not deem it advisable to do anything in emigration business before brother Eldredge arrives in England. As we intimated in our last, not one dollar can be furnished from this office, this season, to aid the emigration.

Strangers begin to drop in and we anticipate a very large amount of travel across the continent this season.

The general health continues good, the Saints notwithstanding the howling of the adversary enjoy peace and as a general thing are trying to live their religion. May God help us all to do so, and may He bless all the faithful, and preserve His Elders upon the land and upon the sea, that we may

all live long to do His righteous will.

Your brother in the Gospel,

BRIGHAM YOUNG.

NORWAY.

Christiania, May 10, 1870.

Elder A. W. Carlson.

Dear Brother,—It is with much joy I inform you that our esteemed President Carrington, and Elders Jesse N. Smith and L. W. Shurtliff have favored Christiania with a visit. They arrived from Gothenburg, per steamship *Kronprinsessan Louise*, at 11 p.m. on the 6th inst., in excellent health and spirits, and you can easily imagine that they were heartily received both by myself and the Saints. They stayed with me at the Conference house, and though it is rather small they were well satisfied with it.

I was very happy to become acquainted with Pres. Carrington, as also to renew earlier acquaintance with Elders Smith and Shurtliff, and we spent a most pleasant time together. On Friday evening, the 6th inst., we had a large meeting composed mostly of Saints. Pres. Jesse N. Smith spoke nearly all the evening, much to the joy and satisfaction of all present. On the Sunday following, Pres. Shurtliff addressed the meeting in the morning and Pres. Carrington in the evening. Though only a few of the Saints understood English, still they were highly edified, through the good spirit that accompanied the speakers and the interpretation I rendered in the Norwegian language. The mere presence of the brethren caused a good influence, both among the Saints and the strangers who were present. Some of the native missionaries were at Christiania and were greatly encouraged to continue their labors in the vineyard with renewed energy.

The Saints were also visited at their houses, and kindness as well as hospitality were exhibited everywhere. The visit has done a great deal of good, and it will be spoken of and remem-

bered for years by the Saints in Norway.

This morning at 7 o'clock the brethren left for Copenhagen, per steamship *Exzellensen Toll*, and I can assure you that I felt very lonely indeed when I returned to the office. My prayer is that the blessings of God may be with them and all who are engaged in the noble cause of our Savior.

Your brother in the Gospel,

C. D. FJELDSTED.

ENGLAND.

Cheltenham, May 20, 1870.

President A. Carrington.

Dear Brother,—Times in the Cheltenham Conference are about as usual. The Saints are generally rejoicing in the work of the Lord and I believe all have employment, so that none are suffering for the comforts of life. There will be no emigration this season to Utah from this Conference, that I am aware of, unless assistance should come from friends or relatives residing in Utah. There is not much doing in this Conference by way of making converts, although a few have been added to our number recently. But few strangers attend our meetings, owing, I suppose, to the prejudice that exists against us, and for fear of having the finger of scorn pointed at them.

I rejoice in the principles contained in the Gospel of Jesus Christ. I am willing to labor for the interests of Zion and for the spread of truth and righteousness on the earth. My health is pretty good at present, for which I feel thankful to the Giver of every good and perfect gift.

If I should not see you before you depart for your mountain home, may God bless you while on your journey to your family and friends.

With kind love to yourself and all in the Office, I remain your brother in the Gospel of peace,

AMOS H. NEFF.

The population of the United States increases by nearly two millions per annum.

The United States has "an epidemic of personal chastisement." Horace Greeley says he would rather be despised than caned, treated with contempt than cowed, considered and bragged about as caned or cowed than receive actual physical chastigation.

DEGRADATION OF WOMAN IN UTAH.

(From the *Deseret News*.)

THE degradation of woman in Utah is a common phrase. It is common with our inveterate enemies—those who would annihilate us as a people, and it is repeated by many who, politically, are our friends. That it degrades woman, is admitted as a plea against the doctrine of plurality of wives, and, no doubt, is a just conclusion drawn from the nature of things as social and domestic life is exhibited in the world. There, nothing is known of the pure priesthood of God, and its influences on society in its organization according to the order and “pattern of heavenly things,” neither do they understand the true position of women.

Our sisters abroad, who are now earnestly advocating woman's rights and claiming equality with man, realize that, with them, society is subject to great and many abuses—much is wrong, and with noble purpose they are struggling to effect a beneficial change; but they will find to their sorrow that their “*very wishes give them not their wish*”—having reached their aim they will not have accomplished the desired object. The measures they adopt will be instrumental in creating more evil than they cure.

Nothing short of the priesthood of God can correct existing evils. God loves purity, and He has introduced the principle of plurality of wives to restore and preserve the chastity of woman, and for this reason corrupt men and women hate it. It is true that through ignorance of its origin and tendencies, many moral-minded persons speak and write against it, who, if they better understood it, would be numbered with its strongest advocates. Every woman who is worthy of being called such, should defend it; it is truly woman's cause—a cause which deeply involves, not only her present but her eternal interests—which will eventually bring her back to the position from which she has fallen through the disobedience of our first parents, and crown her with eternal majesty.

This is a voluptuous age, and in spite of all the efforts exerted by high-aiming philanthropists to check its pestilential spread, the “social evil” abroad is increasing to a fearful extent. Man's wisdom is not sufficient—God alone can prescribe the remedy. Here in Utah, through His servants and handmaidens, He is establishing a nucleus of domestic and social purity, confidence and happiness, which will, so far as its influence extends, eradicate and prevent, in future, all those blighting evils which are not only destructive to virtue and innocence, but which threaten the extinction of human existence.

Is it possible that principles and practices productive of such noble and magnanimous results can be degrading to woman? No, verily no—they have the opposite tendency. They elevate her from the common level of womankind, to a noble and lofty standard—they constitute her a co-worker with God in the moral work of salvation and in the redemption of the world. They place her in a most responsible position, where she is fully authorized to accomplish all the good of which her nature is capable.

Let those who question the morally-elevating results of plural marriage, carefully and candidly compare the present condition of woman in Utah with her condition elsewhere. Not like ALNA Dickinson who, having her forthcoming lecture on the Mormons previously concocted in her brain, came here, stayed a few hours, and was careful to go away as ignorant as she came, and by doing so she served her financial interests, for falsehood has more ready sale than truth in the world's market. Anna reminded me of a country squire, who, having a suit before him, heard the witnesses on one side, but when those on the opposite side were called, cried out, “Hold! my mind is clear on the subject now, but if I should hear the other side I fear I might be puzzled.” This is a specimen of the course pursued by many of our traducers. Solomon said,

"He that judgeth a matter before he heareth it is not wise."

What lady possessing the self-respect that belongs to noble womanhood, would not prefer the polygamy of the Latter-day Saints to that which is illegally and clandestinely practiced in the outside world? That is really and fearfully degrading—it is criminal—vice and crime degrade.

The *Civil Service Journal* in speaking of polygamy in Utah says, "It is contrary to the moral sense of mankind." The Cincinnati *Daily Enquirer* says, "We regard it as an offence against morality."

The above are no uncommon opinions of the press, which exhibit either an egregious amount of ignorance with regard to the workings of the "social system of Utah," or they must have adopted an entirely new definition of the word morality—entirely different from anything that Webster, Walker, or Worcester ever thought of.

Admitting the correctness of their own reports descriptive of their present state of morals, as well as of the many verbal statements from reliable sources which we hear, it is really an insult to our experience and the finer feelings of our natures, that our practice should even be mentioned in comparison with theirs. Ours is a system which God has revealed in this age of moral degeneracy, and has commanded His people to practice. It has been introduced to check the tide of corruption, and exhibit a precedent, an order of purity and virtue for the present salvation and future exaltation of man; and that this should be branded as an offence against morality seems a burlesque on common sense and genuine humanity. That it is an offence against popular corruption will be readily admitted. Were the practice of plural marriage really in opposition to morality, there is too little of that element now existing in the States to create any very perceptible opposition; but when it comes in contact with popular corruption, "the tug and toil of war" is aroused at once—"craft is in danger."

To a reflecting mind, the fact (and it is a fact) that the most bitter opposers of polygamy are the most corrupt in society, should be admitted as a strong argument in favor of its influence in shielding virtue and innocence. That adulterous persons should oppose a system which is a reproof to their inclinations and a restraint on their conduct, is natural; but that our nation should have so far descended from its former high tone of virtue as to be influenced in its legislation by such unprincipled miscreants, is a subject of astonishment and deep regret.

"What God hath joined, let not man put asunder." So said Jesus. God is the author of the marriage rite—it belongs to Him. Shall mortal man wrest it from Him? How does God exercise this function? It is by Him invested in the Priesthood, and that Priesthood the Latter-day Saints hold, with President Brigham Young, like Moses of old, as the mouth of God to the people.

I was intimately acquainted with Joseph Smith, the first Prophet in this dispensation. He taught me the principle of plurality of wives, and instructed me that it pertained to the Priesthood. I knew him to be a man of God, else I would not have endorsed his teachings; and from that time I have held the doctrine of plural marriage as sacred as any other principle of salvation. I have witnessed its operations for nearly thirty years, and know that where it is honored it neither degrades man or woman.

In conclusion let me say, if virtue, purity and nobility of character—if contempt of vile and wicked men, and love and respect for those who are pure, upright and honorable—if the privilege for choosing husbands—if to be loved, honored and respected as wives, mothers, sisters and daughters by good men, is degrading them, then the women of Utah are degraded.

ELIZA R. SNOW.

Salt Lake City, April 21.

"Mrs. Smith and Husband" is the style of a Terra Haute (Indiana, U.S.) firm.

UTAH NEWS.

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THE following are from the *Deseret News* to April 27 :—

About an inch of snow fell at Salt Lake City and in various parts of the Territory April 22 and 23.

Mr. Henry Vincent delivered a lecture in the Tabernacle April 26. Subject certainly, Oliver Cromwell.

"Satsuma's Royal Japanese Troupe" were performing in the Theatre. The juveniles were to have a matinee April 30.

Tourists were beginning to be plentiful in Salt Lake City, some of whom strutted about with many airs of self-supposed superiority.

The residents on the bench north of the old city wall, 20th Ward, want to make a water ditch from Red Butte, to help their gardens.

Brother Philip Margetts reported the Bountiful Dramatic Company promising. They had been playing the "Charcoal Burner."

The Eureka and Alert base ball clubs played a match in the Arsenal inclosure April 23, the Alerts winning in 2½ hours, score 30 to 28.

Elder John W. Young, in his recent tour with President B. Young in the Southern part of the Territory, had secured a number of interesting additions to the Museum.

A number (the *Junction* says 50) of Episcopalian and other preachers were visiting Salt Lake City, several of whom, including the Rev. W. H. Milburn, a noted blind preacher, addressed the congregation in the Tabernacle, April 24.

Mrs. Elizabeth Smith, of Pine Canyon, Tooele County, partially insane, was found dead, April 22, in a slough at the foot of South Temple Street, near the Jordan river. She had strayed from brother McMurrin's, 8th Ward, where she had been staying.

Elder Warren N. Dusenbury, Principal of the Provo Branch of the Deseret University, reports 172 students in that institution, who study in the Lewis Hall. Messrs. Myron Tanner, E. F. Sheets, K. R. Hopkins, Samuel Jones, and Peter Stubbs, executive committee.

A social entertainment was given, April 22, by the members of the Female Relief Society, 15th Ward, complimentary to Bishop R. T. Burton, lately returned from his mission to the States. Addresses, songs, recitations, hall nicely decorated, sumptuous supper, pleasant affair.

Elder Moroni Bigelow, of Provo, returning from his mission to the States, fell off the steamboat *Mary McDonald* into the river, between Camden and Wellington, Missouri, on the night of April 13, and nothing more was seen of him. He was born in Mercer County, Illinois, Sept. 1, 1840.

The body of Mr. Alvarus Hanks, brother of E. K. Hanks, was found dead, April 21, on the prairie, about two and a half miles east of Silver Creek, Summit County, supposed to have perished in a snow storm. He had left Salt Lake City to hunt stock six weeks previously, since which time he had not been heard of, until found dead.

Bishop David James, of Paradise, Cache Valley, reported no grasshoppers there, but plenty in other settlements. The people of the settlement, in mass meeting a few weeks previously, unanimously sustained the Resolutions and Remonstrance of the Salt Lake City meeting against the Cullom Bill. The settlers were sowing grain extensively. An excellent system of co-operative farming was being adopted in many of the settlements. "A suitable parcel of land is selected for the purpose, and the brethren put in grain according to

their shares—the whole amount being sufficient to bread the settlement for a year. Should the grasshoppers commence their ravages, it is the intention of the entire people to turn out and fight the hoppers, in order to protect this particular patch. This can be much more successfully accomplished than if the grain were sown in separate or scattered lots."

Brother Wm. B. Trosper wrote from Porterville, Morgan County, April 17—"Everything is prospering and moving along first class here; we have formed ourselves into a co operative company, and our intention is to manufacture iron, of which we have some of the best ore in the Territory. It contains from thirty to sixty per cent. of iron, and quite an amount of silver. A man of experience, whom we have had to examine the location of our mine, says that it is very extensive. Our company are all laboring men; our capital is very small, except in the way of labor. We would like some man that has the cash capital to invest in such business, to come in and furnish the capital and we will do the work. Neither the Cullom Bill nor the different 'ites' which some few are so anxious to run after, are troubling the Saints of Porterville; they all seem to be united in building up the kingdom of God."

The following are from the *Salt Lake Telegraph* of April 27—

Eastern capitalists were investing in the Cottonwood mines.

The troops at Fort Bridger and Camp Douglas were on the move for Montana, to exchange with the 13th Infantry, ordered to Utah.

Arrangements were being made for the construction of new plunge baths for ladies and gentlemen, adjoining the present Warm Springs Bath House.

The Elko (Nevada) *Independent* of April 20, says a "Mormon" family named Bell, consisting of man, woman, and four children—three girls and a boy, left Duck Valley, near Mountain City, with five horses, and a few pounds of rice, for the Utah settlements, by a cut-off trail through the mountains, where they were overtaken by bad weather. They subsequently, after killing a horse for food, their supply of rice having given out, arrived at Deeth, a railroad station 30 miles east of Elko. The *Independent* says, "Were they ordinary mortals not inured to the hardships of border life they certainly would have perished. Twenty-one days on horsemeat and rice, in mid-winter is a terrible ordeal to go through, even for the strong and hardy mountaineer, but when women and children undergo it, it is a matter worthy of record. On their arrival they were healthy and well, and made no grievous complaint of the trials they had passed through. Bell says he never will be caught out of Utah when he gets there again."

SCRAPS OF NEWS.

Both houses of the U. S. Congress are reported to be averse to an increase of the army to 35,000 men, as has been proposed, in view of an apprehended Indian war.—In the United States the demand for meat increases faster than the supply.—Horace Greeley says he writes so many letters that he is beaten out thinner than gold leaf, and so has no right to expect to be heeded.—California has very short crops through drouth.—The U. S. House of Representatives, May 2, passed the bill fixing the point of junction of the Union and Central Pacific Railways.—A correspondent of a New York paper reports the average price of votes in a Southern Legislature at "\$11 37½ cents per dozen, 5 per cent off for cash."—A Richmond (Virginia) paper says, "Our Legislature is an uncommonly sober body, and never drink, except when the rigors of the weather render it necessary."—"God made us men" was inscribed upon a wagon filled with women at the fifteenth amendment jubilee in Louisville, Kentucky.—Ball dresses and jewelry are hired out for the occasion in New York, Washington, and other American cities.—A Yankee editor says that the girls complain that the times are so hard that the young men can't pay their addresses.

VARIETIES.

The *Springfield Republican* of May 6 says—"Capt. W. R. Story, deputy United States marshal at Salt Lake City, was instantly killed on Monday (May 2) by a desperado (named Hawes) whom he was about to arrest. An armed posse went in pursuit of the murderer, and shot him, within six miles of Grantsville—not, however, until he had wounded three of them, one fatally.

WASHINGTON, D.C., May 4.—About a dozen of the principal men of the Sioux Indians having applied for permission to come to Washington to see their Great Father, the President, in relation to their present condition, a telegram was sent from the War Department to their country to-day, granting the request, and instructing the Indian agent to make the necessary arrangements for bringing them hither.—*New York Times*.

Mr. John T. Caine, one of the managers of the Salt Lake City Theatre, and a very genial and estimable gentleman, is in town, staying at Willard's. If this is his first visit to Washington, he must have been greatly surprised to see that the capital of the country has no place of amusement equal to that over which he presides, in the centre of the great American desert. Yet such is the case, to our shame be it said.—*Washington (D.C., U.S.) Star*, April 13.

There can no longer be a reasonable hope that we shall have no Indian war. Concessions, if any were to be made, will be too late. The struggle has indeed already begun by the capture of several small forts and their garrisons of United States troops near Fort Sully. The management of the matter is now out of the hands of a procrastinating Congress. We trust the conduct of affairs by the military gentlemen will be more effective in hastening peace than that of the civil officials was in preserving it.—*New York Tribune*, May 4.

Governor Shaffer has now been in Utah long enough to look around a little, and writes to Washington an account of his first impressions, and in favor of the immediate passage of the Cullom Anti-polygamy Bill, declaring that, unless some such measure is adopted it will be useless to attempt a just government for the people there. But couldn't Gov. Shaffer employ himself to better advantage for a few months in strictly and impartially enforcing the laws already enacted than in urging the passage of new ones? It is a hobby of ours that no governor of Utah has yet done what was possible with the laws at his command, and we were hoping Gov. Shaffer would prove an exception to the general rule.—*Springfield Republican*.

CHICAGO, May 4.—Gen. Sheridan and several members of his staff left Chicago to-day, for Salt Lake City and other points in the far West, intending to make a thorough investigation of Indian affairs in Wyoming, Montana and other Territories. The party will be absent two months. The military authorities will conduct the threatened Brule-Sioux war with the utmost vigor, and have nearly completed preparations for the expected trouble. The number of available troops in the department of Dakota is about 4000. This force is considered ample to cope with 10,000 Brules, but will be augmented if necessary. It has not been decided who shall take immediate command of the forces. Gen. Stanley is at present in command of the Middle District, the scene of the troubles.—*New York Times*.

ADDRESS.

Nephi Pratt, 10, Alma-terrace, Thomas Town, Merthyr Tydfil.

DIED.

HARDING.—At Birmingham, March 31, Moses Charles, son of Charles and Eliza Harding, aged 1 year, 10 months and 4 days.—"Deseret News," please copy.

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LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 20, BISHOP'S GROVE, ISLINGTON,
AND BY ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Repent: for the kingdom of heaven is at hand."—JESUS CHRIST.

No. 22 Vol. XXXII.

Tuesday, May 31, 1870.

Price One Penny.

THE NEW TABERNACLE.

THE addition which has been made to the New Tabernacle by the construction of the gallery, has effected a great change in the appearance of that remarkable structure. To our eye the gallery has the effect to lessen the vastness of the building and to diminish the apparent height of the ceiling. But it gives a completeness and finish to it that we admire. Standing at the eastern end of the gallery, the building loses none of its immensity by the erection of this addition, on the contrary, we think a better idea of its proportions is obtained from that point than before. The general opinion is that the construction of the gallery will improve the acoustic qualities of the house, and that the congregation will hear distinctly in every seat; but should this not be the case, there are other improvements, which time did not permit to be made before Conference, that will correct any defects of this kind that may still exist. We venture the opinion that, before it is finished, its acoustic properties will be superior to those of any large building in the United States, as it already is the largest auditorium of which we have any knowledge.

The gallery measures in front, from one end to the other, 395 feet. At the back it is probably about 500 feet. It is about thirty-two feet in depth. It is supported by seventy-two col-

umns. There are six stairways—two north, two east, and two south. The seats at the present will be mostly temporary, there not being sufficient time to construct the others before Conference. The gallery will seat 3000 persons, which will afford, in the entire building, sitting accommodation for 11,000, and standing room, in addition, for between 2000 and 3000, making the total capacity of the building between 13,000 and 14,000!—clearly exhibiting what a united people can accomplish under wise guidance. Steps will be taken to select a corps of door-keepers, and deacons to seat the congregation. In the body of the building the people will be seated as formerly; that is, the ladies in the centre seats and the gentlemen on the side seats. In the gallery, the ladies will occupy the north and the gentlemen the south side. Those who take seats in that part are requested to observe this regulation.

It is the intention to have the New Tabernacle thrown open for worship at 2 p.m. on Sunday next, and it is hoped that there will be a large attendance. A small congregation would almost be lost there; besides, it will offer a good opportunity, before holding Conference, to ascertain whether the addition of a gallery has corrected any defects in sound that formerly existed.

On Thursday next, the 5th of May,

the adjourned Annual Conference will convene at 10 o'clock a.m. in the New Tabernacle. It is anticipated there will be a large attendance of people on that occasion. We scarcely think there need be any fear entertained of lack of room, though there never was a time in the history of the Latter-day Saints—no matter how large the building might be which they had to meet in—when the people could find sufficient room to hold their Conferences. It would be a grand and very pleasing sight to see the New Tabernacle filled to its utmost capacity.—*Deseret News*, April 28.

THE NEW TABERNAACLE YESTERDAY.

There was an immense gathering yesterday afternoon at the New Tabernacle. The weather was delightful, and must have been tempting even to invalids to venture out. One hour before the time appointed we saw persons wending their way with the evident design of securing good seats. The gallery seemed to be the most desirable place, as it was well filled some time before the commencement of the meeting. Looking at the size of the congregation and the vastness of the building, it would seem to be very difficult if not impossible to make all hear. Yet from inquiries we have made, there were few, if any, who failed to hear President Young during his entire remarks yesterday afternoon. President Smith was not heard so well from some points at the commencement of his remarks; but, as he warmed up, he was heard distinctly. While Elder Bywater was speaking there was not the same quiet maintained that had been, and it was not possible in some parts of the building to keep the run of what he said.

While President Young was addressing the congregation his hearers kept very still, and we are informed by persons who sat on the seats where they were accustomed to sit last summer, that yesterday they heard as they never did before. The gallery had made, judging by their experience, a great improvement in the acoustic

qualities of the building. The reverberation that was noticed on every previous occasion when meeting was held there, did not exist yesterday, and though there may be even now some particular parts of the house where a speaker cannot be heard very distinctly, still, from all we can learn, the congregation in every part can now hear more plainly than ever before.

We trust that strict measures will be taken by the deacons and door keepers to prevent the walking about of children and others during the services. The moving backward and forward of young people yesterday, was very annoying, and must have materially interfered with the hearing of those in whose neighborhood they walked. In a building like the New Tabernacle strict order should be enforced, or the words of the loudest speakers will be lost to a large portion of the congregation, and the enjoyment of the remainder will be seriously marred. Another point: It is a great convenience on a hot day, when meeting has been held for some time, to get a drink of cool water, and children, especially, get very restless if they can not quench their thirst. But the practice of carrying water around can be made objectionable by the excess of zeal which those entrusted with this duty sometimes manifest. They can, if they choose, lessen the interest felt in the meeting and disturb the congregation by their officiousness; this would be a greater injury than the water which they pass around is a benefit. But on all these points experience will suggest the best course to pursue.

The community is fortunate in having so cool and commodious a place of worship as is the New Tabernacle. It is a building of which, as well as the organ, we may be proud, and when the improvements yet contemplated shall have been made, we think it will be an easy labor for a speaker to make himself heard by the congregation that shall assemble within its walls.—*Deseret News*, May 2.

The New York "Times" says—"The fortieth semi-annual (annual) Conference of the Mormon Church in Salt Lake City, ended on Monday (May 9). It is estimated that 40,000 of the Saints attended."

A PLEA FOR RELIGIOUS LIBERTY.

A SPEECH DELIVERED AGAINST THE CULLOM BILL, BY HON. W. H. HOOPER, IN THE HOUSE OF REPRESENTATIVES, WASHINGTON, D.C., U.S.A., MARCH 23, 1870.

(CONTINUED FROM PAGE 324.)

The Mormon church was established at Fayette, New York, in the year 1830. In 1831 the headquarters of the people was removed to Kirtland, Ohio, and considerable numbers of missionaries were sent out to preach the new religion in various parts of the Northern States. Many converts were made and removed to Kirtland, but they were subjected to various petty annoyances and persecutions by the surrounding people. Land not being abundant or easily acquired for the rapidly increasing numbers, the new converts were advised to locate in Jackson County, Missouri, where land was abundant and cheap—where, in fact, but few settlers had preceded our people. The Mormons soon became a prosperous and wealthy community; the same habits of industry and thrift which they have ever maintained being even then vigorously inculcated by their leaders. Many hundred thousand acres of Government land were purchased, fine farms and thriving settlements were established, and the first printing press in western Missouri put in operation. But the wealth acquired by the people was desired by our neighbors; the lawless border-men, who afterward made the frontiers of Kansas their battle-field, attacked, plundered, and murdered our settlers, and finally drove them from their delightful homes, which they appropriated to themselves. The title to much of the land in Jackson and other counties is to-day in Mormons, who were then driven from their homes. During the troubles incident to the expulsion of the Mormons, hundreds of men, women and children were murdered, or died from diseases caused by exposure to the inclemencies of the weather. The wretched refugees afterward located in Clay, Caldwell, and Davies Counties, Missouri, where there were almost no settlers, and where, within a few years, their industries had again built up thriving settlements and accumulated large herds of stock.

The outrages of Jackson County were then repeated, the Mormons driven from their homes, which were seized by the marauders, and thousands of women and children driven forth homeless, and the prey for the border-ruffians whose cupidity had been excited by the wealth of the industrious exiles. Hundreds perished from cold, exposure, and starvation. But their leaders, sustained by an undying faith, again called together their scattered and impoverished followers, and removing to Illinois, founded the city of Nauvoo.

For several years they were comparatively undisturbed; they built up one of the most thriving and beautiful cities of the State. Far as the eye could reach from the eminence of their temple, the well-tilled farms and gardens, the comfortable farm-houses, the mills and factories, and well-filled schools, attested the industry, the thrift, and the wealth of the once persecuted people. But again their wealth created envy in the lawless border-men of the new State. Without what even their enemies claim was justifiable cause, and in a manner which Gov. Ford characterized as a permanent disgrace to the people of the State, they were attacked, pillaged, and driven across the river; their houses burned; their women and children driven forth unsheltered in the inclement season of the year; their leaders brutally murdered.

The annals of religious persecution, so fruitful of cruel abuse, can give nothing more pitiable and heart-rending than the scenes which followed this last expulsion. Aged men and women, the sick and feeble, children of tender years, and the wounded, were driven into the flats of the river, yet in sight of their once happy homes, to perish from exposure and starvation. While over our broad land the church bells of Christian communities were ringing out peace and good-will to men; while to the churches thronged thou-

sands to hear preached the Gospel of charity and forgiveness ; these poor, heart-sick followers of the same Redeemer, were driven in violence from their houses to perish like wild beasts in the swamps and wilderness. The gentlemen charge us with hypocrisy and depraved lusts for motives, with such a record as this to mock their charges ! The world has many hypocrites, and is well filled with wicked men, but they keep about them the recompense of sin, and have other histories than this I give you, and which history no man can deny.

Word went out to the world that Mormonism had finally been annihilated. But again the scattered hosts were gathered together, and set out on a pilgrimage, that since that of the children of Israel has been without parallel in the history of the human race. They had no stores ; they were beggared in the world's goods, yet with earnest religious enthusiasm they toiled on through unknown deserts, over unexplored mountain ranges, and across plains haunted by savages, only less cruel than the white Christians who had driven them forth in search of that promised land, where at last they could worship God in accordance with the dictates of their own consciences, and find unbroken that covenant of the Constitution which guards this sacred right. Ragged, foot-sore, starving and wretched, they wandered on. Delicately nurtured women and their little children dug roots, or subsisted on the bark of trees or the hides of animals. From Nauvoo to Salt Lake, the valley of their promised land—1,500 miles—there is to-day scarce a mile along that dreary and terrible road, where does not repose the body of some weary one, whom famine, or sickness, or the merciless savage, caused to perish by the way.

It was while on this pilgrimage that an order came from the Government for five hundred men to serve as soldiers in the Mexican war. The order was promptly obeyed. These devoted men, who had received only cruel persecution from the people they were called upon to protect on the field of battle, dedicated their poor, helpless wives to God, and themselves to their country. Leaving their families to

struggle on as best they could, these brave, patriotic men followed our flag into New Mexico and California, and were at last disbanded at San Diego, with high praise from their officers, but with scanty means to return to those they loved, and whom they had left to suffer, and perhaps to perish on the way.

Thus, Mr. Speaker, three times did this persecuted people, before their location in Utah, build up for themselves pleasant and prosperous homes, and by their industry surround themselves with all the comforts and appliances of wealth ; and three times were they, by an unprincipled and outrageous mob, driven from their possessions, and reduced to abjectest poverty. And bear it in mind, that in every instance the leaders of these organized mobs, offered to all who would abandon and deny their faith, toleration and the possession of their homes and wealth. But they refused the tempting snare. They rejoiced that they were thought worthy to suffer for the Master, and, rather than to deny their faith, they welcomed privation ; they sacrificed all that earth could offer ; they died the saintly martyr's death.

Mr. Speaker, is this shining record that of a community of hypocrites ? What other Christian denomination of our country can show higher evidences of earnestness, of devoted self-sacrifice for the preservation of their religious faith ?

In further presentation of my argument, Mr. Speaker, that the doctrine of polygamy is an essential feature in our religious faith, and that in our adherence thereto we are advocating no new or unsupported theory of marriage, I crave the indulgence of the House while I cite some few from the numerous writers of weight and authority in the Christian Church, who have illustrated or supported the doctrine.

Now, sir, far be it from me to undertake to teach this learned House, and above all, the Hon. Chairman of the Committee on Territories, great theological truths. If there be any subject with which this honorable body is especially conversant, it is theology. I have heard more Scripture quoted here, and more morality taught, than in any other place it was ever my

fortune to serve. With great diffidence, then, I venture to suggest to the supporters of this bill, that while polygamy had its origin in holy writ, taught as I have said before by the greatest of all law-makers, and not only tolerated, but explicitly commanded by the Almighty, as I shall presently show, monogamy, or the system of marriage now recognized by so many Christian nations, originated among the Pagans of ancient Greece and Rome.

I know, sir, that the report accompanying the bill fetches vast stores of theological information to bear; informs us that polygamy is contrary to the Divine economy, and refers to the marriage of the first human couple, and cites the further testimony of the Bible, and that of the history of the world. Setting aside the last named as slightly too voluminous for critical examination in the present discussion, we will take up, as briefly as possible, the Divine authorities, and the commentaries and discussions thereon by eminent Christian writers, and see how far my people have been misled by clinging to them. As for the illustrious example quoted of our first parents, all that can be said of their marriage is, that it was exhaustive. Adam married all the women in the world, and if we would find teaching by example, we must go among his descendants, where examples can be found among the favored people of God, whose laws were of Divine origin, and whose conduct received sanction or punishment at His hands.

At the period of the Reformation in Germany, during the early part of the 16th century, those great reformers, Luther, Melancthon, Zwingle,

and Bucer, held a solemn consultation at Wittenburg on the question, "Whether it is contrary to the Divine law for a man to have two wives at once?" and decided unanimously that it was not; and upon the authority of this decision, Philip, Landgrave of Hesse, actually married a second wife, his first being still alive. This fact is recorded in D'Aubignè's History of the Reformation, and by other authors of that period.

Dr. Hugo Grotius, a celebrated Dutch jurist and statesman, and most eminent law-writer of the seventeenth century, states that "the Jewish laws allow a plurality of wives to one man."

Hon. John Selden, a distinguished English author and statesman, a member of Parliament for Lancaster in 1624, and who represented the University of Oxford in the Long Parliament of 1640, in his work entitled "*Uxor Hebraica*," the Hebrew Wife, says that "polygamy was allowed, not only among the Hebrews, but in most other nations throughout the world; and that monogamy is a modern and a European custom, almost unknown to the ancient world."

Dr. Samuel Puffendorf, professor of law in the University of Heidelberg, in Germany, and afterwards of Lund, in Sweden, who wrote during the latter part of the 17th century, in his great work on the law of nature and of nations, says that "the Mosaic law was so far from forbidding this custom (polygamy) that it seems in several places to suppose it;" and in another place he says, in reference to the rightfulness thereof, "the polygamy of the *fathers*, under the old covenant, is an argument which ingenious men must confess to be unanswerable."

[TO BE CONTINUED.]

Mr. Cragin thinks that Congress ought not to adjourn so early as the 4th of July, for if it does the Utah Polygamy Bill will, in all probability, be defeated. And is that the only measure which would be endangered? What is to become of the bill to abolish the unjust system of allowing members of Congress to use the Post-office free of cost to themselves, but at a very considerable expense to the public? Moreover, is it at all likely, from present appearances, that the numerous financial questions pressing for settlement can be disposed of before the 4th of July? At the rate at which Congress has been moving since the 4th of December, the Greek Kalends would not be too distant a date to fix for the proper adjustment of public business.—*New York Times*.

DEATH OF PRESIDENT JOHN YOUNG.

OBITUARY.

We have to record the death of another veteran in Israel, the Patriarch. President John Young. At 5.55 p.m. of the 27th April, 1870, he peacefully passed away, surrounded by those he fondly loved, and who will always cherish for him the dearest tenderness of affection. "Uncle John," as he was familiarly called by the Saints, was beloved by all who knew him. He was faithful to every trust and unflinching in his integrity to the last. He was a sincere and an earnest follower of the Savior, even from his early youth, and through a long career of usefulness in the ministry, he demonstrated by his works what he early professed to believe. He had for several weeks been lingering on a sick bed, which culminated in his death at his own residence in the Thirteenth Ward. He would have commenced his eightieth year on the 22nd of next month.

He was of a robust, vigorous temperament, and though a full sharer in the stern trials the Saints encountered in their exodus from Nauvoo and the early settlement of this valley, he might yet have lived many years but for a severe accident which occurred to him in the month of February, 1864. While travelling to Weber Valley he encountered a terrific storm, whereby his wagon was overturned, causing him severe injuries, while, at the same time, a severe cold settled upon his lungs from the exposure to the terrible weather of that memorable day. Still he was indefatigable in his labors, and never wearied in well doing, but died full of the hope of a glorious reunion with the just when death shall have an end.

He was born at Hopkinton, Middlesex Co., Mass., May 22, 1791. His parents were John Young and Nabby Howe, and he was the oldest of six sons, one of whom is our beloved President, Brigham Young. The

deceased was a little more than ten years his senior. In early life he labored with his father, assisting him in farming. In the 15th year of his age he joined the Methodist church, and was devotedly attached to that religion. In the year 1813 he married Theodocia Kimball, who bore to him five daughters, viz—Charlotte, Caroline, Louisa, Clarissa and Candace. In 1825 he received his licence as a Methodist preacher, and zealously labored with that denomination until he heard the Gospel as restored to this dispensation, which was brought to him by his own brothers. He was baptized by his brother, Joseph Young, in Hector, Tompkins Co., New York, in the fall of 1833. Shortly after he was ordained an Elder, and immediately proceeded to Kirtland, Ohio, with his family, where he located. On the 4th day of July, 1834, he proceeded, in company with Elder Evan M. Greene and other Elders, on a mission through the States of Ohio, Pennsylvania, and New York, preached the Gospel, baptized several persons, and raised up a small Branch in Nunday, Pike Co., New York. In 1836, he returned to Kirtland and assisted in the rearing of the Temple. In 1841 he was ordained a High Priest under the hands of Elders Lyman Wight and John P. Greene, and was afterwards appointed President of the Stake at Kirtland. He was President of the first emigrating company that followed the pioneers to this valley in 1847.

On the 12th of February, 1849, he was set apart as President of the High Priests' Quorum, under the hands of President H. C. Kimball and Elder John Taylor, which position he occupied at the time of his death.

On the 8th of October, 1853, he was called to the office of Patriarch, and was sustained as such by the vote of the General Conference.

Thousands have since been comforted and strengthened in their faith under his administration, and, while they may drop the unforbidden tear in memory of the departed, still will they feel that he has died a faithful soldier of the cross, and that he has gone to reap the imperishable reward that awaits him.

The funeral services will be held in the Tabernacle at 12 a.m. to-morrow, the 29th inst., where all who wish to contribute their last token of respect, are invited to attend.

THE VENERABLE PATRIARCH, JOHN YOUNG.

Firm on the Rock of Ages—firm
In faith and hope and love,
A vet'ran of the cross has gone
To join the hosts above.

He'll stand a noble witness there
For Zion's cause below,
In God's High Court of Justice, where
Appeals from earth must go.

He battled for the championship
Of Truth, and now he's gone
To take the prize awarded him,
The prize he nobly won.

His days were fill'd with usefulness,
His life was full of years;
To him, the messenger of death
Brought no regret nor fears.

Peace to his ashes! "Dust to dust"
Is mortal nature's doom;
The resurrection of the just
Will soon unbolt his tomb.

Triumphant over sin and death,
On golden streets he'll tread,
Array'd in royal robes, with crowns
Of honor on his head.

E. R. SNOW.

Deseret News, April 28.

OBSEQUIES OF PRESIDENT JOHN YOUNG.

The funeral services of President and Patriarch John Young took place in the Tabernacle at mid-day, the building being pretty well filled with those who had assembled to pay their last tribute of respect to the deceased.

The services commenced by singing the hymn

"Thou dost not weep to weep alone,"

after which prayer was offered by Elder Geo. Q. Cannon. The hymn

"O, my Father, Thou that dwellest,"

was next sung, when an instructive and appropriate address was delivered by President Geo. A. Smith, in which the chief points of the life and labors of the deceased, before and since his connection with the Church of Jesus Christ of Latter-day Saints, were dwelt upon, and also the hopes of glory and immortality enjoyed by the faithful in this work.

Remarks by Elder Geo. Q. Cannon followed, founded on the 15th Section, page 134, of the Book of Doctrine and Covenants. The hymn, "Farewell all earthly honors," and prayer by President Geo. A. Smith, closed the services.

The remains of the deceased were followed to the cemetery by a long procession, in carriages, in the following order—President Brigham Young, and the remaining brothers of the deceased; the hearse; the counsellors of the High Priests' Quorum; six pall bearers; the family and relatives of the deceased; members of the High Priests' Quorum, and citizens.—*Deseret News, April 29.*

The *Salt Lake Telegraph* talks of Governor Shaffer and Associate Justices Hawley and Strickland weakening down from their Corinne speeches. The gentlemen only meant so and so.

Gen. Sherman received important despatches Friday from Gen. Sheridan and Gen. Angur, the tenor of which indicates that the threatened Indian war will be averted. Red Cloud, the great war chief of the Sioux tribe, with a delegation of warriors, and an English interpreter, is now on his way to Fort Fetterman, to have a "talk," and if everything proves satisfactory he will continue on to Washington, and have a "talk" with their Great Father.—*New York Tribune, May 18.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, MAY 31, 1870.

PRESIDENT CARRINGTON arrived at Liverpool May 24, on his return from his visit to the Swiss, Danish, Swedish, and Norwegian Conferences, in excellent health and spirits, after having enjoyed an exceedingly agreeable time with the Saints in those countries.

ARRIVAL OF ELDERS.—The following Elders on missions to Europe left Salt Lake City May 13, and New York per steamship *Minnesota* on the 18th, and landed at Liverpool on the 30th—Joseph Bean (and wife), Joseph Argyle, Peter Madsen, Francis Fouk, Thomas Woolley, Mons Anderson, Edmund F. Bird, Thomas Howells, Michel C. Christensen, and Soren Christensen.

The brethren had a pleasant trip and appeared to be generally in good health and spirits. The following Elders formed a portion of the company as far as Omaha or other places in the States, all, excepting the Elders Thatcher and Staines, on missions to Europe, and most of them were expecting to sail from New York for Liverpool on the 25th—Joseph Young, sen., H. S. Eldredge (and wife), Seymour B. Young, R. F. Nealen, T. W. Ellerbeck, Ralph Thompson, Daniel McAllister, O. Snaw, W. W. Cluff, Peter Evans, Caleb Parry, Joseph Parry, Eleazar Edwards, David Brinton, W. C. Staines, Hezekiah Thatcher, and George Thatcher.

FORTIETH ANNUAL CONFERENCE

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

(From the *Deseret News*.)

THE Fortieth Annual Conference of the Church of Jesus Christ of Latter-day Saints convened, according to adjournment on April 6, this morning (May 5), at ten o'clock, in the New Tabernacle.

The interesting nature of the times, the increased facilities for travel from the northern settlements and the beautiful weather having induced larger numbers of the Saints than usual from the country districts to flock to the city, the congregation was more numerous than is usual at the first meeting. For nearly an hour before the opening of the gates, and about two hours before the time announced for

opening Conference, a living stream flowed towards the Temple Block and collected on First South-street. Many faces could be observed among the throng that had not been seen in this city for years. Capt. Beezly's martial band was on the ground and increased the interest and animation of the scene with its enlivening strains.

On the stand were—

Of the First Presidency, Brigham Young, Geo. A. Smith and Daniel H. Wells.

Of the Twelve Apostles, Orson Hyde, Orson Pratt, John Taylor, Wilford Woodruff, Charles C. Rich, Lorenzo Snow, Erastus Snow, Franklin D.

Richards, Geo. Q. Cannon, Brigham Young, jun., and Joseph F. Smith. Patriarch, John Smith.

Of the First Seven Presidents of the Seventies, Joseph Young, Albert P. Rockwood, Horace S. Eldredge and John Van Cott.

Of the Presidency of the High Priests' Quorum, Edwin D. Woolley and Samuel W. Richards.

Of the Presidency of this Stake of Zion, John W. Young and George B. Wallace.

Of the Presidency of the Bishopric, Edward Hunter, Leonard W. Hardy and Jesse C. Little.

There were also Bishops, Elders, and leading men from every settlement in the Territory.

Conference was called to order by President Brigham Young.

The choir sang the hymn commencing,

"The morning breaks, the shadows flee."

Prayer by President Geo. A. Smith.

The choir sang,

"The towers of Zion soon shall rise."

PRESIDENT GEO. A. SMITH addressed the Conference on the first principles of the Gospel. The Latter-day Saints had never been permitted to stay long enough in one place to enable them to build a house large enough to accommodate all who wished to attend our Conferences. By the blessing of God, however, we are now in a position that we will not be under the necessity of requesting any of our brethren and sisters of the city to stay away to make room for the Saints from the country.

Forty years since, on the 6th day of last April, the Church of Jesus Christ was organized with six members. At that time fragmentary portions of the Gospel of Christ could be found in the various sectarian churches throughout the world; but when the Gospel was restored by the Almighty through the instrumentality of the Prophet Joseph, a complete system was introduced. Have we adhered to those ordinances and those glorious principles which were incorporated in that system? In the days of Joseph men were tried and tempted, and many were led astray by false spirits. At one time Oliver Cowdery remarked that if he should apostatize the Church

would be broken up. The Prophet told him, however, that it was the work of the Lord, and it would roll on without him. This work is not dependent upon any man or set of men. In the days of Joseph it was predicted by many that if he were destroyed the Church would fall to pieces, yet it exists to-day and is more powerful than it ever was. May the Lord of life and glory bless His servants and all Israel is my prayer. Amen.

PRESIDENT DANIEL H. WELLS.

The Lord knew the right time to reveal His Gospel to His children, and He sent His messenger to the right Joseph. He knew that Joseph would receive it and could never be induced to deny it. The children of men have their agency to accept or reject the principles of the holy Gospel, when those principles are unfolded to them. Those who reject the Gospel take upon themselves an awful responsibility. The Lord will leave all of His children without excuse. Those who do not know the Gospel in this life will have an opportunity in another sphere. The Latter-day Saints know in whom they have trusted. They have relied upon Him who is indeed their Father. The Gospel should be sweeter to us now than it has ever been, and we should be willing, were it necessary, to place our all, even to our existence, on the altar for the furtherance of the cause of God on the earth. When any new principle, or even a new idea respecting some old principle is advanced, many are ready to oppose it. How many, for instance, have raised a hue and cry because the people were counselled not to trade with their enemies. The kingdom and the greatness thereof will never be given to a people who would hand them over to the devil as fast as the Lord bestowed them. The Lord tests and tries His people to see whether they have integrity, and those who fly the track the moment they are tried, show to Him that they have no integrity. It is the greatest calamity that can befall a person to make shipwreck of his most holy faith. In all ages of the world the people of God have had to endure the hatred and persecution of the world. The tables, however, will finally be

changed. The Saints will yet have power to erect a holy temple to the Lord, and the glory of God shall rest upon the temple and the habitations of the Saints.

PRESIDENT BRIGHAM YOUNG said that the people would be required, during Conference, to pay strict attention and to keep good order. He thought it would be advisable for the sisters to make arrangements to leave their babies at home, as little children could not possibly understand anything that might be said, and by their noise they prevent the congregation from hearing. As our congregations will be of necessity large, we will be compelled to be a little exacting on those points. Referring to the filthy practice indulged in by some while at meeting, of chewing tobacco, President Young said—

On Sunday, after meeting, going through the gallery which had been occupied by those claiming, no doubt, to be gentlemen, and perhaps, brethren, you might have supposed that cattle had been standing around there and dropping their nuisances. Here

and there were great quids of tobacco, and places a foot or two feet square smeared with tobacco juice. I wish the door-keepers, when in the future they observe any persons besmearing the seats and floor in this way, to request them to leave the house; and if they refuse and will not stop spitting about and besmearing their neighbors, just take them and lead them out carefully and kindly. It is an imposition for those claiming to be gentlemen to spit tobacco juice for ladies to draw their clothes through and besmear them, or to leave their dirt in the house. We request all addicted to this practice to omit it while in this house. Elders of Israel, if you must chew tobacco, omit it while in meeting, and when you leave you can take a double portion if you wish to.

President Young made some excellent practical remarks in relation to the necessity for the Saints being continually taught in the things of God.

The choir sang "Holy Lord God of Hosts."

Conference adjourned till 2 p.m.

Prayer by Elder Geo. Q. Cannon.

[TO BE CONTINUED.]

CORRESPONDENCE.

NEW ZEALAND.

Kaipoi Island, Canterbury,
March 20, 1870.

President A. Carrington.

Dear Brother,—I trust that you will pardon me for not writing to you before this date. I feel thankful to God my heavenly Father that I have not lost the Spirit of His Son. My heart's desire is to aid and assist to build up His kingdom.

I am sorry to say that we are not making much progress here, but brother James Burnett and I are doing all we can in lending out the STARS and other publications and books for the people to read, that they may have an opportunity of investigating the principles taught by the authorities of the Church and kingdom of God, and I pray that when brother Robert Beauchamp will come the people may be willing to listen to him. But brother

James and I do not neglect to bear a faithful testimony to all that we come in contact with to the truth of the Gospel revealed from heaven to Joseph Smith and to His servant President Brigham Young. We both keep the Word of Wisdom and set an example to the people how Saints ought to live, by our actions as well as our words. I hope that we shall be enabled to gather up to Zion by this time next year, if we are not counselled to stay.

Brother James and the few Saints desire to be remembered to you. They and I always remember you in our prayers. May the blessings of God, our eternal Father, always abide with you and all those in the kingdom of God.

I remain your brother in the Gospel of Jesus,

WILLIAM BURNETT.

Karori, March 27, 1870.

Albert Carrington, Esq.

Dear Friend,—I wrote you a few lines last month from Wellington, acknowledging the receipt of book parcel, and forwarding you an order for other works I wished for. I now send a further order.

Elder Beauchamp has not arrived from Sydney up to this time, but I look for him daily. I believe there are about twelve prepared to receive the ordinance of baptism when he shall arrive. Since I last wrote we have induced one who has been a most violent opponent to the truth to read some of the works of the Church. Now he is an altered man—instead of still threatening as he did to kick Elder Beauchamp out of his house if he dared to set foot in it, he is longing for the time to come when he may be admitted into the bonds of the covenant. This man has two brothers in Logan, Cache County, who joined the Church in Sydney or Melbourne some 14 years ago. His name is Hurst, and since the time his brothers joined he has said everything he could against Mormonism, but now thanks God he is one with us.

Praying that the Spirit of God may be ever present with you and all in the Office, I remain yours respectfully,

H. ALLINGTON.

AMERICA.

American Fork, Utah, May 4, 1870.
President A. Carrington.

Esteemed Friend,—Your favor of April 16th came duly to hand, for which you have my thanks. About the time of the reception of this you will have returned from your tour to Switzerland and Scandinavia, in which field your diligent and efficient labors will no doubt produce the most gratifying results. Perhaps you do not fully realize the interest and pleasure taken by your friends in Zion in your unobtrusive and effective management of your department of the great work of bringing forth and establishing the work of the Lord in these days, but we here fully comprehend that interest and the importance of the labors of yourself and your faithful co-workers, and may Heaven's

blessings continually rest upon yourselves and your efforts.

Although peace and happiness, joy and satisfaction, are the patrimony of the Saints, yet occasionally a cloud passes over the serene brightness of our sky, reminding us that we are mortal, that death lays his hand occasionally upon the standard bearers and veterans of Israel, as witnessed in the death of our esteemed President and Patriarch John Young, and also that the devil is not dead yet, as witnessed in the attempted unhallowed legislation of Congress in prohibiting the free exercise of religion. You and I and millions of others have been trained to a nobler manhood, to a higher political creed, than such a dwarfing arrangement as the Cullom Bill. In our school-boy days we were accustomed to hear and repeat the invitation to the down-trodden and oppressed of the nations of the earth, "Come to this land of the free, this asylum of the oppressed; under the broad folds of the Stars and Stripes is ample room and verge enough for a full development of all your physical and mental powers, for a free exercise of religious faith." Can it be that this invitation will turn out to be a myth, and like the dead sea apple, beautiful to the eye, but melting to ashes on the tongue? Our heavenly Father treats His children as intellectual and reasonable creatures—hence He says, "Come now and let us reason together." "Bring forth your strong reasons, saith the God of Jacob." Surely the master spirits of the Christian world, in this enlightened nineteenth century, if they have truth and reason on their side, need not fear to enter the lists against a few advocates of error, without resorting to the weak and irrational arguments of shillelahs and big guns.

So far as I am informed, the people of Utah never were more united, more alive to their duties, more calm, more satisfied that "though man proposes, yet God disposes," and more fully determined to carry out the great Christian maxim and rule of universal equity, that "we should obey God rather than men." Clouds then in reality there are none.

Multitudes are going to Conference,

and the New Tabernacle with its improvements will not be capacious enough to hold all who will attend, and new light conferences will be farther off in significance than the farthing candle to the sun in its noontide splendor.

There is prospect of a grasshopper war in parts of the Territory, but that does not terrify those who are prepared for hoppers of every kind.

The preparations for building the factory at Provo under the wise supervision of President Smoot are progressing rapidly. The grist mill in connection therewith is in operation. In Alpine they are building a new meeting house, and we shall start one here immediately after Conference. Other settlements are also preparing to build, and all things indicate that we shall not "vamose the ranch" at present.

My best regards to our mutual friend, brother Jaques, and other friends in the Office.

I remain faithfully yours,

L. E. HARRINGTON.

The following are extracts from a private letter submitted to us, dated Washington, D. C., May 12—

Everything is very quiet here, and all is peace in Zion. The Cullom Bill still sleeps in the Senate committee. It has been reported once, and an effort made to make it a special order for a certain day, but an objection being made it took its place on the calendar. Since that it has been called up and recommitted to the Committee on Territories. The committee have spent one session considering it, but there was such a difference of opinion on the matter that nothing much was arrived at.

It is the general opinion now, if things at home remain quiet, that is, if the inimical element in our midst fails to find material to get up a sensation and howl, that the Cullom Bill will probably never see the light again. It is not a popular measure with the country—nearly the whole secular press of the Union is opposed to it, and even the Government would rather let Utah matters rest quietly if they could. It is the continual barking of the hounds in our midst at

home that makes the difficulty, backed up as they are by the religious press and some of the clergy. I say some, because there are those among the clergy who have publicly denounced this measure as a blow at religious liberty—some going so far as to allege that so long as we held it as part of our religious faith, the country was bound to tolerate polygamy.

The whole subject has caused a great talk all over the country, curiosity has been excited, interest awakened, and the novelty of a man rising on the floors of Congress and defending the doctrine of a plurality of wives, as brother Hooper did, is so great, that the speech has been in very general demand by all classes of people, and is being more extensively read by influential people outside the Church, than any document ever issued from our people in this country. The first edition of five thousand was soon exhausted. Another edition, with the Remonstrance and Resolutions of the Salt Lake Mass Meeting, is now issued, and so great is the demand, that this will probably be inadequate. The Remonstrance is pronounced by able statesmen as one of the most powerful State papers that ever emanated from any people, the Declaration of Independence not excepted.

Captain Hooper is working like a beaver, and is leaving nothing undone to advance the interests of his constituents. His health was very poor during the winter, but he is much better now. He looks as well if not better than I ever saw him.

ENGLAND.

Sunderland, May 20, 1870.

President A. Carrington.

Dear Brother,—I can truly say these are the happiest days of my life. I can now see the beauties of Mormonism far plainer than I ever saw them before. When I compare the beauties of our glorious religion with the flimsy systems of the day, I am astonished to think that men cannot see the difference between the substance and the shadow. I am thankful to my heavenly Father that I have had the privilege of coming forth in this day and age of the world, when God has again established His kingdom upon

the earth, never more to be thrown down, and that I have been born under the new and everlasting covenant.

I know that Mormonism is true, just as well as I know that there is a God in the heavens, and blessed will they be who repent of their sins, go down into the waters of baptism, have hands laid upon them for the reception of the Holy Ghost, and then go on unto perfection, but woe will be the doom of those who reject the principles of the everlasting Gospel.

I feel well. I am determined to serve God and to keep His commandments, for I know that the blessings are many which are in store for the faithful. Eye has not seen, nor ear heard, nor yet has it entered into the heart of man to conceive the great blessings that are in store for the faithful sons and daughters of our God. Why are the Saints not more faithful in keeping the commandments of their heavenly Father? Too many of them go to bed, and rise in the morning, like the brute beasts, without thanking God for His loving-kindness unto them, for the many blessings that they receive at His bountiful hand, and then too many of them give way to low, filthy habits, which are all the while degrading them, instead of exalting them in the scale of being. Among other things, too many use that nasty, filthy weed, called tobacco. The Dean of Carlisle collected the following suggestive statistics—In 1856, 33,000,000 pounds of tobacco were consumed in England, at an expense of £8,000,000; of that £5,220,000 went to the Government as duty. In 1821 the average was 11.70 ounces per head every year. In 1851 the average was 16.36, in 1853 it was 19 ounces, an increase of one-fourth in 10 years. There are 12 city brokers in London, devoted to the sale of tobacco, 82 clay-pipe makers, 7,380 workmen engaged in the different parts of the business, and 252,048 tobacco shops in the United Kingdom. It has been calculated that the entire world of snuffers, smokers and chewers consume 2,000,000 tons of tobacco annually, or 4,480,000,000 pounds weight, as much in tonnage as the corn consumed by 10,000,000 Englishmen, and at a cost sufficient to pay

for all the bread-corn eaten in Great Britain. At least one-fourth of the race are smokers, or 100,000 000. Every working man that consumes only one ounce per week, or four pounds per annum, pays to Government as a tax on this useless habit 12s. 8d.

For the benefit of those who would like to reform, I will give the following receipt for getting rid of the desire for smoking, from a book published by Dr. Fowler, of New York, one of the best Drs. of the day—"Go without eating for a day, two or three days would be better. Drink freely of water, and nothing else. After the system has become renovated by the water, take a wet sheet, pack, and let the tobacco escape through the pores of the skin. The sheet will soon become impregnated with the smell of the tobacco that the man has taken into his system in the form of snuff, cigars, &c. The man will soon begin to acquire a distaste for the weed. He should be very careful of his diet, and eat only the most simple food necessary for his nourishment, as brown bread with apples, baked or roasted potatoes and fruits, without any stimulants. He will soon cure the craving, especially if he would fill his mouth with water, and throw it out again, as often as he had any hankering for the tobacco. He can in this way, by perseverance, work a radical cure."

Brothers Peterson and Taylor join in kind love to yourself and all in the Office. Ever praying God to bless you and all the faithful, and may your journey home be pleasant and short, I remain your brother in the Gospel of Christ,

GEORGE O. NOBLE.

Birmingham, May 23, 1870.

President A. Carrington.

Dear Brother,—Myself and the brethren are all well and moving along about as usual. We have commenced out-door meetings in some places, and have baptized ten or a dozen persons since I was at London.

Everybody is anxious for the news as to when the emigration will commence.

God bless you. Your brother in the Gospel,

A. P. SHUMWAY.

Dukinfield, May 26, 1870.

President A. Carrington.

Dear Brother, — Knowing your anxiety for the welfare of those under your charge, and the fatherly feeling and care you have had for me, through my health not being good, I feel it a duty as well as a pleasure to inform you that my health is better than it has been for some time and that I feel a gradual improvement. I walked five miles last Saturday, seven on Monday, ten on Tuesday, and not less than twelve yesterday, and am feeling first rate to-day.

I am still enjoying my mission and have done so from the beginning, though my health at times has not been good, yet I have always felt well in spirit and have done the best I could, according to circumstances and my ability. By the help of the Almighty I hope to continue faithful in the discharge of every duty. I have been blessed in my labors and comforted through the Spirit of God. In whatever Branch or house I have visited in the Conference I have met with universal kindness from the Latter-day Saints, and not only from them, but often from those not in the Church, for all of which I feel very grateful, not only to them, but also to a kind and merciful God.

We have not many strangers attend our meetings, baptisms are far from being so frequent as I could wish, but occasionally we add to our numbers a few souls, who I hope will be saved in

the kingdom of God. The Gospel seems to have but very little attraction for the world. Our mission is to offer to the people life through obedience to the principles of the Gospel, yet God in His wisdom has left it in the power of all to make their own choice, whether it be life or death. Sometimes in travelling and visiting through the Branches I got the opportunity of conversing with individuals on the plan of salvation, and take great pleasure in so doing, and by this means I have been able to correct a great deal of misrepresentation, and some persons have seemed quite pleased to hear the truth about Brigham Young, the people of Utah, and the principles of our faith. Again there are others who seem afraid to hear Mormonism mentioned, and I cannot but think that they are more than half convinced in their own minds that the work is true, yet lack the moral courage to declare for truth and God. Mormonism is too much of a reality to suit their notions, and so they try to content themselves with the traditions of their fathers, yet they will some day wake to the knowledge that

"Life is real, life is earnest,
And the grave is not its goal.
Dust thou art, to dust returnest,
Was not spoken of the soul."

I do not know but I am intruding on your time, so I will say good bye and God bless you. Brothers Dewey and Richardson are well and I know would wish to be remembered in love.

With kind love to yourself and the brethren in the Office, believe me your brother in Christ,

W. W. TAYLOR.

UTAH NEWS.

THE following are from the *Deseret News* to May 9:—

Base ball matches were common at Salt Lake City.

The General Conference concluded on Sunday, May 8.

General P. H. Sheridan and staff arrived at the Townsend House, May 9.

A contemplated new edition of the Hymn Book is announced by the *News*.

A very fine rain of several hours' duration fell on the night of May 3. The rain destroyed many grasshoppers.

The *News* recommends the importation of English sparrows to eat young grasshoppers or any other noxious insects.

Four daughters of President Brigham Young and one of President Joseph Young sat at the reporters' table at the Conference.

Brother Festus Sprague, of Grantsville, died May 3, from the wound received in the capture of the desperado Albert H. Haws.

Elder Wm. Gibson had arrived at the city. He had partially recovered from his attack of paralysis, and hopes were entertained of his entire recovery.

By permission of the City Council, the residents on the bench north of the city wall were about to make a ditch to convey water from Red Butte to their lots.

Charles Moore, Esq., still heads the profession of producers of organ motive power. Charley produces the power wholesale, while the person at the keys merely disposes of it retail.

The wagon of brother Scowson, of Draperville, as he was going home from Conference, May 7, was upset in Canon Creek. Two women and a man, passengers, had a narrow escape from drowning.

The grasshoppers were lively and numerous and voracious in Salt Lake City, on Mill Creek (where they had devoured several fields of wheat), and in other portions of that valley, and very plentiful in Cache Valley.

Elder A. F. Barron, of Meadow Valley, Washington County, returned April 29 in excellent health from his mission to the States. He had labored in Mississippi, Alabama, and Georgia, and had been well received by relations and strangers. He baptized four persons while on his mission.

A Sunday school children's excursion per rail to Ogden and back to Salt Lake City, under the auspices of the Sunday School Union, was made May 2. The children of the 20th Ward, under the care of Superintendent Reynolds and Counsellor Allen, filled three cars, those children who could not pay their fare going free.

Elder C. C. Rich reported everything quiet and industrial at Bear Lake Valley, no grasshoppers visible. The road from Huntville to Bear Lake was open and practicable for wagons. Elder Erastus Snow, Bishop T. Callister, and Hon. A. M. Lyman, from St. George and Fillmore, reported plenty of grasshoppers in those localities.

Brother James M. Ballinger, President of a Branch of the Church comprising thirty members, in Des Moines, Iowa, with three of his brethren, journeyed over 1100 miles to attend Conference, and expressed themselves highly pleased with matters and things in the valleys of the mountains. The entire Branch was exerting themselves to gather home and cast their lot with the Saints.

The juveniles of Salt Lake City had a matinee at the Theatre, April 30, to see the Japanese troupe. In the course of the entertainment "Little All Right" received from President B. Young, through his daughter Miss Talula Young, one of the five dollar pieces issued by the Provisional State of Deseret years ago. The coin had the inscription, "President Young to 'Little All Right.'" The recipient acknowledged the compliment by a profound salaam.

Professor St. Clair and part of his family arrived in Salt Lake City May 5, on his way to Montana, California, China, New Zealand, and all the British colonies, returning by the Isthmus of Suez. The *News* says, "The energy and enterprise of this family in making so extensive a journey as that of last year, is noteworthy and remarkable—over 4,000 miles by their private carriage in the mountain Territories. The Professor claims that, by truthful and honest declarations respecting our people, his lady in her lectures last winter, won a real reputation for candor and reliability worth an hundred 'Whited Sepulchres.'"

SCRAPS OF NEWS.

—o—

The New York "Tribune" of May 18 says, "Fifty newly-made Saints of the Mormon faith passed through Washington on Saturday, on their way to their holy city."—Hugh Stowell Brown says there is a larger proportion of utterly beastly habitations for working people in Liverpool than in any other large town in Great Britain.—The following is a portion of some advertisements that appear in London papers—"Accommodation for the secret confinement of females and the bringing up of their children."—The bursting of a waterspout at Nagy Bun, Transylvania, destroyed 80 houses and drowned 214 persons.—A village near Genoa has been destroyed by fire, rendering 55 families homeless.—The woods of a district of land 30 miles by 5 have been burned in Canada, and 300 families have been rendered destitute.—Montana has a mania for suicide, and the Helena "Gazette" wants to know what it is.—Three thousand pigs were roasted alive by the accidental firing of the stock pens at a distillery at Cincinnati, May 11.—Two ships, over 500 houses, and much other property were destroyed by fire at Quebec, May 24, six thousand persons being rendered homeless.—The Italian Chamber of Deputies has adopted a motion for giving the municipal suffrage to women.—Mrs. Ames wishes the U.S. Senators would wear better clothes in public, keep their hands out of their pockets, their feet lower than their heads, and their mouths free from cigars.—The Red River difficulty is in process of being patched over by the organization of a provincial government, called Manitoba, with local self-government like New Brunswick and Nova Scotia.—The Springfield "Republican" says, "There has never been a season when so many ocean steamers have been lost and disabled as the present, and nervous people will soon begin to dread a passage across the Atlantic, if they do not already."—Great gold findings in New Mexico, and many people going there.—Terrible hailstorm at Philadelphia, U.S., May 8, hail as large as hens' eggs.—A writer in the "Echo" says—"A few years ago inquiry was made concerning 80 girls who had left a certain metropolitan workhouse within a given period. There was not one of them who had not gone to ruin!"—President Grant, Vice-President Colfax, and Secretary Fish have written letters expressing approval of the proposed conference in New York of Christians of all nations, and hope that its deliberations may tend to the advancement of civil and religious liberty, and the promotion of peace and good will among men.—At Deer Lodge, Montana, April 22, a whirlwind carried Mr. Elliot and the roof of a building 189 feet at an altitude of 40 feet. The fall broke the roof and bruised the man.—Grasshoppers in great numbers have made their appearance in some localities in Montana.—Britain loses steamers at the rate of one and a half every week.—The American police have discovered a gigantic railway scrip fraud, the scrip printed in Paris for use in America.—On Monday, May 23, 258 persons appeared before the Liverpool Police Court for being drunk.—The New York "Sun" says the McFarland trial will kill the Free-Love party as dead as a door nail.

ADDRESSES.

H. C. Jacobs, }
 Lot Smith, } 114, Naburn-street, Hutchesontown, Glasgow, Scotland.
 H. G. Park, }
 Wm. Douglas, }

DIED.

NAYLOR.—At Royton, on May 18, Hannah E. M., daughter of Samuel and Hannah Naylor, aged 2 years and 18 days.—"Deseret News," please copy.
 WATTS.—At Swansea, April 3, Ann, widow of George Watts, aged 67 years.—"Deseret News," please copy.

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LIVERPOOL:

EDITED, PRINTED AND PUBLISHED BY ALBERT CARRINGTON, 42, ISLINGTON.

LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 20, BISHOP'S GROVE, ISLINGTON,
 AND BY ALL BOOKSELLERS,

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Repent: for the kingdom of heaven is at hand."—JESUS CHRIST.

No. 23. Vol. XXXII.

Tuesday, June 7, 1870.

Price One Penny.

FORTIETH ANNUAL CONFERENCE

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, HELD IN THE NEW
TABERNAACLE, SALT LAKE CITY, MAY 5, 6, 7, AND 8, 1870.

[CONTINUED FROM PAGE 346.]

Thursday, 2 p.m.

Meeting was called to order by President Brigham Young.

The choir sang,

"Hosannah to the Great Messiah."

Prayer by Elder Brigham Young, jun.

The choir sang,

"What wondrous things we now behold."

ELDER ORSON HYDE.

We are engaged in the cause of God. I know that Joseph Smith was a true Prophet, and although we cannot see him with the natural eye, yet he is moving in that cause we are engaged in. Not only can I bear my testimony that Joseph Smith was sent of God, but that President Brigham Young is his legal successor. Although the enemies of President Young may vent their rage and spleen against him, yet their machinations will have no more effect on him than the warring elements which gather around our mountain tops have upon the Twin Peaks, which have withstood the storms of ages. The man who has been appointed to lead Israel will still stand an movable pillar of the Almighty.

The Latter-day Saints should be prompt in paying their debts. They should owe no man anything but love and good will. We may turn away

those to whom we are indebted with some frivolous excuse, but we cannot in this way turn aside the demands of justice. If we are slack in discharging our obligations and have no fixed determination to do so, will the Lord hear and answer our prayers? Some people run into debt to gratify pride and fashion; this is not right. Some actually sell their crop of wheat as soon as it is sown. Such should deny themselves indulgencies that can be dispensed with. It would be well for the people to ask themselves whether they have settled their indebtedness to the Emigrating Fund, whether they have paid up their tithing, their newspapers, &c. Joseph the Prophet once said that the majority of this people would never go astray. If we will walk uprightly and honestly the blessings of the Lord will rest upon us. I expect to see the day when those who have sought the injury of the Saints will feel ashamed in the presence of honorable men. God defend this people and their rights, is my prayer in the name of Jesus. Amen.

ELDER ORSON PRATT.

Here in these wilds of North America is a great people whose views are one, who believe that God has commenced for the last time to establish

His kingdom. No other consideration than the building up of Zion could have induced this great people to gather together in these valleys. Had they gathered to a rich country, other motives might have been assigned for their gathering. We came here because God commanded us to come. We were willing to forego the luxuries that abounded in the countries from which we have come. We believed before we came here that the Lord would, in this mountainous country, raise up a great and powerful people. We had faith in the prophecies contained in the Bible, some of which say that Zion should be commanded to get up into a high mountain, and that an ensign shall be lifted up to the nations, and unto which many people shall flow. The kingdom of God will stand forever, whilst all earthly governments shall crumble to pieces. Jesus said, If ye love me, keep my commandments. Before a people can obey these commandments it is necessary for them to know what they are. I remember when I was a boy, visiting the Prophet Joseph, in Seneca County, New York, on the 2nd day of January, 1831, a Conference of the Church was held, and at the solicitation of the people for the Prophet to inquire of the Lord what was required of them, a revelation was given to the effect that they were to gather up to the State of Ohio. Under these circumstances the only way those people could have manifested their love for Jesus would be to obey this commandment. The people, at that time, with but few exceptions, rejoiced to have the privilege of obeying that command. Commandments and revelations are given according to the circumstances of the people unto whom they are given. Many commandments and revelations were given to the Saints whilst in Kirtland, Ohio. He commanded that a Temple should then be built, and gave, by revelation, the pattern after which it should be erected, even to the minutest particulars. The people manifested their love for the Lord by obeying His commandment. In that Temple the Prophet Elijah visited the Prophet Joseph. This was in fulfilment of the prophecy of Malachi, that the hearts of the

children might be turned to the fathers, and the hearts of the fathers to the children. Previous to this we knew nothing of salvation and baptism for the dead who had died without the knowledge of the Gospel. Elijah was not the only ancient Prophet that came and ministered in that Temple. Others came and delivered to the servants of God keys connected with the great and last dispensation. And here around me are men who hold those keys, which were delivered by heavenly messengers. And although apostates may arise and raise their heel against the Lord's anointed, yet those keys will never again be taken from the earth. The Saints were told by the Lord that unless they obeyed strictly His commandments in relation to the purchase of lands, they should be scourged and driven by their enemies; and although the Prophet Joseph, accompanied by a number of prominent Elders, travelled over one thousand miles among the Saints and warned them of the judgment of God that would visit them if they did not repent of their short comings, the Saints were driven from place to place, until finally they, being led by the servants of God, came to this country. In 1831 the Lord promised that the Saints would, before the generation had all passed away that was in existence then, build up the Centre Stake of Zion, where a Temple should be reared and the glory of God would rest upon it.

I rejoice to see so great an improvement in the Latter-day Saints as has taken place since then. They are more united now than they have ever been at any former time. They will continue to improve until they shall be prepared to associate with heavenly beings.

Conference adjourned till to-morrow morning at 10 o'clock.

The choir sang,
"We thank Thee, O God, for a Prophet."
Prayer by Elder John Taylor.

Friday 10 a.m.

Meeting was called to order by President Brigham Young.

The choir sang,
"See how the morning sun."

Prayer by Elder John W. Young.

The choir sang,
 "Hark! listen to the gentle breeze."

ELDER JOHN TAYLOR.

All mankind need the guidance of the Almighty; without it it is impossible for us to do right. The world, by wisdom, know not God. Yet they comprehend many things. Many entertain the idea that by advancing in the knowledge of science and philosophy God can be known. This is not the case. No man knoweth the things of God but by the Spirit of God. Scientific knowledge has wonderfully increased during the present age, and has been a great benefit to mankind, as instanced in the utilization of steam, electricity, etc. Because of the progress made in those things it has been supposed that the intellect of man is capable of grasping all things. Men get puffed up because of their discoveries, forgetting that they owe all to the Almighty, from whom proceeds every good gift, forgetting also that they are still grasping in the dark relating to God and His designs. There is a philosophy of the earth and there is a philosophy of the heavens. The philosophy of the heavens comprehends all things, but the philosophy of the earth cannot comprehend the nature and designs of God. Who among philosophers can tell how this earth was organized, by what power it moves, or what is the nature of the inhabitants of the worlds we behold above us? No man ever has or ever will comprehend those things by human philosophy or wisdom alone. They can only be understood as the knowledge of them is imparted by the Heavens. It is the greatest absurdity for man to boast of his superior intelligence. None of the principles that have been discovered by man were originated by human wisdom; they emanated from nature's God. The boasting of men with regard to their intelligence reminds us of an infant who lifts its hand and discovers for the first time that it has a hand, although the hand was there before it made the discovery. Notwithstanding the ignorance of mankind in relation to the knowledge of God, they would undertake to dictate what we shall and shall not believe in, and what shall be our code of morals, just as if

they were immaculate. The Gospel is everlasting; it brought an everlasting Priesthood with it, and has everlasting covenants connected with it. According to promise, when we obeyed, we received the Holy Ghost, which placed us in communication with the heavens. Things that, previous to our obedience to the Gospel, we did not comprehend, were made plain to our minds. And although we were derided by the world because of our acceptance of the plan of salvation, yet we knew that whereas we had been blind to the things of God we had been made to see. We care not for the opinions of men, but desire to be judged according to our works. We know that God has pointed out the path we should pursue, and we will walk in it independent of all the powers of earth and hell. What did we know pertaining to the future before obeying the Gospel? When we went to be married, the priests of the day said we were married till death did us part. Under the Gospel dispensation we are married not only for time, but for all eternity. The Gospel is eternal, and so are its covenants.

Elder Taylor spoke eloquently and interestingly on the resurrection, and bore a powerful testimony to the final success and triumph of the kingdom of God on the earth. His remarks will be printed in full.

The names of the following Elders were presented to the Conference by Elder Geo. Q. Cannon, as having been called to go on missions. The vote in favor of their going was unanimous—

President Joseph Young, Horace S. Eldredge, Wm. C. Staines, Wm. W. Cluff, Geo. G. Bywater, David Brinton, Robert F. Neslen, Joseph Parry, of Ogden, Thomas Howell, Eliezar Edwards, of Newton, N. C. Edlefsen, Oliver Snow, Peter Madsen, of Brigham City, Joseph Argyle, sen., Geo. Barber, Peter Evans, Ralph Thompson, Edmund F. Bird, Hezekiah Thatcher, Geo. W. Thatcher, Seymour B. Young, Soren Christensen Thura, of Ephraim, San Pete County.

The choir sang the anthem,

"The earth is the Lord's."

Conference adjourned till 2 p.m.

Prayer by Elder Erastus Snow.

Friday, 2 p.m.

The choir sang,

"Let every mortal ear attend."

Prayer by Elder Lorenzo Suow.

The choir sang,

"Sweet is the peace the Gospel brings."

PRESIDENT BRIGHAM YOUNG

delivered an excellent, instructive discourse on the condition and practices of the Latter-day Saints, and compared them with the condition and practices of the world. In the course of his remarks he alluded to the foolish practice of many of the Saints in patterning after the world in relation to the absurd styles of fashionable dress. He showed that they who love the things of the world, are more or less destitute of the love of God. It is an imperative necessity for all the Saints to live in accordance with the Word of Wisdom. A portion of the discourse was devoted to instructing the Saints as to the best course to pursue in order to become more self-sustaining. His remarks were replete with plain, practical facts and instructions; they will shortly be published verbatim.

ELDER WILFORD WOODRUFF.

No dispensation has ever been looked upon with so much interest as that which was ushered in through the instrumentality of Joseph Smith. The Zion of the latter days has been before the face of God from before the foundation of the world. The hand of God sustained the Prophet Joseph when he was encompassed by his foes. He knew that God lived. This has been the case also with President Young. Notwithstanding the machinations of his enemies, he has had faith in the Lord and the Lord has sustained him. Without the inspiration of the Almighty President Young could not lead the Church twenty-four hours. Neither could Joseph Smith have done so, nor any other man. I would say, in the name of the Lord, that no man who will operate against the counsel of Joseph Smith or Brigham Young will ever prosper. No man will ever gain honor or prosperity by fighting against the work of the Lord. If any man undertakes to stand in the way of the kingdom of God, it will roll over him. Its progress cannot be stayed. If the ancient Prophets have

seen our day and rejoiced, what manner of men should we be? I rejoice to see manifested the faith that has been and is shown by those appointed to lead Israel. I trust that the Female Relief Societies will institute schools to instruct the young in the art of straw-braiding and other useful employments. It is necessary we should be united in all our temporal labors. In all matters where the principle of co-operation can be applied, we ought to co operate.

PRESIDENT GEORGE A. SMITH.

Soon after the organization of the Church, the Lord gave a command that the beauty of the garments of the Saints should be the workmanship of their hands. Many of the commandments of God that were given in the early rise of the Church are only now beginning to be fully considered. We have made slow progress, but we understand that it took Enoch three hundred and sixty-five years to prepare a people to dwell in a purer sphere than that of this earth; we therefore rejoice at the progress already made by the Zion of the last days. It is necessary that a people should be prepared to sustain themselves when Babylon shall have fallen, for that prophecy shall be fulfilled. Some years ago many were called to go and build up settlements and cultivate the land in the southern parts of our Territory. Some had no faith that anything could be accomplished in that direction. Yet much has been done. I feel that those who have been called to go there and have not fulfilled their mission, have lost a blessing. If we co-operate in building factories, and introduce all kinds of manufactures, we make ourselves independent. This is the only way in which we can become independent of the world. What has already been done in this direction is an evidence of what can still be accomplished. I have been astonished at the patience and perseverance of President Young in teaching the people their every day labors and duties. We are still ignorant in regard to many things, therefore never let us be too proud to be taught. May the Lord bless us all. Amen.

Conference adjourned till to-morrow morning at ten o'clock.

The choir sang, "Hail to the Prophet, ascended to heaven."

Prayer by Elder Franklin D. Richards.

Saturday 10 a.m.

The choir sang,

"An angel from on high."

Prayer by Elder Joseph F. Smith.

The choir sang,

"Come ye that love the Lord."

ELDER GEORGE Q. CANNON.

The congregation are probably aware, from reading the papers, that the Rev. Doctor Newman lately preached a discourse at Washington against plural marriage, in reply to a speech made in the House of Representatives by Hon. W. H. Hooper, entitled A Plea for Religious Liberty. Doctor Newman's discourse was delivered in presence of President U. S. Grant, Vice-President S. Colfax, Chief Justice Chase, the Speaker of the House of Representatives, and a large number of other distinguished personages. Doubtless Dr. Newman had taken considerable time and great care to prepare his discourse, as he had it announced two weeks before he preached it. Elder Orson Pratt had written a reply to Dr. Newman, which he had had but a short time to prepare. Elder Cannon then read Elder Pratt's reply, to the Conference.

At the close of the reading of Elder Pratt's reply to the Rev. Mr. Newman, President Young arose and made the following remarks—

I feel to bear my testimony to the divine truths of Heaven and the revelations given upon the doctrine of celestial marriage. I wish to say a few words upon this subject. I will not appeal to the Scriptures, you can read them for yourselves; but I will appeal to the reasoning of revelation direct from Heaven, saying nothing about the Old Testament or about any man's work.

We find ourselves on this earth, male and female. Whether there are just as many males born as there are females, or just as many females as males, it matters not; here are facts that we should understand. Man is the lord of the creation, man is the head of the woman. Man is accountable to God; man is the transgressor,

and man must be the restorer. The statistics of both past and present will sustain this. Take for instance those of one city in our own Government—I mean the city of New York. Since we came to these mountains, I suppose there have perished in the streets and sink-holes of that one city between two hundred and fifty and three hundred thousand females from sixteen to twenty years of age. This number far exceeds the number of females in these mountains.

Some of the leading men of our own Government, the adjudicators and framers of the law, are more or less guilty; they suffer and permit it and have a share in it. Is this a sin? Yes, it is. It is a national and an individual sin; it is a sin that God will reckon with the people for, and for which He will call the nation to account.

Man is the transgressor. Will man repent of his sins? No. Man, the head, the king, the lawgiver and protector on this great earth, or little earth, whichever you have a mind to call it, is the lord of the vineyard, the lord of the earth now. Call upon men, the male portion of the inhabitants of the earth, to repent of their sins, and if they will do so and receive the Gospel, how many women would be left who would reject it? They would be just about as scarce as white blackbirds; you would not find one, probably, to a million but what would receive the Gospel; and if the husband or father was faithful to its principles, the wife or wives and daughters would be. But men will transgress the law of God; they have done it all the time, and changed the ordinances and broken the everlasting covenant. Take our own society and see men apostatize, and then women apostatize because the husband or father does so. If the husband and father were to remain faithful, do you think the wife or daughter would apostatize? I reckon not. Man is accountable, and man will have to bear this sin; he will have to pay the debt. Women generally are inclined to believe and embrace the truth, and live according to its dictates, a great deal more than men are.

It is no matter with regard to the

monogamy of father Adam and mother Eve, they were just enough to start the work of populating the earth. If man had lived as he ought to have lived, the earth would have been peopled quite soon enough, and to its utmost capacity, but there is enough upon it now; and if men will hearken to, obey the truth, and will cease their adulterous practices and whoredoms, cease their wickedness with the sex, and repent of their sins, we will fling up at once and will have but one wife; and if there are two or three women left without husbands, we will give them to the best man we can find. The reason the Lord requires His people to practice the principle of celestial marriage is to save those who are willing to be saved; to gather up the pure in heart, those who will hearken to and receive the Gospel. We have a great many more women than men in this Church, because more of them are inclined to believe the Gospel. A great many more females than males leave their families and friends to gather with the Saints; for this reason there are more women than men here.

In the world many men will not marry, and I am ashamed to say that in our own midst many young men are not inclined to marry. It is their duty to take to themselves wives. I would be willing, and should rejoice and be thankful, and would praise God if the men would be humble, repent of their sins, turn to God, and take to themselves wives and save them without putting us to this great trouble. I should be very willing to part with mine and say, "If you can only get better men, take them and give them to them." These are the reasons why God has called upon His people in the latter days to enter into the practice of plural marriage. They do not practice it because Abraham did it, or because Jacob did it, or because anybody else did; but they practice it because it is right, because it is a duty imposed upon them by Heaven, and it will save the souls of the children of men who receive it.

According to the reading of the Bible, Isaac was not a polygamist,

that I am aware of. When he was about forty years old Abraham called one of his servants unto him, and said he, "Put your hand under my thigh and swear that you will go unto my country and my kindred, and take a wife unto my son Isaac." And the servant did get a wife for the lad; and though forty years of age, Isaac in this and other places was called "the lad." He was not old enough to choose for himself, but the servant of Abraham must go to the house of a certain kinsman, and bring him a kinswoman to wife. But what Isaac did in regard to this matter we care nothing about, nor what anybody else did. God has revealed the fact that this is a celestial law, and he who receives this law shall be blessed; and whosoever receives not this law, and rejects it, is damned, no matter who, whether kings, princes, presidents, rulers, governors, legislators, or authorities, whether nations or individuals; all who reject this everlasting covenant are damned.

I have received it. I received it on this principle—because it was the commandment of the Lord—because it was the will of the Lord, and I mean to save all I can. Whether I shall take any more wives or not I do not know. There may be something to be said on this principle, perhaps, before we get through with our conference. I do not think anybody will have power to hinder this people going along serving God, and building up His kingdom on the earth. I rather think they will not. They may war, they may legislate, and they may take counsel together and devise mischief against God and His Anointed, but the work is the Lord's, and I rather think He is able to carry it on if we will do our part. If we will not, we will be removed out of the way and others called to labor in this great work, and the kingdom of God will prosper, for it is onward and upward in spite of earth and hell.

The choir sang, "Though nations rise and men conspire."

Prayer by Elder Orson Pratt.

[TO BE CONTINUED.]

AFFAIRS IN UTAH.

TESTIMONY OF COL. F. H. HEAD AND ALEXANDER MAJOR, ESQ.

[CONTINUED FROM PAGE 327.]

By Mr. Cullom.

Q. I see it stated the Mormon emissaries are being sent further south to look up a new location.—A. No, sir. They are, however, extending their settlements southward. Their hobby is to become a self-supporting community, and as an important step toward this they want to raise cotton and make their own cloth, so they are extending their settlements southward to the Rio Virgen and Muddy rivers, where they think cotton can be raised. In reading the testimony of the other witnesses before this committee, I noticed that there is one point which they do not seem to fully understand, that is, in regard to marriage and divorce among the Mormons. The Mormon theory is that the first marriage, as with us, is a civil contract; but after marriages are an ecclesiastical matter, valid simply by reason of Church ordinances. When a man desires to obtain a divorce from his first wife, as that is a civil contract, he seeks a release through the civil courts, and applies to the Probate Court for a divorce, but to be divorced from a second wife, or any other except the first, as the marriage was an ecclesiastical matter, he goes before the Church authorities to obtain a divorce; by them the rite is celebrated, and they only can annul it. Another fact the previous witnesses seem to have not fully understood—I refer to the matter of grants of land to the Church dignitaries. Timber is very scarce in that country, and difficult to get at. It grows almost entirely on the summits of the mountains five or six thousand feet above the valleys. It often costs from ten to fifty thousand dollars to make a road up a cañon to reach the timber. They have a usage that any person or association of persons constructing such a road shall have the right to control it and collect toll to partially reimburse them for their expenses in making the road. Brigham Young has made such a road through his property and up City Creek cañon at an expense of at least thirty thousand dollars. He exacts as

toll one-third of the wood that is drawn over it. I have known Gentiles to build roads to timber and charge toll in the same way. They do not exact the toll, nor does Brigham, because of any claim to the timber, but to pay them for building the road and keeping it in repair.

Q. Have you any idea of the aggregate amount of tithes paid to Brigham Young yearly?—A. No very accurate idea.

Q. What disposition is made of these tithes?—A. They are used for building public houses of worship, for the support of the poor, for bringing poor people from Europe to America, &c. The tithing is not used for the support of schools.

Q. They have schools in Utah, I suppose?—A. O, yes, sir: in consideration of the newness of the country, and the poverty of the people, they have very good schools; there are twenty school houses in Salt Lake City.

By Mr. Ward :

Q. How do the sexes compare as to numbers?—A. The last census showed a slight preponderance of males, and I presume the proportion is about the same now as then. The proportion of women to men is much larger in Utah than in any other of the Territories. The men who go to Utah generally take their families, and some single women are found among the emigrants.

Q. What is there anything in polygamy for a woman to admire?—A. That has always been a mystery to me; nothing but the most blind religious zeal and devotion can account for it. I have asked a great many young women whether they could be satisfied with that sort of life. Their answer has always been, in substance, that it was a matter of religious duty. When a husband takes another wife, the first one regards it as a grievous burden, one of the severest and heaviest crosses; but then, this is a world of trials and tribulations, and if they endure meekly and uncomplainingly, their reward will be so much the greater in the world to come.

[TO BE CONTINUED.]

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, JUNE 7, 1870.

GOING HOME.

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BEFORE many days some of the Elders from America will be returning home, and a number of the European Saints also will be on their way to Zion, rejoicing in their deliverance from Babylon. Now is the time too when the returning Elders will feel like rejoicing in the good which they have done, in the faithfulness with which they have discharged the duties of their missions, and in the thoroughness with which they have lived up to the privileges of their religion whilst travelling and ministering as messengers of salvation, and now is a good time for those, whose lot may be to labor a little longer in this part of the vineyard, to renew their faithfulness and diligence, so that when the time of their release shall come they may the more fully deserve commendation as good and faithful servants.

Those Saints whose good fortune it will be to emigrate this season, will find it to their advantage to go forth to the land of Zion with the express desire and intention of assisting still further to build up the Church and kingdom of God than they can yet do in these lands of their nativity. Privations they may meet with, also differences of climate, of ways of working and living, of manners and customs, but what of that? Things in America are not precisely as they are in Europe, otherwise there would be no necessity for the Saints of Europe to emigrate to America. On the continent of America, where there is ample room and where the laws and customs and genius of the inhabitants are such as to permit it, God has set up His Church and kingdom, has commenced His great and marvellous work of the latter days, which, by the gathering and faithful labors of the Saints and the ruling and overruling providences of the Almighty, is growing daily and yearly into greater power and influence, while the religious, social and political systems of men are tottering, and evincing symptoms of the foretold turning and overturning of human institutions.

Those who go up to Zion should go with a determination to do that which is right, to keep the commandments of God, and to cleave to His work through evil and good report, knowing that if they seek first the kingdom of God and His righteousness, all other things will be added, sooner or later. It is a poor and wasteful policy to go all the way to Zion on purpose to apostatize, and turn back to the beggarly elements of the world. Better turn back before one starts. But somebody must go forward and bear the burden and heat of the day, encountering the difficulties of laying the foundation and of building up the Church and kingdom of God, and those who are not willing to engage in that part of the work, but would rather wait and enter the edifice when it is completed, are not needed in Zion now, nor will they be for many years to come, and they will find themselves in the wrong place when they get there.

Good faithful men are always welcome and useful in Zion, and so are good faithful women too, particularly welcome.

"What shall we do when we get to Zion?" Do whatever your hands find to do, and do it with your might; "not with eye-service, as men pleasers; but as the servants of Christ, doing the will of God from the heart;" "And whatsoever ye do, do it heartily, as unto the Lord, and not unto men;" "Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord;" "But he that doeth wrong shall receive for the wrong which he hath done." There is plenty to do in Zion—no lack of work there. The gathering Saints will find farms and gardens and orchards and canals and roads to be made and kept in good order, houses and barns and bridges and mills and factories and workshops and schoolhouses and towns and cities and halls and temples to be built, useful manufactories to be established, considerable needful marrying to be done and done right, posterity to be thought about and properly provided for and looked after, ancestry to be labored and administered for, the Gospel to be preached at home and abroad and to be practiced too, the desert to be made to rejoice and to blossom as the rose, peace and righteousness to be established and made to prevail, in short the earth to be renovated, cultivated, beautified, replenished and transformed into a heaven. O yes, there is abundance to do in Zion, so that the gathered Saints need never be idle, nor go about, in their clean Monday morning clothes, singing, "We've got no work to do-o-o!"

The Saints who go to Zion now are highly favored. They go through quickly, easily, pleasantly, and in an altogether superior, more comfortable, more enjoyable manner. When arrived there, they find brethren and sisters to welcome them and give them advice and assistance, so that the work of establishing themselves in Zion is shorn of many of the difficulties experienced by the gathering Saints in former years. As we have said, difficulties and privations and offences will be met, they must needs come, and they will be sufficiently trying, but many of them will be as trifles, compared with what some of the Saints have encountered in years gone by in endeavoring to bring forth and establish Zion. J. J.

RECIPROCITY.—The Rev. G. A. Pierce, a Methodist Episcopal minister from New York State, goes to Salt Lake as a missionary in the interest of his particular denomination, and the Omaha *Herald* asks a courteous reception for him by our people. We have no fault to find with the *Herald* for making such a request—it is natural enough, but the fact that such requests are made, in connection with some other well known facts, induce a little reflection that may not be unprofitable.

It has been the custom for the people of Salt Lake to invite respectable and responsible preachers, of various denominations, who might be visiting that city, to address the congregation in the Tabernacle, and this custom prevails the present season. We have no doubt that Mr. Pierce, if he conducts himself courteously and manifests the instincts of a gentleman and a true Christian, will be treated with all the consideration which he can reasonably expect. But at Salt Lake the people consider themselves under no obligation to be superabundantly courteous to those who abuse the courtesy extended to them, by slandering our people, and combining, conspiring and co-operating with

their enemies in order to bring trouble upon Utah and to embroil its citizens in difficulties with the Federal Government.

Furthermore, it may be worth while to ask how Mormon Elders have been received, when they have been sent abroad in the world as missionaries. Have they been met with courtesy, as a general thing? Have they been welcomed with open arms? Have they been admitted to "society" upon equal terms? Have churches and chapels and congregations of thousands of attentive listeners been free to them to hear their message? No, such has not been the case. But, on the contrary, even the very persons who had enjoyed such courteous reception and privileges at Salt Lake, when they found themselves at home again on their own dunghills, have superciliously repelled the missionary Elders of Israel, have shut themselves up in their fancied superiority and pharisaically regarded the Elders as altogether beneath their dignity, utterly unfit to come betwixt the wind and their nobility, for instance see the case of the Rev. Dr. Todd, of Pittsfield, Massachusetts, who preached very pleasantly in the Tabernacle at Salt Lake City to a large congregation of Saints, but who absolutely refused the use of his own pulpit to the Elders of Israel when they visited his town.

It might be well for ministers of various denominations to ask themselves whether there is any law, human or divine, requiring the extension of courtesy to be all on one side of human nature, and that the Mormon side. If we remember right, Scripture says, "All things whatsoever ye would that men should do to you, do ye even so to them : for this is the law and the prophets." The Mormons do not wish to monopolize every virtue, but they have some concern for the reputation of others who name the name of Christ, yet have no objection to fair and honorable emulation in good works, to putting other virtuous people upon their mettle by giving them a fair chance to manifest of what sort of stuff they are made.

J. J.

How is it?—The Cincinnati *Times*, seeing the perpetual broils of the people of the United States with the Indians, and the comparatively peaceful relations which the Mormons have been enabled to sustain with the red men, begins to ponder upon the reasons for this marked difference, and says—

The Mormons and the Indians are and ever have been on the best of terms! How is this! Does Mormonism excel in the love of justice and is it better adapted to the reign of peace on earth than any other religion? The Mormons have been fair game for the Indians, who could once have routed them out. Perhaps, however, Mormonism has not yet grown sufficiently great and powerful to be above all the restraints of justice and good neighborhood?

The Mormons have been considerably annoyed at times by the vagrant habits of the degraded sons of the forest and of the desert, but have considered that the said sons of the forest may also have been somewhat annoyed at times by the unneighborly acts of white men, and therefore the Mormons have not been forward to condemn their red brethren nor hasty and vindictive in scourging them from haughty wantonness or for real or supposed crimes, as has often been the case with other white people in their dealings with the Indians. In most cases bloody Indian troubles arise chiefly from the misconduct of the white men, as was the case in recent Indian wars, and as is the case in the currently anticipated war with the Sioux in the north-west. Mormonism is peace on earth, good will to men, Indians not excepted, and we

believe we have good reason to think that Mormonism is far better adapted to the reign of peace on earth than any other religious, political, social, or philosophical system extant. If Mormonism should ever grow sufficiently great and powerful to be above all the restraints of justice and good neighborhood, then will be the time for it to begin to decrease, go down, and dwindle away, and that it might do so and pass into oblivion as soon as a better system should appear to take its place would be our wish, to which every honest man and woman would accord a hearty Amen.

J. J.

SANDWICH ISLANDS.—Elder H. H. Cluff wrote from Laie, Oahu, April 20, that a Conference had been held there on the 6th, 7th, and 10th of that month, when there was a good attendance, quite a number coming from the other islands. The native Elders reported well of their missions to the several islands. Kaleohana, who visited Kanai, baptized 38 and rebaptized 30, making in all 360 members on that island. On Hawaii the lukewarm spirit pervading the members had been eradicated and 30 new members had been baptized. Other Elders reported favorably. Eleven Elders were called to go to the different islands in the group to preach. Benjamin Cluff was released at the Conference to return home, and William King appointed to take his place. During Conference, 19 persons were baptized and confirmed. The notorious Captain Gibson had made another fizzle in his speculations. By various promises of land, teams, implements, and great expectations, he had beguiled from San Francisco about 30 persons, who became disgusted when they arrived at his place and soon set their faces to return. Nearly all the natives who had formerly sustained Gibson, had left him, and some had gone to Laie and expressed a determination to return to the Church and renew their diligence therein. Brother Nebeker and family and Benjamin Cluff and family were expecting to start for Salt Lake about May 1, the former on a visit and to attend to business for the good of the mission. We glean the above from the *Deseret News*.

ARRIVALS.—Elders Eliezar Edwards and Peter Evans left New York, May 19, per steamship *Tarifa*, and arrived at Liverpool, May 31, on missions to this country.

The following Elders left New York, May 25, per steamship *Idaho*, and arrived at Liverpool June 5—

Joseph Young, sen., Horace S. Eldredge (and wife), Seymour B. Young, W. W. Cluff, Ralph Thompson, Oliver G. Snow, P. O. Thomassen, David Brinton, Joseph Parry, Caleb Parry, R. F. Neslen, and T. W. Ellerbeck, on missions to Europe. Elders George Naylor and George Barber also came on the same vessel on business.

All the brethren appeared to be in fair health and fine spirits. President Joseph Young looked younger and heavier than ever, and by common acknowledgement was "the best man in the crowd" in crossing the sea.

RELEASES.—The following named Elders are released to return to Utah with the first company of emigrating Saints, if they are prepared and wish to go at that time:—

L. W. Shurtliff, H. C. Jacobs, J. S. Richards, Nephi Pratt, J. M. Ferrin, Winslow Farr, H. B. Clemons, J. Tuddenham, G. H. Knowlden, L. Garrett, S. M. Price, Thomas Rogers, C. J. Mosely, J. Lavender, T. Richardson, and W. Pidcock.

It is expected that the aforementioned Elders will continue their labors in their respective fields as at present, except so far as they have received or may receive permission to visit their relatives, friends, or former fields of labor; and that the Conference Presidents named in this list will give the requisite instructions to those designated to relieve them, to whom certificates of appointment will be forwarded at the proper times.

The remaining Elders who came in 1867 and '68, also more of those who came in 1869, will be released as Elders called at the last May Conference, in Salt Lake City, arrive to take their places.

Elder K. G. Maeser and L. M. Grant are expected to accompany the emigration from the Swiss and German Mission, and will be telegraphed when the first company will leave Liverpool, so soon as that time is known.

Pres. Smith has been informed in regard to the releases in the Scandinavian Mission, and the returning Elders are expected to accompany the Saints emigrating from that region.

Elder Heber Young, who was released at the Zurich Conference to visit Scotland, will accompany us home.

APPOINTMENTS.—Elder Edmund F. Bird has been appointed Traveling Elder in the London, Elder Eliezar Edwards in the Glamorgan, and Elder Peter Evans in the North Wales Conferences.

Instructions have been forwarded to Elder H. G. Park to be in readiness to succeed Pres. H. C. Jacobs; to Pres. A. P. Shumway, to succeed Pres. G. Romney; to Elder A. Eldridge, to succeed Pres. J. S. Richards; to Elder Thomas Woolley, to succeed Pres. H. B. Clemons; to Elder Thomas Howells, to succeed Pres. Nephi Pratt; to Elder G. Barton, to succeed Pres. W. Farr; to Pres. G. Romney, to succeed Pres. L. W. Shurtliff; to Elder A. Dewey, to succeed Pres. G. H. Knowlden; to Elder Lot Smith, to succeed Pres. A. P. Shumway; and to Presidents G. H. Peterson and George Lake, of the Durham and Newcastle and the Nottingham Conferences, to exchange Conferences.

CHANGE.—For greater benefit to all, the Barrow-in-Furness Branch of the Birmingham Conference is attached to the Liverpool Conference, to take effect from and after the 1st of June, 1870; and the President of that Branch will please make his future report in accordance with this change.

NOTICE.—The Conference Presidents are requested to forward to this Office, in the first week of July, without fail, a correct Statistical Report of their respective Conferences for the half year ending June 30, 1870, a Tithing List for the year ending June 30, 1870, and the Quarterly Financial Report.

TO WHOM IT MAY CONCERN.—This certifies that Amasa M. Lyman was cut off from the Church of Jesus Christ of Latter-day Saints, by the High Council of Salt Lake City, the 12th day of May, 1870, for apostacy.

Deseret News, May 13.

WM. DUNFORD, Clerk.

UTAH NEWS.

—o—
The following are from the *Deseret News* to May 13:—

General Sheridan and Staff left Salt Lake City, May 10, for Montana.

President Young left Salt Lake City for Provo May 14, to be absent several days.

Barnum delivered a lecture in the Theatre, May 14, on the Art of Money-getting.

The *News* recommends unity of action in trapping, burning, or drowning the grasshoppers.

Col. M. T. T. Patrick, U. S. Marshal for the Territory, arrived at Salt Lake City, May 13.

A landslide in Bingham Cañon, May 10, resulted in the death of Charles A. Freeman and James Leicester.

The Ninth South Street Canal was completed, at an expense of \$3,994, and the waters of Red Butte were turned into it.

Brother C. Nielson, 11th Ward, says he girdles his trees with tar, and the young grasshoppers don't like it and keep below it.

Governor Shaffer left Salt Lake City for his home in Freeport, Illinois, May 11, as his wife was ill and in a precarious condition.

A youth, named Edgar Howe, accidentally and fatally shot Brigham Hoskins, a boy of 13 years, while at play in the 17th Ward.

The ladies of the Tenth Ward enjoyed a "Retrenchment Supper" reunion, under the auspices of the Female Relief Society, May 12.

Ungarteseab, a Ute chief, reported that several Indians had left the Uintah Reservation, with the avowed purpose of stealing stock in the Southern settlements.

Chief Justice Wilson had decided against the claim of the Territorial Marshal, and in favor of the claim of the U. S. Marshal, to act in the U. S. District Courts.

Presidents Brigham Young, Geo. A. Smith, and D. H. Wells, and others of the Authorities accompanied the missionaries on the U. C. R. R. from Salt Lake City to Ogden.

Chas. Sansom, Supt. 20th Ward Branch Z. C. M. I., reports that establishment in operation one year, and having paid 30 per cent on the capital stock, besides increasing the value of the stock 22 per cent.

The members of Z. C. M. I. of the 13th Ward are notified by advertisement that they are entitled to a dividend of 25 per cent on their capital stock, which they can receive on demand. That's the way.

Henry Langford, and George Knighton were drowned in the Jordan river, between Salt Lake City and Bountiful, May 13. Knighton got into deep water while re-crossing the river, having been after some cattle, and Langford jumped in to try to save him if possible.

Brother E. Elmer wrote from Overton, April 27, that all was well on the Muddy. Breadstuffs were scarce, but as their crops would be ready to harvest in about three weeks, they expected to get through without suffering. Crops were not expected to be as heavy as usual, owing, it was believed, to a dry winter, necessitating too much irrigation while the crops were young.

Elders N. H. Felt and Thos. Jackson, with a company of sixteen Saints from New York State, as part of the fruits of their labors there, arrived at Salt Lake City, May 14. They were to have been joined by others, from

other sections of the country, but owing to some unexplained cause, probably a misunderstanding as to the time of departure, the latter company were missed, but were expected to arrive in a day or two. Elders Felt and Jackson were well.

Bishop Henry Lunt reports encouragingly of affairs in Cedar City and vicinity. There are about 70 families in the settlement, with 2000 head of sheep and a good supply of horned stock, herded on the co-operative principle. They have a road up the cañon to very good timber and hope soon to have a good steam saw-mill. They have fenced in an increased area of farming land and have now more and better land under cultivation than they ever had, and the average yield of wheat to the acre has greatly increased within the last ten years. The Cedar people are hard working and thrifty, and would like more settlers, with either cash or labor capital, who can get land to till and water to irrigate it.

Brother Seth M. Blair, "Director Union Iron Works," Iron City, Iron County, wrote to President Geo. A. Smith, April 30, that the Company, commencing a year ago last July, had produced good iron, had sent to New York for an engine crusher and other machinery, and were expecting to produce daily, before the Fourth of July next, "from three to five tons of as good grey cast iron as can be made in the United States," the ore assaying 72 per cent. Iron City is situated 23 miles west of Cedar City, 60 from Pecoche, and 45 north of St George. Iron City has a post office, plenty of cedar, good water, and good range for stock. The present Company consisted of E. Hanks, Homer Duncan, Peter Shirts, Dr. Scheuner (Superintendent), and our irrepressible friend Seth.

The *News* of April 29 says—"About 12 o'clock on Wednesday night (27th) a party of twelve or fourteen soldiers, on First South St., supposed to be returning to camp from the theatre, when they reached the 11th Ward commenced breaking fences and windows, tearing up footbridges, hallooing, yelling and otherwise acting more like a pack of drunken Indians than white men wearing the honored livery of 'Uncle Sam.' One of the citizens, aroused from slumber by the breaking of his fence, arose, and having obtained the assistance of several neighbors, they went in pursuit, and on overtaking the crowd remonstrated against such lawless conduct. The military began talking big things, about what they would do if these citizens interfered with them, and finding that remonstrance was useless, the citizens, who had fortunately taken the precaution to arm themselves, drew their revolvers, and by this means quieted their bullying and bravado, and succeeded in capturing three of the most turbulent, and with a good deal of trouble lodged them in the City Hall. Yesterday the precious trio were brought before Alderman Clinton, when the ringleader was fined twenty-five dollars, and the other two ten dollars each. Disturbances by soldiers stationed at Camp Douglas were formerly common occurrences, but for several years past, owing to the excellent discipline maintained there, they have been very rare. It is to be presumed that these delinquents belong to some recently arrived here, and that they have not yet got the 'hang' of their new 'meeting house.'"

The following are from the *Ogden Junction* to May 7—

Ogden Bench was "alive with hoppers."

Chicken stealers were on the alert at Ogden, as well as Salt Lake City.

Ogden was lively with "prairie schooners" in the Montana freighting business.

A large number of locust, mulberry, and other shade trees had been planted out at Ogden.

Eleven to thirteen car-loads of people, drawn by two engines, went per rail to Conference each day.

Jeppe G. Folkmann, of Plain City, boasted of a calf weighing 106 lbs. when one day old. The *Junction* wants to know how that calf was brought about.

The Japanese acrobatic troupe were performing in the new Theatre. Anna Corella and her burlesque troupe were performing also at the Ogden Theatre.

Thomas Knapp, a Missourian, and Morgan Day, a Georgian, were under arrest, charged with the murder and robbery of Susan Jones, a negro woman who dwelt in a tent near Ogden.

Mr. Thomas S. Thomas wrote from Samaria, Malad, that the crops looked splendid and there were no grasshoppers, but plenty of crickets on the benches, which, however, the snipes and cranes were thinning.

Hooperville (Musk rat) was prosperous, and had put in an immense quantity of small grain, besides corn, sorghum, and vegetables, much of which was up and looking fine and there were no grasshoppers. The settlers had built a boat to transport wood, rock, etc., from the islands.

Geo. J. Marsh, of Willard, wrote that crops were flourishing there, although the grasshoppers were doing their best to reduce them. Prospects were promising for a good peach crop, but, owing to grasshoppers last year, only half a crop of apples. Some of the farmers were planting osage orange for live fences. An effort was being made to introduce and increase better breeds of horses.

The following are from the *Salt Lake Telegraph* of May 4—

A 14 year son of John Eddins, State Road, had his arm badly lacerated by a crosscut saw April 29.

The Deseret Telegraph wire between Salt Lake City and Ogden was in process of removal to the line of the U. C. R. R.

A 19 months child of Samuel Reuben, 8th Ward, died May 3 from the effects of endeavoring to drink scalding hot milk.

A new rock school-house, 40 by 60 feet, was dedicated at Tooele, May 1. President D. H. Wells and Elders W. Woodruff and J. F. Smith and others attended.

SCRAPS OF NEWS.



THE New York "Tribune," speaking of a curious divorce case, says, "What is called 'law' is really growing more and more amazing." Yea.—Eighteen white men, on a pleasure trip to the falls of the Yellow Stone, Montana, pursuing some predatory Indians across the river, were carried with their raft over the falls and lost.—The "Civiltà Cattolica" declares the moderate Catholics are more pernicious to the cause of God than the sworn enemies of Christianity.—Plagues of locusts prevail in Palestine.—On May 28th, 505 petitions, signed by 333,667 persons, praying for the repeal of the Contagious Diseases Acts, had been presented to the House of Commons. For repeal of the Vaccination Acts 141 petitions, bearing 6366 signatures, had been presented.—The Columbus (Ohio) "Journal" says, "The people don't care so much about polygamy in Utah—they want their taxes reduced." "The people" evidently are more concerned about money than Mormonism.—The U. S. Senate evening session, May 18, was consumed by Mr. Cragin, in a lengthy speech in favor of the bill to abolish polygamy in Utah. Doubtless Cragin feels considerably better now he has eased himself.—Indignation meetings have been held throughout New Mexico, relative to the destruction of a portion of the ancient archives by the Territorial officers. President Grant has been requested to remove Governor William A. Pile.—California is going through a course of hard times, and the papers of that State talk about the wolf at the door, the gaunt spectre of starvation within, and the children crying, "Oh, mother, give me bread!"

VARIETIES.

Mrs. Hazlett, "the Michigan Anna Dickinson," says it isn't women's fault that they don't marry. Everybody knows that, knows that most women would if they could.

COOK. "Please 'M, I wishes to give warning——." MISTRESS (surprised). "Why what's the matter?" COOK. "The fact is, Mum, I'm going to get married!" MISTRESS. "Why, cook, I did not know you were engaged!" COOK. "Which I ham not asactly engaged as yet, Mum; but I feels myself to be of that 'appy disposition as I could love hany man, Mum!"—*Punch*.

The papers continue to give graphic accounts of the terrible conflagration raging in the woods and among the mountains of Sullivan, Orange, Madison and other counties in New York. The conflagration extends over one hundred miles of territory, and the loss is already estimated at five millions of dollars. In the night time the spectacle of the burning mountains is grand and startling. It is feared that a family near Deposit, a station of the Erie Railroad, has been roasted alive.

That irreverent old wag, *Punch*, is having his laugh at the ricketty Church of England—

'Twixt Dissenters on one side, the Pope on the other,
And Huxley, who Faith under science would smother;
With her tests torn away, and her orders made deilble,
Sequestrations unlawful, and livings not sellable:
Her King Storks thrust on one side, to raise her King Logs,
The old Church of England is gone to the dogs.

LIVERPOOL VANDALISM.—In the Liverpool Town Council Mr. Picton said it had been reported to the committee that the conduct of a number of roughs who had frequented Stanley Park since it was opened had been perfectly disgraceful. Trees had been pulled down, beds had been trampled on, and the ornamental portions of the planting had been destroyed; and if this state of things was to continue the whole would soon be reduced to the state of confusion it was originally in. In this state of things it became absolutely necessary to send a number of police officers to teach these people how the park was to be used. Mr. Alderman Dover said until this park was opened he did not believe there were such debased men and women in Liverpool as he had seen there. The park was a perfect pandemonium on a Sunday. For the first few days the park was in possession of the roughs. He had no doubt, however, but that at the end of the month they would get good order in the park, so that respectable and quiet ratepayers could enjoy an evening's walk in the park without having their ears offended by language of blasphemy and debauchery.

INFORMATION WANTED.—Robert Halford, who left Clifton, near Rugby, in the year 1855, for Utah, will find it to his pecuniary advantage if he will address John Halford, Clifton, near Rugby, England.—Utah papers, please copy.

INFORMATION WANTED.—Any person, knowing of the whereabouts of Richard and Margaret Hewett (who formerly resided in the 11th Ward, Salt Lake City), will confer a favor by forwarding their address to Ephraim G. Holding, 19, Peplow-street, Bishop's Fields, Chester, England.—Utah papers, please copy.

MARRIED.

In Salt Lake City, March 21, by President D. H. Wells, Mr. Joseph Quinney to Miss Sarah Ann Bradshaw, both from Birmingham, England.

DIED.

YOUNG.—At Radcliffe Colliery, Northumberland, May 11, Margaret Young, aged 52 years and 5 months.—"Deseret News," please copy.

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LIVERPOOL:

EDITED, PRINTED AND PUBLISHED BY ALBERT CARRINGTON, 42, ISLINGTON.

LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 20, BISHOP'S GROVE, ISLINGTON,
AND BY ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Repent: for the kingdom of heaven is at hand."—JESUS CHRIST.

No. 24 Vol. XXXII.

Tuesday, June 14, 1870.

Price One Penny.

FORTIETH ANNUAL CONFERENCE

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, HELD IN THE NEW
TABERNACLE, SALT LAKE CITY, MAY 5, 6, 7, AND 8, 1870.

[CONCLUDED FROM PAGE 358.]

Saturday, 2 p.m.

The choir sang,

"O God! our help in ages past."

Prayer by Elder Wilford Woodruff.

The choir sang,

"How beautiful upon the mountains."

PRESIDENT GEORGE A. SMITH.

We have established in this city a University, and also a branch of the same institution at Provo, that our young people may be educated. It is necessary we should be careful in the selection of teachers. We advise our young brethren and sisters to avail themselves of the opportunities afforded in our University, of qualifying themselves to act as teachers. As we increase in wealth we desire that our facilities for education be proportionately increased. We have heretofore labored under almost unparalleled difficulties with regard to educating our young. We are improving greatly in this direction, inasmuch that none need be destitute of a knowledge of at least the rudiments of education. Parents should take an interest in the education of their children more than by merely sending them to school. The Sunday school is an excellent means of impressing proper sentiments and truths on the minds of the young. I would recom-

mend to the Saints the *Juvenile Instructor*, as a suitable periodical to put into the hands of children, from which they can gain a great deal of suitable information.

Elder Geo. Q. Cannon presented the authorities of the Church to the Conference. The votes to sustain them in the following order were unanimous—

Brigham Young, President of the Church of Jesus Christ of Latter-day Saints, George A. Smith his first, and Daniel H. Wells his second counselor.

Orson Hyde, President of the Quorum of the Twelve Apostles, and Orson Pratt, sen., John Taylor, Wilford Woodruff, Charles C. Rich, Lorenzo Snow, Erastus Snow, Franklin D. Richards, George Q. Cannon, Brigham Young, jun., Joseph F. Smith, and Albert Carrington, members of the said Quorum.

John Smith, Patriarch of the Church.

John W. Young, President of this Stake of Zion, and George B. Wallace and John T. Caine his counselors.

William Eddington, John L. Blythe, Howard O. Spencer, Claudius V. Spencer, John Squires, Wm. H. Folsom, Emanuel M. Murphy, Thomas F. Jeremy, Joseph L. Barfoot, Samuel W. Richards, Nathaniel H. Felt,

John H. Rumell, Miner G. Atwood, Hampton S. Beatie, Wm. Thorn, Dimick B. Huntington, Theodore McKean and Hosea Stout, members of the High Council.

Elias Smith, President of the High Priests' Quorum.

Joseph Young, President of the first seven Presidents of the Seventies, and Levi W. Hancock, Henry Harri-man, Albert P. Rockwood, Horace S. Eldredge, Jacob Gates, and John Van Cott, members of the first seven Presidents of the Seventies.

Edward Hunter, Presiding Bishop, Leonard W. Hardy and Jesse C. Little his counselors, if they will keep the Word of Wisdom.

Benjamin L. Peart, President of the Elders' Quorum, Edward Davis and Abisadi Pratt, his counselors.

Samuel G. Ladd, President of the Priests' Quorum, Wm. McLachlan and James Latham, his counselors.

Adam Spiers, President of the Teachers' Quorum, Martin Lenzi and Henry I. Doremus, his counselors.

James Leach, President of the Deacons' Quorum, Peter Johnson and Chas S. Cram, his counselors.

Brigham Young, Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

Truman O. Angell, Architect for the Church.

Daniel H. Wells, Superintendent of Public Works.

Brigham Young, President of the Perpetual Emigration Fund to gather the poor, Geo. A. Smith, Daniel H. Wells, and Edward Hunter, his assistants for said Fund.

George A. Smith, Historian and General Church Recorder, and Wilford Woodruff, his assistant.

ELDER ERASTUS SNOW

alluded to the saying of Jesus, "Except ye are one, ye are none of mine." He spoke at some length on the necessity of the Saints increasing in unity and in their efforts to develop home manufactures and to cease importing from abroad. This might be considered a hackneyed subject, but the Lord will never allow His servants to be silent with regard to it until the people thoroughly understand it and are willing to take hold of it in the right way. Capital should

not be viewed as individual property, but should be devoted to the building up of the kingdom of God. Our young men should not feel above entering the workshop, and our young folks, male and female, should have a practical as well as a theoretical education. Co-operation, as applied to merchandizing, is but an initiatory step towards its universal adoption. Zion's Co-operative Institution is now purchasing woollen goods manufactured at the Deseret Mills. This is a step in the right direction. When people wear good home-made cloth, and discover that one pair of pants suffices where they previously had to have two pairs, they will probably cease to import foreign goods.

ELDER LORENZO SNOW

spoke on the eternal nature of the kingdom of God, and the necessity of being planted on the rock of revelation.

ELDER JOSEPH YOUNG, SEN.

My lungs are not so strong as they formerly were. The promise of Jesus was that "if any man will do my will he will know of the doctrine, whether it be of God or whether I speak of myself." For one I know this to be true. It is required of all men that they should be baptized for the remission of sins and receive the Holy Ghost. This is part of the will of the Lord. If we are faithful, God will take care of us.

The choir and congregation sang,
"The spirit of God like a fire is burning."
Prayer by President Geo. A. Smith.

Sunday, 10 a.m.

The choir sang.
"O God, thou good, thou great, thou wise."
Prayer by Elder John Taylor,
The choir sang,
"How beautiful are their feet."

PRESIDENT GEORGE A. SMITH.

A very pleasant feature of our assembling here, and one that is noticed by nearly every visitor, is our music. The material of which our grand organ is composed has been almost entirely obtained in these mountains, and it has been constructed by our own brethren. For one I sincerely thank our brethren and sisters who have labored to attain to a sufficient knowledge of music so as to make it

an important part of our worship. Our doorkeepers are deserving of our thanks for the way in which they have attended to their duties. It is gratifying to know that this building is so constructed as to be emptied of an assembly of twelve thousand persons in three minutes.

I have been asked by some of the brethren whether it would not be well for them to devote their time in discovering and developing gold mines in our Territory. Hitherto such pursuits have not proved advantageous to the brethren who have engaged in them. They can occupy themselves to better advantage by devoting themselves to agriculture and manufacture, in preference to mining. As soon as consistent, it is our intention to enter into the manufacture of iron.

I wish to notify the brethren that most of the land in their localities either has been or is being surveyed and is being made subject to entry. I advise them not to lose any time in obtaining the United States titles to their lands. It is advisable that all new comers should take steps to obtain their citizenship papers.

Our country is capable of sustaining a large silk production, therefore this branch of industry should not be neglected. It has been remarked by Chief Justice Wilson that the culture of hops would prove a profitable trade in this Territory. The people should not neglect the culture of the peach. Let all the brethren leave off chewing tobacco and drinking hot drinks, that our posterity may not inherit our weaknesses. It is the business of the Latter-day Saints to reclaim humanity from disease. Let the Saints be satisfied in wearing clothing made by themselves. Let those settlements that have not already done so obtain libraries, that we may obey revelation in obtaining knowledge from good books. The work continues to roll and will roll till Zion is built up on this continent.

Elder Joseph Young, sen., bore testimony to the restoration of the Gospel through Joseph Smith, and exhorted the Saints to faithfulness.

Elder Charles C. Rich spoke on the present as well as the future benefits to be derived from a practical appli-

cation of the principles of the Gospel in this life.

Elder Franklin D. Richards delivered an interesting discourse on the great causes for the gratitude of the Saints to the Almighty, the nature of the power bestowed by God on His Elders, and the difference betwixt the spirit of the world and that possessed by the Saints.

Elder Geo. Q. Cannon read the names of the following brethren, as having been called to go on missions—

P. C. Thomassen, Peter Brown, of Coalville, Joseph Bean, 11th Ward, Peter Madsen, Provo, Richard Smith, Francis Fouk, Thomas W. Ellerbeck, Caleb Parry, Daniel McAllister, Thomas Woolley, Pleasant Grove.

ELDER GEORGE Q. CANNON.

I have had peculiar reflections in witnessing the spirit of infidelity in the world, in seeing men who were once numbered among us calling light darkness and darkness light. Probably there never was a generation more inclined to yield to the spirit of infidelity than the present one. When men entertain the idea or believe that God is the same yesterday, to-day, and forever, they are considered fanatical. Where is faith to be found? Go to any of the religious sects and enquire of them whether God is a God of revelation to-day, and they will inform you that He is not. They are united in this belief. This is infidelity. No wonder that men are divided and that sects are multiplied. How is it with those who have tasted of the good word of God and turned away and denied that which they have received? How great is the infidelity of such? They are like persons who, seeing the sun shine, say there is no light, and tasting something which is sweet, call it bitter. When the light within a man becomes darkness, how great is that darkness? Such falling away from the grace of God is caused by the withdrawal of the good Spirit of God. No person will abandon the truth unless he does something to cause the withdrawal of the Holy Spirit. No matter what may be the standing of men—they may even have had the heavens opened to them, but if they do wickedly they will deny the faith. We ought there-

fore to be careful how we conduct ourselves. May God bless you all. Amen.

The choir sang,
"Jerusalem, my glorious home."

Prayer by Elder Brigham Young,
jun.

— Sunday, 2 p.m.

The choir sang,
"Sweet is the work, my God, my King."
Prayer by Elder Orson Pratt.

The choir sang,
"Arise, my soul arise."

The Sacrament of the Lord's Supper
was administered to the congregation.

ELDER BRIGHAM YOUNG, JUN.

There are thousands of people in Europe and on the islands of the sea who are anxious to be gathered to these valleys. Many people who have gathered here, who were assisted to emigrate by their brethren, and who left with those from whom they borrowed means their written obligations to refund the money as soon as possible. A great deal of indebtedness of this kind remains yet unpaid. It is a gross wrong on the part of those thus indebted to delay the gathering of those who assisted them, by keeping from them the means that rightly belongs to them. It is impossible for any to enjoy the Spirit of the Lord who thus forsake those who have substantially blessed them. Who are the enemies of this people? They are the enemies of God, for they are our enemies, because we are determined to serve God. A few have told the truth concerning us, as far as they knew it, but the many have spoken evil against us falsely.

Elder Young then read the 6th chapter of Daniel, from the 1st to the 26th verse, after which he sat down, as the passage which he read was a sermon of itself and spoke volumes. No one could fail to see its applicability to the present situation of the Latter-day Saints.

ELDER JOSEPH F. SMITH.

We believe in the atonement and resurrection of Christ, and if we are obedient to the laws of God we shall arise and be like Him. All who have once been connected with the Church and now deny this, have apostatized and denied the faith. Should the

world be arrayed against us to prevent our obeying the commands of God, there is but one alternative for the Latter-day Saints, that is, to obey God rather than man. We will continue to preach Christ and him crucified, and Joseph and him martyred for the truth. I know that the power to unite on the earth for time and eternity has been revealed for the salvation of man. On the reception of this principle depends the power of eternal increase in the world to come, without which the future, to the mind of man, is but a blank.

PRESIDENT GEO. A. SMITH.

Let every Saint use his and her influence in having the Sabbath remembered that it may be kept holy. Also let us remember our fast days, remember our fast offerings to feed the hungry. It has been plainly manifested in all apostacies that they have resulted from a violation of the laws of God. They who defile the temple of God will deny the faith. When a man corrupts his way before the Lord he denies the faith, and is soon found among those who would shed the blood of the Lord's anointed. The sin of shedding the blood of innocence is one of the hardest to wash out. Never get alarmed and jump out of the good ship Zion; stick to it, and you will come safely to port.

President Brigham Young spoke upon the blessings that have accrued to the Latter-day Saints, from being thrown upon their own resources, upon infidelity, the personality of God, and upon celestial marriage. His remarks were eloquent and encouraging. They will, in a short time, be published in full.

Conference adjourned till the 6th of October next, to meet in the New Tabernacle.

The choir, joined by the congregation, sang,
"Praise God from whom all blessings flow."

Benediction by President George A. Smith.

There are but few, if any, sights more grand, or more calculated to inspire sublime emotions and a high sense of the power of the Omnipotent Jehovah, than a vast multitude of people assembled for divine worship.

Such a spectacle has been presented in the New Tabernacle during Conference. The huge building, at nearly all of the meetings, was filled in every part. At each meeting, before the people were fairly seated and called to order, the murmuring noise of the voices of the great assembly sounded, as aptly remarked by President Young, like the rushing of many waters or the roaring of the sea.

The Spirit and power of God were abundantly manifested at Conference. And such an immense gathering of the Latter-day Saints, and the feeling

of unity that prevailed among them, must have thrown a damper on those who have been so lavish in their prognostications of the downfall of the kingdom of God. We are safe in saying that the Saints never felt more like adhering to the good ship Zion and sustaining the Lord's anointed than they do now.

The singing of the choir and the music of the grand organ were interesting features of the Conference.

JOHN NICHOLSON,
Clerk of Conference.

AFFAIRS IN UTAH.

TESTIMONY OF COL. F. H. HEAD AND ALEXANDER MAJOR, ESQ.

[CONTINUED FROM PAGE 359.]

Q. Are there any other facts or suggestions you would mention, in connection with Utah, or the bill for its government now under consideration?

—A. There is one point on which I should not agree with the gentlemen who have heretofore testified before this committee, that is, in regard to the insecurity of the property and lives of the Gentiles in Utah. During all the time I have lived there I have felt as perfectly safe as in any part of the country—safer than in any part of the country—safer than in any of the mining Territories adjoining it. In all those new Territories there are more or less roughs and reprobates; but fewer in Utah, and fewer instances of murder and other acts of reckless crime, than in any other of the new Territories.

Q. Is it safe for a man to preach against Mormonism and polygamy among them?—A. Yes, sir. There is a Gentile church in Salt Lake City, and has been for many years. At first it was a Congregational church, but now it is Episcopalian. They used to preach very vigorously against polygamy. The Mormons often invite Gentile preachers to preach in their Tabernacle.

Q. Utah has now population enough to entitle her to admission as a State. Congress must act in the matter, and that soon. We must either admit

her, or insist that she has some radical wrong; and if we acknowledge the latter, consistency demands that we should eradicate it. Under these circumstances would you admit Utah as a State, without first securing the destruction of polygamy?—A. I believe that polygamy would perish of itself in a short time, if let alone.

Q. But polygamy is now in full sway there; and if Utah should now demand admission as a State, would you admit her, or first endeavor to destroy polygamy?—A. I should be in favor of admitting her. I believe that polygamy would be sooner eradicated by kind treatment than by any course of legislation which they can claim is oppressive.

By Mr. Cullom:

Q. Do you think that any action on the part of the Government which should result in putting a stop to polygamy could rightfully be regarded as oppressive, when we have had a law, declaring polygamy a crime, upon our statute books for the last eight years?—A. I do not think the law against polygamy wrong—

Q. But to execute that law would be wrong—is that it?—A. I think it would be very difficult to frame any legislation to affect that matter, without being oppressive. Such a law would be in the position of the fugitive slave law in the Northern States

before the war. Everybody considered the law to be wrong, so nobody would obey it, and disobedience to it could not be punished. As Edmund Burke said, "It is difficult to indict a whole community."

Q. So you think that any action on our part looking to the enforcement of that law would be wrong?—A. I do not think it would be wrong if there were any way of accomplishing it without violating the right of trial by jury.

Q. But if it could be accomplished, you think it would be right?—A. Yes, sir; as I said before, I would be in favor of putting a stop to polygamy if it could be done consistent with the

Constitution and the right of trial by jury.

Q. But if it could not be done in that way, do you think it would be wrong to break it up by force?—A. I certainly think it would be bad policy; it would result in enormous expense, in a great deal of ill-feeling, if not destruction of life, and not accomplish the result any quicker nor so quickly as a more considerate course. I do not say it would be wrong, but I certainly think it would be injudicious. The best thing to be done with that system is to let it alone, and it will die out of itself.

[TO BE CONTINUED.]

THE GENERAL CONFERENCE.

(From the *Deseret News*, May 9.)

THE Fortieth Annual Conference of the Church of Jesus Christ of Latter-day Saints closed yesterday afternoon. Commencing on Thursday, it held four days, during which the interest was unabated. After the first morning the meetings were crowded, and spacious as the New Tabernacle is, there was not room found for the people who wished to be present. Yesterday afternoon the number of those present was estimated at thirteen thousand—an immense assemblage to be made to hear by the human voice. This estimate is not mere guess-work, it is based on the measured capacity of the house. Every seat was full, and hundreds were compelled to stand. We have heard but one expression concerning this Conference—all agree in saying that it is the largest and the best Conference that has ever been held. The saying, which has been often repeated, concerning the inability of the Church to build a house large enough to hold all the Latter-day Saints who wished to meet together, has been again verified in the case of the New Tabernacle. It has been found too small this Conference to accommodate all who wished to be present. A second gallery is needed to seat the people who assemble on such occasions.

One feature of the meetings was particularly noticeable. No one was led to make any comments on the prescriptive measures which have been in agitation against the people of Utah for the past few months. A spirit of serene calmness, of implicit faith in God, was manifest in all the utterances from the stand. Our people have been often threatened, but at no previous time has there been so universal a feeling of indifference respecting the machinations of the wicked, as prevails now in this community. No greater evidence of this could be given than the entire absence of all allusion, on the part of the many speakers who addressed the Conference, to these subjects. Out of the fulness of the heart the mouth will speak, and if the hearts of those who addressed the people had been disturbed by the plots which they knew were being concocted against them, they could scarcely have refrained, on such an occasion, from discoursing upon them.

The speakers were heard better at this Conference than at any previous one held in the New Tabernacle. There are but few places in the building where the lowest voiced of those who addressed the people could not have been plainly heard, if proper quiet had been maintained. But in such

an immense assemblage, greater strictness in repressing all kinds of noises must be observed. The crying of children, coughing, the movement of the feet, whispering and moving from place to place, which, in a small congregation might be overlooked, in a body of twelve or fourteen thousand people become unendurable. No human voice can be heard for any length of time by such an audience, if these noises be not checked. The deacons and the doorkeepers will soon become accustomed to the duties of their positions, and we hope will use the necessary authority to maintain that quiet which is requisite, and whenever they do the New Tabernacle will be found as pleasant a place of meeting acoustically as it now is in other respects.

THE SINGING DURING CONFERENCE.

—The singing during Conference has elicited general and well-merited praise and commendation, and never before, we think, has the Tabernacle choir been in such a state of efficiency, and the highest credit is due to Professor Careless, the conductor, and to the brethren and sisters of the choir, for their excellent rendering of the various compositions sung. The anthems "Sanctus," "The earth is the Lord's," "How beautiful upon the mountains," "Jerusalem, my glorious home," sung at various times, were excellently rendered, and would have done no discredit to the same number of professional vocalists. Several of the pieces which were most liked, were composed by Professor Careless, expressly for the choir. It is probable that they will be published at no distant day.

The accompaniment on the large organ, by young brother Daynes, evinced a decided improvement, and he should feel encouraged to persevere diligently to attain excellence in his profession.

Music is destined to reach a high degree of perfection among the Latter-day Saints. Like most other professions here, this in days past has received but little attention, and has not been studied scientifically, hence its interpretations have been crude, and have lacked that finish and delicacy so necessary to the musical artist. Times are changing in respect to music; the

taste of the people, thanks to the exertions of Professors Calder, Thomas, John Tullidge, sen., Careless and others, is improving, and the transition state now being passed through, promises before long to be followed by one as strongly characterized by taste, skill and proficiency, as that of the past by a lack of these qualities. Success to the professors of the divine art, and to the sweet singers of Israel.

UTAH CENTRAL AND VISITORS TO CONFERENCE.—A visit to the depot of the Utah Central Railroad last evening, would have enabled any one to form some idea of the blessing and convenience afforded to the people of the northern counties by the completion of that line. By its means multitudes of people from the north, instead of spending three or four days in coming in to Conference, have been enabled to make it in comfort in a day, and from many places in very much less. This increased facility for travel helped no doubt very greatly to augment the numbers of those in to Conference; and there is no question that owing to this many old friends, who had not seen each other for years, again had the pleasure of joining in pleasant social re-unions during the Conference. Last night not less probably than fifteen or eighteen hundred people from the northern settlements, their countenances beaming with joy and gratification by their visit to headquarters, started for their homes by the excursion train just after the conclusion of the afternoon's meeting. The construction of the Utah Central would be an inestimable blessing to the people if it answered no other purpose than this. We hope to live to see our home line of railroad extended from the extreme settlements of the Territory north and south. When that day comes, as come we believe it most assuredly will, the semi-annual gatherings of the Saints in a social and religious point of view, if not for numbers, will be without a parallel in present or past times, and the mammoth Tabernacle will be utterly incapable of seating the mighty throng who assemble together to hear the word of and praise the Lord.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, JUNE 14, 1870.

VALEDICTORY.

WE take pleasure in announcing the readiness of our successor, Elder Horace S. Eldredge, to enter upon the duties of the Presidency of the European Mission, directly upon our intended departure on the 15th inst.; and are very thankful for his appointment to this important position, feeling assured that this Mission will derive great benefit from his long experience in and devotedness to the great work in which we are engaged, and that he will be signally blest in all his labors for the spread of truth and the gathering of Israel, especially the gathering of the Lord's poor.

Through the zeal and efficiency of our fellow laborers, and the faithfulness and diligence of the Saints, with the blessings of our God, our nearly two years' travels and labors in these lands have passed very joyously, and seemingly so rapidly, and we now turn our steps homeward with a heart full of gratitude and thanks to our heavenly Father for His many mercies and blessings, and to the Elders and Saints for their numerous acts of kindness and their readiness to carry out every truthful teaching and wholesome requirement, and with the trust that the Lord will continue to more abundantly bless our efforts for promoting righteousness and establishing His kingdom upon this His earth.

Future business communications to this Office will be addressed to HORACE S. ELDRIDGE, 42, Islington, Liverpool, instead of

ALBERT CARRINGTON.

RELEASES.—The following-named Elders are released to return to Utah at such times and with such companies as they may be notified of from this Office: Frank H. Hyde, J. S. Lewis, L. W. Richards, J. Albiston, L. Garrett, P. Nebeker, M. B. Shipp, J. Q. Knowlton, H. O. Spencer, C. Shumway, and A. H. Neff. Elders Garrett and C. Shumway are hereby notified of permission to go with the first company of emigrating Saints, should they prefer doing so; but the others of the afore-named Elders are expected to continue their labors as at present, except they should wish and receive other permission from this Office, until the times for their departure in accordance with the notifications they will receive.

Elder Marcus M. Holling has been released, with permission to join and accompany this season's emigration from the Swiss and German Mission.

APPOINTMENTS.—President Joseph Young, sen., and his son Seymour B. Young are authorized to occupy their time in this Mission as they may deem

for the best, and are cordially commended to the kindest consideration of the Saints and all lovers of the welfare of mankind, with an assurance that their travels and labors will be blest to the advancement of the great work in which we are engaged, and with a trust that those who may be privileged in sharing the blessings of their administrations in things spiritual will, so far as consistent, minister to them in things temporal.

Elder Hamilton G. Park is appointed President of the Glasgow, and Elder George Barton of the Kent Conferences.

Elder Ralph Thompson has been appointed Travelling Elder in the Durham and Newcastle, Elder Robert F. Nealen in the London, Elder Oliver G. Snow in the Manchester, and Elder D. McAllister in the Glasgow Conferences.

ARRIVAL.—Elder Daniel McAllister left New York, May 26, on the steamship *Samaria*, and arrived at Liverpool June 7, on a mission to this country.

DEPARTURE.—Sister Elizabeth Hill left this port on the steamship *Denmark*, June 8, on her return to Ogden.

CORRESPONDENCE.

AMERICA.

Salt Lake City, U. T.,
May 11, 1870.

Elder A. Carrington.

Dear Brother,—Since my last letter to you we have been called to mourn the loss of a Patriarch and father in Israel, Elder John Young, President of the High Priests' Quorum, who departed this life on the 27th ult. He was spared to us for almost eighty years, and was at last privileged to peaceably pass away in the midst of the Saints, surrounded by those whom he loved. For thirty-seven years he had unflinchingly and zealously performed his duties as an Elder in Israel and a servant of the living God, and has passed away from our presence for a short time to that happier sphere where, free from the infirmities of this mortal body, he can more gloriously accomplish his Master's purposes.

Our Fortieth Annual Conference (adjourned from 6th of April) closed its session on Sunday, after a most happy and instructive reunion, lasting four days. It was by far the largest gathering of Saints that has taken place in this generation, and though a gallery capable of seating nearly four thousand had been erected since our

last Conference, we found it still true that the Latter-day Saints had not succeeded in building a house large enough to accommodate all who wished to hear the word of the Lord. As many as thirteen thousand people assembled at some of the meetings, yet many hundreds turned aside at the doors, unable to obtain a comfortable seat. The erection of this gallery has done much to improve the acoustics of the building, for now a clear speaker can be heard distinctly in almost every part of the house. At this Conference all the members of the First Presidency and of the Quorum of the Twelve Apostles were present, yourself alone excepted, all of whom addressed the congregated Saints with words of wise counsel and encouragement. The authorities were sustained by the vast congregation with the usual unanimity, Elder Elias Smith being appointed to fill the vacancy in the Presidency of the High Priests' Quorum caused by the death of Elder John Young. Governor Shaffer was present on the stand at the meeting at which the authorities of the Church were sustained, and had a good opportunity of learning the way in which the "Mormons" vote. At this Conference about twenty Elders were

called on missions to foreign lands, amongst them Elder Joseph Young, sen., First President of all the Seventies; Elder Horace S. Eldredge, to succeed you in the charge of the European Mission; Elder W. W. Cluff, to succeed Elder Jesse N. Smith in the Presidency of the Scandinavian Mission; and Elder W. C. Staines, to attend to the emigration business in New York.

To witness the thousands of joyous faces, and hear the happy greetings everywhere abounding during the last few days, was an experience few would expect to meet with in the midst of a people whose enemies, numerous and powerful, as the world counts, threaten to rob them of every right sacred to those who love liberty. Any people not possessed of a living faith in the providences of the Most High and the righteousness of their cause, could not be as calm, as happy, and as hopeful as the Latter-day Saints to-day. For myself, I never felt more full of peace and pleasant anticipations than now, and fear nothing the enemies of the truth can attempt against the Saints, if we but live our holy religion. The iniquitous Cullom Bill still "drags its slow length along," a disgrace to its authors and a trouble to its supporters. As much unfinished business is now crowding the present almost expired sitting of Congress, it is possible no further time will be wasted this session in interfering with the religion of the people of Utah.

The appointment of Elder Eldredge, and his immediate departure for his field of labor, releases you to return home as soon as you may deem wise and for the best interests of the Mission over which you now preside, and I should be pleased for you to bring with you, on your return, my son, Elder Heber Young, with regard to which I wrote you in my last, and also Elder H. C. Jacobs, if he desires to come with you.

The church of "the great unappreciated" has, I am informed, at last found a head. After various vain attempts, and several journeys of many thousand miles in divers directions, the coming man has at length been developed, as I am told by several of the brethren that Amasa M. Lyman

has consented to take the presidency of the "new movement" towards infidelity or spiritualism.

With love to yourself, the brethren associated with you, and the Saints generally, and with continued prayers for the welfare of Israel, I remain your brother in the Gospel,

BRIGHAM YOUNG.

Fillmore City, May 8, 1870.

President A. Carrington.

Dear Brother,—We are still dwelling in peace in Utah, and the Saints are still striving to live their religion, yet as heretofore there are many things to contend with, and it does seem as though the adversary is continually on the alert to see what injury he can bring on the people who are striving to serve the true and living God. Our enemies are busy in forming new schemes whereby they may injure us, but as our trust is in the Almighty we fear them not, for full well we know that the Lord can protect us if we serve Him in an acceptable manner.

In various parts of the Territory the grasshoppers are making sad havoc with the grain crops, still we do not feel to complain. "The Lord giveth and the Lord taketh away." The counsel has ever been to store up grain for times of need. When shall we learn and practice the same? Possibly the grasshoppers will preach us a sermon that we will listen to and obey.

The orchards are looking very well, and there is a very fair prospect for fruit, if the "hoppers" will only spare it; if not, we can look on and whistle "Yankee doodle do it."

My best respects to my old friends. As ever your brother in the Gospel,

N. B. BALDWIN, JUN.

American Fork, May 20, 1870.

Respected Brother Jaques,—Since writing to President Carrington I have been to Conference, and a Conference of Latter-day Saints it really was. The New Tabernacle with its galleries, &c., was not capacious enough to hold all who assembled.

Pres. B. Young, Elder B. Young, jun., and Erastus Snow and others made us a short visit on Saturday last on their way to Provo. Pres. Young

preached in Provo on Sunday, and on Monday he, Elder A. O. Smoot, and Elder McDonald attended our Theological School, which was well attended by the brethren of Lehi, Alpine, Pleasant Grove, American Fork, and Cedar Valley, at which much valuable instruction was given by all the aforesaid brethren; and a great impulse was given to the Provo factory, which, when completed, will be of great benefit to the citizens of Utah and surrounding counties.

On Tuesday I went to Provo and attended a very excellent school, and in connection with Bishop Myron Tanner and Bishop A. K. Thurber, being the executive committee of the Timpangas Branch of the Deseret University, transacted some business with Pres. Young for the furtherance of the interests of the school. The principals of the Institution—the bros. Dusenberry—are very efficient teachers and conduct the same with very marked order and decorum; in fact, they proffer their services as missionaries, and are willing, without fee or reward, to use their best efforts to teach the various branches of education to all who will attend. Surely no one will grumble at the price. The school is being kept in the large brick building on Centre Street, Provo, known as Lewis's Hall.

Matters are moving on well for Israel, and I know of no Latter-day Saint who feels any misgivings as to the final triumph of the principles we cherish and endeavor to sustain, or who feels that the temporary trials that we may be subject to will not tend to the more rapid development and increase of the Church, doctrinally and practically. Judging by my own feelings and from observation, I am fully assured that as a people we are entering upon a higher estate, a nobler manhood, as manifested by the impetus given by our leaders to the cultivation of the mind, the establishment of schools, the efforts for progress in vocal and instrumental music, the taste for improvement in the architecture of our public buildings, houses and outbuildings, the surroundings and plats of our gardens, vineyards, orchards and fields, and of our streets and roads, the better appreciation of

and attention to our faith, a rising from the grovelling and dwarfing influences of small ideas towards the higher intellectual attainments, that enables us to drink at the fountains of knowledge, and strengthens those sublime sensations which elevate man and qualify us to realize understandingly that God lives, and that He lives forever. Who that knows the sweet witness of the Spirit, the assurances of the Gospel and obeys the requirements thereof, would exchange his faith for all the wealth, for all the honors, for all the intangible speculative philosophy, for all the doubts of this erring world? Truly the heritage of the Saints is an impregnable tower.

Grasshoppers are committing depredations in various parts of the Territory. They are preying upon us some in this place, but not generally.

With kind regards to yourself, President Carrington, the brethren in the Office, your newly arrived missionaries and all friends, I remain your friend and brother in the new covenant,

L. E. HARRINGTON.

AUSTRALIA.

Melbourne, March 22, 1870.

President A. Carrington.

Dear Brother,—I take up my pen to write you a few lines to let you know how I am getting on in this distant part of our Lord's vineyard. I have had some rather rough work, but thanks to our Father in heaven all appears once more in a settled condition, and the few Saints in this Mission who still cleave to the truth are trying to do the best they can to live their religion and are obedient to counsel. The lying slanderous manufacturers of mountains out of molehills have succeeded in causing some trouble, and are making my position here anything but pleasant. May the Lord open the eyes of the honest in heart and confound the machinations of the wicked.

I am now on my way to New Zealand, having left the Branch in Sydney properly organized and (to the best of my knowledge) properly instructed. I purpose holding a Conference on the 3rd of June in Melbourne.

I feel first rate, both in body and spirits. My whole soul is in the work of our God and Father. I desire to be useful in my day and generation in building up the kingdom of our Father, so that His will may be done on earth as it is done in heaven. I live for this, and hope to die in it. I rejoice that I am a Latter-day Saint, and thank God that by and through His grace my eyes have been opened to see and believe the ever blessed Gospel, restored by an angel in these last days and committed to the Prophet Joseph Smith, that through him it might be preached in all the world for a witness unto all nations, saying, Fear God and give glory to Him, for the hour of His judgment is come.

Please give my love to brother Albert Dewey and all the Valley Saints, also to all who love the truth in righteousness, and accept the assurance of love and obedience from your brother in the Gospel,

ROBERT BEAUCHAMP.

ENGLAND.

West Jarrow, May 27, 1870.

President A. Carrington.

Dear Brother,—I take pleasure in giving you as brief an account as I possibly can of the condition of this Conference. We have been blessed above what we expected or anticipated when we left home. I have every reason to thank Elders Taylor and Noble for the kind and cordial feeling that exists among us, and for the kind and able manner in which they have labored in conjunction with me for the interests of the Saints and the spread of the Gospel. I believe we have done all that our means and experience would allow us, to warn both Saint and sinner of the dangers that await the unfaithful and ungodly, and are not discouraged in our labors, but have realized benefit from them, as others have done also, and we are assured that more will, both in and out of the Church, which we desire they should do.

When speaking of the good Saints here and the three Elders named, I am aware that many others forego the same pleasures that we do for the interests of the great work in which we are all engaged. If I had not known

that I was in the kingdom of God, that it was the will of God for me to come here, and that I should be a blessing to others, as well as myself, through faithfulness, I should have been at home yet. With this knowledge and experience we labor with joy, but outside of that we would say, Let us go home and take up the spade, the pick, the hoe, the axe, and dig potatoes, hoe corn, or do many other things which would be preferable to strolling around through the country, trying to tell people something they do not want to hear. Converts are not as frequent as we would like, still we keep adding to our numbers. We know that Paul may plant and Apollos may water, but it is God that gives the increase.

As to the people comprising this Conference, there are various kinds. There are the good, the middling, and the good for nothing. There are three or four hundred in the Conference, about two-thirds of whom are good Saints, doing the best they can under the circumstances in which they are placed. Some are faithful to their meetings, while others are very neglectful of this, as well as other things. When in conversation with the Saints, they say when they were paying their tithing, attending strictly to their meetings and all duties in the Church, then was the time that they were blessed, then they could call on the Elders and their sick were healed. They enjoyed the blessings of the Gospel in those times, and they were blessed in the labors of their hands. They had plenty to eat and wear and many, had they properly improved upon their blessings, would have been in Zion long ago, and would not have been under the painful necessity of seeing their sons and daughters marry outside of the Church and bring shame and disgrace upon themselves and friends in some cases. Some, in their weakness, have got discouraged, they now neglect almost every duty pertaining to the life of a Latter-day Saint, and give way to loathsome habits, wallowing in the soul-destroying spirit of the age that men are licensed to sell on almost every corner of the street, and it does appear that when a man that has once been a Latter-day

Saint, and then returns like a sow to her wallow, he is one of the most degraded looking beings in the world, and not only in looks is he so, but such are his feelings.

Those who love truth and virtue, and seek the kingdom of God and His righteousness first, knowing that the rest will be added, begin to rejoice, the power of Israel's God is again in our midst, they sing and pray and preach by the Spirit, as is always the case with the Saints when they are living their religion. They begin to pay their tithing, send in money for their emigration, &c. In consequence of this course, the Lord is opening the way before them to get labor, so that they can obtain the desired means on a natural principle, and only fulfilling the conditional promise that He has made on this point, that if we would bring forth freely our tithes and offerings, He would pour out upon us such blessings as we had not room to contain. The fable of the lark and her young in the ripe grain is being realized by those who have been expecting help from others, and they now think the safest way is to help one's self. Some of considerable experience in the Church have lately found out the nearest way to Zion—and that is, to faithfully live the religion of Jesus Christ. There are many cogitations in the minds of those who are not living their religion, as to the safety of the Saints in Zion, on account of the much agitated Bill before Congress, but with the faithful no fear is entertained. If any one should fear, it would naturally be those that have come from there and left their all, but in such cases I hear of no fear. We know whom we are serving, as the hymn says—

We doubt not the Lord, nor His goodness,
We have proved Him in days that are past;

The wicked who fight against Zion,
Will surely be smitten at last.

We all feel very much disappointed that we shall not have the privilege of seeing you here before you go home. The Saints, and brothers Taylor and Noble and myself, would have liked

you here to leave your blessing with us before you started for your mountain home. But as it is, we return you our sincere thanks for the kind and fatherly counsel you have ever given us, and wish you to accept our kind love and regards, in which the Saints heartily join, coupled with our prayers for your speedy and safe arrival in the mountain of the Lord's house, to meet the kind greetings of the servants of God and your family.

We have baptized another person at Berwick, and the prospects are fair for the raising up of a good Branch there.

With kind love to all in the Office, I beg to remain your brother in the Gospel,

GEO. H. PETERSON.

Ridgeway Cross, Herefordshire,

May 27, 1870.

President A. Carrington.

Dear Brother,—I am in the enjoyment of excellent health at present, and I hope this will find you enjoying the like blessing. I have a very large district to travel through, as to territory, although very few Saints reside within its limits, but those few, as a general thing, are striving according to the best of their abilities to live up to the requirements of the Gospel. I have endeavored, in my weak and illiterate way, to lay before them the principles of eternal truth, and to be one with my brethren who are laboring in this Conference in building up the Saints in their most holy faith. Wherever opportunities have presented themselves, I have lifted up a warning voice to the inhabitants of these lands. I have been very kindly received, ever finding the Saints ready and willing to share their kind hospitalities with a servant of God, and they express their gratitude in having the privilege so to do.

I close my note with kind love to you and all in the Office. Praying for the blessings of God to be and abide with you in connection with all of your co-laborers, I remain your brother in the Gospel of Christ,

ALMA ELDREDGE.

The number of wrecks reported the week ending June 4 was 24, making for the present year a total of 820.

UTAH NEWS.

The following are from the *Deseret News* to May 20:—

Fighting the grasshoppers was being vigorously carried on in Salt Lake City and elsewhere.

Some showers, hail, and a trifle of snow had fallen in Salt Lake City and other places.

Brother Samuel Pitchforth, of Nephi, wrote that the grasshopper were doing damage there.

Magnus Olsen and quadrille band were giving concerts in the northern counties of the Territory.

The store formerly occupied by Bassett and Roberts, has been fitted up with large show windows, for the drug department of Z. C. M. I.

As Nathan and William Riley Terry, sons of Jacob E. Terry, were cutting timber in Spring Valley, Iron County, a falling tree accidentally struck and killed William Riley, eighteen years old.

Brother Samuel Cornaby, of Spanish Fork, two years successfully has produced silk from worms fed on orange leaves, and Mr. Muller, of Nevada City, California, says the silk is, to all appearance, strong and of excellent quality.

George H. Crosby wrote from Hebron, Washington County, that the health of the settlement was good and things were flourishing. The co operative principle was being adopted in the care of stock, the establishment of butter and cheese factories, &c.

W. R. Teeple, of Holden, wrote May 15, "The health of the people here is very good, the crops look well, and no 'hoppers' have as yet made their appearance. We have a fair prospect of raising a good crop under the co-operative system of farming adopted here."

R. R. Llewellyn, of Fountain Green, Sanpete County, wrote May 16, that the grasshoppers were bad in that settlement and also in the others in that county. They had nearly cleared the fields of the growing crops. The settlers were striving manfully to save their crops and hoped to raise something by watering their fields and causing the grain to start afresh.

The *News*, speaking of the great amount of land that has been brought under cultivation and the extensive improvements that have been made in West Jordan, Cottonwood, and Mill Creek Wards, says, "If the same progress is made in the next two or three years, Salt Lake Valley from north to south, and west to the Sand Ridge, will appear one vast garden. At present, for beautiful, romantic scenery, those Wards are hard to surpass. It is only marred by the presence of the grasshoppers which in some places are quite numerous."

Elder N. H. Felt reported that, in his late mission to the States, "wherever he travelled he heard a universal expression, in all respectable classes of society, condemnatory of the Cullom Bill, as not only an outrage upon this community, but as destructive to the constitutional and religious liberty of all other communities. He found the people generally too much absorbed in money-making and 'spiritual' speculations to be inclined to devote their attention to the much less popular truths of the everlasting Gospel, yet he thinks the missionaries have done much good through the country, in correcting the public sentiment regarding this people."

"Item" remarked that as the Elders were considerably "interviewed" when they go there on a visit, it might not be amiss for some of the distinguished visitors at Salt Lake City to be similarly catechized, and suggested

the following questions—"1. Are you married? 2. How much? 3. Have you any private arrangements? 4. Does your poor wife like it? 5. If so, can she be interrogated, as we wish to see her? 6. Have you any children at large, if so, how many, how provided for, by what name called? 7. Are you free from taint and blemish? 8. What are your views relative to the decease of families east and its effects at large? &c., &c., to the end that perhaps our bookmakers and lecturers might get up some sensations out here as an offset against the filth and slang of the sensational lectures east and west."

Tabby (the sun), and To-quer-oner (black fox), with some of their men, at Salt Lake City, on a visit to Col. Tourtelotte, Superintendent of Indian affairs for the Territory, talked and felt first rate. They said they were not going to steal, and that their men had gone to the settlements to get tshut-cup (bread). Thirty lodges, under Au-ter-ro-ve-yea-hoo, had gone to fight the Sioux, and twenty lodges had gone to Wash-i-kie to trade. They reported that the Navajos, or Pah-witches, were a good deal disaffected; but as soon as they (Tabby and To-quer-oner) returned, they said they would send a delegation of their men to invite the Navajos to come in and trade, stop stealing, and be friends with the Mormons. They also reported that Hawes, a soldier discharged from Bridger, who was killed last winter at the junction of White and Green rivers, met his death at the hands of Elk Mountain Indians.

The following is from the *Ogden Junction* to May 18—

"H." wrote from Morgan City, May 14. That city is beautifully and pleasantly situated in Weber Valley, which is about twelve miles long by one and a half wide. Morgan City contained about 400 inhabitants, and three stores, one of them co-operative, a number of neat substantial brick houses, and several meeting and school houses, two good grist mills, near the city three steam saw-mills, three water power saw-mills, and two lath and shingle mills, well attended day and Sunday schools, and a brass band, led by Capt. Eli Whittier. A bridge 480 by 16 feet spans the Weber river. The U. P. R. R. runs through the city. Extensive crops of all kinds had been put in the present season, and they looked very promising, but the grasshoppers came and had devoured so much that the settlers, after fighting them by burning, drowning, or smothering, had given up the contest and left the grasshoppers masters of the situation. Some of the farmers were making a second planting, others wanted to see the "hoppers" gone first. Range not so good as formerly, water for irrigation and mill power abundant, wood plentiful and easy of access.

The *Salt Lake Telegraph* of May 15 announces its own suspension in consequence of misappropriation of funds by Mr. Fuller's agent in the States.

Congress has agreed to adjourn July 15.

I once heard it gravely maintained that Art was impossible to a polygamist. I did not say anything about the Alhambra at the time, or about the Japanese; but probably Mr. Palgrave's comment on the exquisite decorative art of the latter will suggest to anybody who holds that a polygamist cannot be an artist that every mere theory is liable to be upset by one fact more. Mr. Palgrave says of the art of the Japanese that "in general it has an instinctive truth of color which is supreme and unrivalled, whilst in beauty and appropriateness of form it stands next to the Greek art. . . . Half a crown laid out in cheap Japanese boxes or screens will do more to further the study of decorative art than the most expensive copies from Raphael's arabesques or the designs of the Alhambra. . . . The Japanese are, probably, within certain limits, the only genuine artist race now existing on the globe." This may be all wrong; but, meanwhile, the Japanese are systematic polygamists. Their polygamy is detestable, but their decorative art is good.—*Illustrated Times*.

VARIETIES.

Editors are accused, by malevolent contributors, of being persons whose sole use in life is to stick in a "notwithstanding," and so spoil an elegantly turned sentence.—*Illustrated London Times*.

The *New York Tribune* says, "It must be sadly owned that neither grammar nor virtue can be guaranteed in any legislative body," yet "what we chiefly need is to have able and honest men," for "the nation is very imperfectly governed as it is."

The *New York Tribune* of June 1 says, "Concerning the bill for the abolition of polygamy in Utah, the chairman and other members of the (Senate) Committee think it advisable not to press this measure at present. It has been decided to change the present judicial officers in that Territory, and that necessary provisions be made for the enforcement and carrying out of the United States laws. If any resistance should be attempted, stringent legislation will be adopted."

NAMING STREETS.—Liverpool, like many other towns, grows, and streets multiply and must be designated. Mr. Woodruff recently inquired in the Town Council why a certain street was named after him. Mr. Picton asked if he objected to the honor. Mr. Woodruff said when property was named after him he liked to have the title deeds. Mr. Dover said in naming streets they had sought in the Directory for distinguished characters. Mayor Hubback inquired of Mr. Woodruff if that was satisfactory. Mr. Woodruff said it was quite satisfactory.

A LIVERPOOL PANDEMONIUM.—Raglan-street, off Idris-street, Liverpool, is represented in the police court as being, though short and narrow, the most disorderly street in Liverpool, and preserves a chronic state of disorder. Police-Constable 53 says fellows congregate in the street, and if any passer-by would not "stand" them drink they would knock him down and make their escape into one of the houses. When he served certain summonses he was followed down the street by a shouting crowd of women, who threatened to have his life.

TEETOTALISM AT A DISCOUNT.—A correspondent of a Glasgow paper gives an account of a boat-load of excursionists who visited Millport the other week. The only sober men were the committee of management, and the writer says that at the time the boat was to return, "the field of Inkerman was not more thickly strewn with the dead than the front of Guildford and Glasgow streets was with insensible dead-drunk men. The women behaved tolerably well in the ambulance department, and lent a good helping hand in hauling, carrying, and trailing the males to the quay."

ADDRESSES.

George Romney, }
Robert F. Nealen, } 20, Bishop's-grove, Ball's Pond-road, Islington, London.
Alma Eldredge, 7, Tower-hill, Old Market-street, Bristol.

DIED.

BEAVAN.—At Kaysville, Davis County, Utah, April 22, James Beavan, aged 84 years and 20 days; son of Evan and Mary Beavan.—"*Deseret News*."
BENNETT.—At Holden, Millard County, April 20, John Bennett, aged 47 years, 7 months, and 16 days.—"*Deseret News*."
BETENSON.—At Beaver, April 12, Emma Avalina, daughter of Joseph and Elizabeth Betenson, aged 5 years, 4 months, and 18 days.—"*Deseret News*."
CLOGGIE.—At Salt Lake City, May 16, Jane Emilie Bagley, daughter of Wm. and Mary Cloggie, aged 3 months and 2 days.—"*Deseret News*."
GALT.—At Edinburgh, June 1, Robert Galt, aged 44 years.
JOHNSTON.—In Glasgow, Dec. 14, Angus Johnston, aged 66 years.—"*Deseret News*," please copy.
MILLARD.—At Salt Lake City, April 26, William E. Millard, born June 22, 1847.—"*Deseret News*."

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Repent: for the kingdom of heaven is at hand."—JESUS CHRIST.

No. 25. Vol. XXII.

Tuesday, June 21, 1870.

Price One Penny.

A PLEA FOR RELIGIOUS LIBERTY.

A SPEECH DELIVERED AGAINST THE CULLOM BILL, BY HON. W. H. HOOPER, IN THE HOUSE OF REPRESENTATIVES, WASHINGTON, D.C., U.S.A., MARCH 23, 1870.

(CONTINUED FROM PAGE 341.)

Rev. Gilbert Burnet, Bishop of Salisbury, the particular friend of William III, who was eminent among both historians and theologians, wrote a tract upon this subject, near the beginning of the 18th century. The tract was written on the question, "Is a plurality of wives in any case lawful under the Gospel?"

"Neither is it (a plurality of wives) anywhere marked among the blessings of the patriarchs; David's wives, and store of them he had, are termed by the prophet, God's gift to him; yea, a plurality of wives was made in some cases a duty by Moses' law; when any died without issue, his brother, or nearest kinsman, was to marry his wife, for raising up seed to him; and all were obliged to obey this, under the hazard of infamy, if they refused it; neither is there any exception made for such as were married. From whence I may faithfully conclude, that what God made necessary in some cases to any degree can in no case be sinful itself; since God is holy in all His ways.

"But it is now to be examined if it is forbidden by the Gospel. A simple and express discharge of a plurality of wives is nowhere to be found.

"It is true our Lord discharges divorces, except in the case of adultery, adding that whosoever puts away his wife on any other account, commits adultery, so St. Luke and St. Matthew in one place have it; or commits adultery against her, so St. Mark has it; or causes her to commit adultery, so St. Matthew in another place.

"But, says an objector, if it be adultery then to take another woman after an unjust divorce, it will follow that the wife has that right over the husband's body that he must touch no other.

"This is indeed plausible, and it is all that can be brought from the New Testament which seems convincing; yet it will not be found of weight.

"For it is to be considered, that if our Lord had been to antiquate the plurality of wives, it being so deeply rooted in the men of that age, confirmed by such fashions and unquestioned precedents, riveted by so long a practice, he must have done it plainly and authoritatively, and not in such an involved manner as to be sought out of his words by the search of logic.

"Neither are these dark words made more clear by any of the apostles in their writings; words are to be carried

no further than the design upon which they were written will lead them to ; so that of our Lord being, in that place, to strike out divorce so explicitly, we must not by a consequence condemn a plurality of wives, since it seems not to have fallen within the scope of what our Lord does there disapprove.

"Therefore, to conclude this short answer, wherein many things are hinted, which might have been enlarged into a volume, I see nothing so strong against a plurality of wives as to balance the great and visible imminent hazards that hang over so many thousands, if it be not allowed."

[Here follows a lengthy extract from Rev. Martin Madan's *Thelyphthora*, which we omit, as it was published in the STAR, Vol. xxxi, Nos. 39, 40, 41.]

Rev. Messrs. Conybeare and Howson, clergymen of the Church of England, joint authors of "The Life and Epistles of St. Paul," published near the middle of the present century, in their commentary upon the passage in the epistle to Timothy, relative to the one wife of a bishop, say :

"In the corrupt facility of divorce allowed both by the Greek and Roman law, it was very common for man and wife to separate and marry other parties during the life of one another. Thus a man might have three or four living wives ; or rather women who had all successively been his wives. . . .

A similar code is [now] unhappily to be found in Mauritius ; there . . . it is not uncommon to meet in society three or four women who have all been the wives of the same man. . . . We believe it is this kind of *successive* polygamy, rather than *simultaneous* polygamy, which is here spoken of as disqualifying for the Presbyterate. So Beza."

Rev. David A. Allen, D.D., a Congregationalist, and a missionary of the American Board of Commissioners for Foreign Missions, after a professional residence of twenty-five years in Hindostan, published a work in 1856, entitled "India, Ancient and Modern," in which he says, pp. 551-3:

"Polygamy is practised in India among the Hindoos, the Mohammedans, the Zoroastrians, and the Jews. It is allowed and recognized by the

Institutes of Menu, by the Koran, by the Zendavesta, and the Jews believe, by their Scriptures, the Old Testament. It is recognized by all the courts in India, native and English. The laws of the British Parliament recognize polygamy among all these classes, when the marriage connection has been formed according to the principles of their religion and to their established forms and usages. The marriage of a Hindoo or a Mahomedan with his second or third wife is just as valid and as legally binding on all parties as his marriage with his first wife ; just as valid as the marriage of any Christian in the Church of England. . . . This man cannot divorce any of his wives if he would, and it would be great injustice and cruelty to them and their children if he should. . . . His having become a Christian and embraced a purer faith will not release him from those obligations in view of the English Government and courts, or of the native population. Should he put them away, or all but one, they will still be legally his wives, and cannot be married to another man. And further, they have done nothing to deserve such unkindness, cruelty, and disgrace at his hands. . . . So far from viewing polygamy as morally wrong, they not unfrequently take a second or third wife with much reluctance, and from a painful sense of duty to perpetuate their name, their family, and their inheritance."

In an appendix to this work, Dr. Allen informs the world that the subject of polygamy had been brought before the Calcutta Missionary Conference, a body composed of the missionaries of the various missionary societies of Great Britain and America, and including Baptists, Congregationalists, Episcopalians, Methodists, Presbyterians, and others, in consequence of the application of Christian converts, who, having several wives each, to whom they had been legally married, now desired admittance into the Christian Churches. After frequent consultations and much consideration, the conference, says Dr. Allen, came unanimously to the following conclusion :

"If a convert, before becoming a

Christian, has married more wives than one, in accordance with the practice of the Jewish and primitive Christian churches, he shall be permitted to keep them all, but such a person is not eligible to any office in the church."

These facts, as Dr. Allen asserts them, have a direct and an important bearing upon this bill and the accompanying report. They prove that one of its main charges, that polygamy is abhorrent to every Christian nation, is false, for the British Empire is a Christian nation, and Hindostan is an integral part of that empire, as much so as its American provinces are, or as Ireland is. Hindostan is a civilized country, with schools and colleges, and factories and railroads, and telegraphs and newspapers. Yet the great mass of the people, comprising more than eighty millions, are polygamists, and as such they are recognized and protected by the laws of the British Parliament, and the courts of the Queen's Bench; and the English and American missionaries of the Gospel who reside there, and have resided there many years, and who know the practical working of polygamy, have assembled together in solemn conference and unanimously pronounced it to be right, and in accordance with the practice of the primitive Christian churches; and the French, the Spanish, the Dutch, the Portuguese, and other Christian nations are known to pursue a similar policy, and to allow the different peoples under their governments, the free and unmolested enjoyment of their own religions and their own marriage system, whether they are monogamous or polygamous.

I trust, Mr. Speaker, that I have not wearied your patience by this cita-

tion of learned authorities upon the antiquity and universality of the polygamic doctrines. My object in this part of my argument is not to prove that polygamy is right or wrong, but simply to illustrate that a doctrine, the practice of which has repeatedly been commanded by the Almighty; which was the rule of life with the Jews at the time they were the chosen people of God, and were, in all things, governed by His dictation; which has among its supporters many of the most eminent writers of the Christian church in all ages, and which is now sanctioned by law and usage in many of the christianized provinces of the British Empire, is not wrong in itself. It is a doctrine, the practice of which, from the precedents cited, is clearly not inconsistent with the highest purity of character, and the most exemplary Christian life. My opponents may argue that it is unsuited to the civilization of the age, or is the offspring of a religious delusion; but if so, its remedy is to be sought through persuasion, and not by the exercise of force; it is the field for the missionary and not for the jurist or soldier. It is a noble and a Christian work to purify and enlighten a benighted soul, to lift up those who are fallen and ready to perish; but from all the pulpits of the land comes up the cry that the fields are white for the harvest, while the laborers are few. So soon, however, as the Luthers, the Melancthons, the Whitfields of to-day, have wiped out the immorality, licentiousness and crime of the older communities, and have made their average morality equal to that of the city of Salt Lake, let them transfer their field of labor to the wilds of Utah, and may God forever prosper the right.

[TO BE CONTINUED.]

AFFAIRS IN UTAH.

TESTIMONY OF COL. F. H. HEAD AND ALEXANDER MAJOR, ESQ.

[CONTINUED FROM PAGE 374.]

Q. So it was said twenty-five years ago, and yet it is now stronger than ever.—A. But those twenty-five years the Mormons have remained complete-

ly isolated from the rest of mankind; now, the railroad has brought them into contact with the civilized world outside, and new agencies will be brought

to operate upon them. This very schism is the result of completing the railroad through that Territory.

— Washington D.C., Feb. 28, 1870.

Alexander Major sworn and examined.

By the Chairman :

Question. Mr. Major, please tell the committee, in your own way, anything that you may know in regard to the condition of affairs in Utah.—Answer. I am not a resident of Utah ; I am camped at Soda Springs, in the Territory of Idaho ; I am engaged in the lumber business : I have been among the Mormon people a great deal ever since the fall of 1858 ; I was raised in Jackson County, Missouri, where the Mormon Church first organized after going west ; I remained there until they were broken up and driven away from the place ; I perhaps know as much in reference to their condition and feelings as any outsider in America, having been fully acquainted with their history, except during the time they were at Nauvoo. When they first emigrated to Salt Lake City they commenced trading with me, buying stock to carry them across the plains. I was acquainted with the leading Mormons, however, before they ever went to Salt Lake City.

Q. Do you know Brigham Young ?
—A. Yes, sir.

Q. Have you ever conversed with him with reference to his feelings toward the Government of the United States?—A. I heard him say that he had no unfriendly feelings toward the United States Government, except because it interfered with the Mormons on account of their religion. I told him it was not on account of their religion, but on account of their, I was going to say, "polygamy," but he took the words out of my mouth. He said he would sooner have been in his winding-sheet than to have had that commandment come, but that the will of the Lord must be done. This was all that was said about matters between him and the United States. I have seen him since the enactment of the law of 1862, but have never had any conversation with him upon that subject.

Q. What proportion of the people

of Utah are actual polygamists?—A. I never was at any pains to make any accurate estimate. If I was going to guess, I should guess from one-tenth to one-twelfth, perhaps not more than one-fifteenth, of the adult male population.

Q. What proportion of the men are married at all?—A. Almost all the men of twenty-five years of age and over. There are fewer unmarried adults among the Mormons than among us. Some of the men do not want but one wife, some of them do, but are not in a condition to support more than one, or even one. Many men who would like to have more than one cannot get any. The same reasons that operate among us to prevent young men from finding wives exist in Utah.

Q. Suppose that the Government should adopt such measures as would put a stop to the practice of polygamy, would the Mormons submit, or would they resist by force ; and if polygamy were abolished, in what condition would the people be left?—A. You interrogate me now upon a point upon which I feel very incompetent to express an opinion. In my opinion it would depend very much upon the manner in which such legislation were proceeded with, as to whether they would resist it or not. In the first place I am very thoroughly impressed with the conviction, that these people are as sincere in their religious views as any class of people I ever was acquainted with. The Mormons, the women as well as the men, not only those who have a plurality of wives, but those who have but one wife, or even none at all, most sincerely believe that Joe Smith did get a revelation from the Almighty for men to get spiritual wives.

Q. Could they be made in any way to desist from the violation of the law of 1862 prohibiting polygamy, except by forcing them to do so—for instance, by convicting them in the courts and sending them to the penitentiary, or by the presence of military power?—A. Either of these things would break up polygamy, and probably break up the entire Mormon community with it.

Q. What have you to say in reference to the safety of persons and pro-

perty of those who are not Mormons in Utah?—A. Well, some persons get terrified and think their lives are in danger; but I felt as safe in Salt Lake City as any place in the world.

By Mr. Pomeroy :

Q. In view of the fact that but one-tenth or one-twelfth of the men in Utah have more than one wife, do you consider it likely that any law against polygamy would break up and destroy the entire Mormon settlement?—A. Yes, sir, most assuredly. It should be understood that the influential men are the only men that can live in polygamy—the men who have the energy and the brains and the business habits to make money and acquire a position, so as to become desirable for more than one wife to accept as a husband. My opinion that the attempt to enforce such a law would result in breaking up the entire Mormon community is based upon this fact—that the men who are polygamists, and who would be principally affected by such a law, are the men who exercise a controlling influence in the community. The women, even those who live as we do, one wife with one husband, are as strong polygamists as anybody else.

By Mr. Ward :

Q. How long does it take a woman to change her entire nature in that respect?—A. Well, really I never made the calculation; but you are acquainted with what we call the Sisters of Charity; they are, very many of them, very fine women, of superior talents, and high religious zeal; they possess the same emotions and affections as other women, but for the sake of their religion they forego their homes and society and all of what are ordinarily considered the pleasures of life, confining themselves in gloomy retreats, away from all society, to

spend their lives in contributing to the needy or waiting upon the sick, because they deem it to be their duty, and believe it will result in a higher felicity in another world. The women in Utah, as a general rule, are just as smart and intelligent as these; their religious impulses are just as high, and their convictions as sincere. They do not embrace polygamy because they choose it, but because they believe it is their duty and will result in a higher felicity to them in the world to come. I was one day introduced to a party of polygamist mothers and daughters. I questioned the young ladies upon this point, asking them if they would just as soon take up with some old man with a number of wives already, as to marry some young man unencumbered. Their answer was to the effect that they were ready to do their duty.

Q. When a first wife finds herself superseded by other wives, do you believe that her conscience and judgment actually assent to this doctrine of polygamy?—A. I do.

By Mr. Ward :

Q. If these wives have so strong a sense of duty, is it not slanderous toward them to say that if this law of 1862 is enforced, and they are released from their husbands, they will become prostitutes or anything of that kind? If this law were enforced, have we not a right to hope that these ladies will live virtuous lives and seek to make an honest living?—A. Certainly, sir, so far as they can; but a law which, if enforced, reduces the wife to the condition of a common woman—

By Mr. Buckley :

Q. No, not a common woman, but simply an unmarried woman.—A. It is a very delicate question, gentlemen.

[TO BE CONTINUED.]

THE REVISION OF THE SCRIPTURES.

At the first meeting of the Committee appointed by the Convocation of Canterbury, May 6, 1870, the following resolutions and rules were agreed to, as the fundamental principles

upon which the revision is to be conducted:—

1. That the Committee appointed by the Convocation of Canterbury at its last session separate itself into two

companies—the one for the revision of the authorised version of the Old Testament, the other for the revision of the authorised version of the New Testament.

2. That the company for the revision of the authorised version of the Old Testament consist of the Bishops of St. Davids, Llandaff, Ely, Lincoln, and Bath and Wells; and of the following members from the Lower House: Archdeacon Rose, Canon Selwyn, Dr. Jebb, and Dr. Kay.

3. That the company for the revision of the authorised version of the New Testament consist of the Bishops of Winchester, Gloucester and Bristol, and Salisbury; and of the following members from the Lower House: The Prolocutor, the Deans of Canterbury and Westminster, and Canon Blakealey.

4. That the first portion of the work to be undertaken by the Old Testament Company be the revision of the authorised version of the Pentateuch.

5. That the first portion of the work to be undertaken by the New Testament Company be the revision of the authorised version of the Synoptical Gospels.

6. That the following scholars and divines be invited to join the Old Testament Company:—Dr. W. L. Alexander, Professor Chinnery, Canon Hook, Professor A. B. Davidson, Dr. B. Davies, Professor Fairbairn, the Rev. F. Field, Dr. Ginsburg, Dr. Gotch, Archdeacon Harrison, Professor Leathes, Professor M'Gill, Canon Payne Smith, Professor E. H. Perowne, Professor Plumptre, Canon Pusey, Dr. Wright (British Museum), W. A. Wright (Cambridge).

7. That the following scholars and divines be invited to join the New Testament Company:—Dr. Angus, the Archbishop of Dublin, Dr. Eadie, the Rev. F. J. A. Hort, the Rev. W. G. Humphry, Canon Kennedy, Archdeacon Lee, Dr. Lightfoot, Professor Milligan, Professor Multon, Dr. J. H. Newman, Professor Newth, Dr. A. Roberts, the Rev. G. Vance Smith, Dr. Scott (Balliol College), the Rev. F. Scrivener, Dr. Vaughan, and Canon Westcott.

8. That the general principles to be

followed by both companies be as follows:—

To introduce as few alterations as possible into the text of the authorised version consistently with faithfulness.

To limit, as far as possible, the expression of such alterations to the language of the authorised and earlier English versions.

Each company to go twice over the portion to be revised, once provisionally, the second time finally, and on principles of voting as hereinafter is provided.

That the text to be adopted be that for which the evidence is decidedly preponderating, and that when the text so adopted differs from that from which the authorised version was made the alteration be indicated in the margin.

To make or retain no change in the text on the second final revision by each company, except two thirds of those present approve of the same, but on the first revision to decide by simple majorities.

In every case of proposed alteration that may have given rise to discussion to defer the voting thereupon till the next meeting, whensoever the same shall be required by one third of those present at the meeting, such intended vote to be announced in the notice for the next meeting.

To revise the headings of chapters, pages, paragraphs, italics, and punctuation.

To refer, on the part of each company, when considered desirable, to divines, scholars, and literary men, whether at home or abroad, for their opinions.

9. That the work of each company be communicated to the other as it is completed, in order that there may be as little deviation from uniformity in language as possible.

10. That the special or by-rules for each company be as follows:—

To make all corrections in writing previous to the meeting.

To place all the corrections due to textual considerations on the left-hand margin, and all other corrections on the right-hand margin.

To transmit to the chairman, in case of being unable to attend, the

corrections proposed in the portion agreed upon for consideration. The New Testament Company will meet at twelve o'clock on June 22 and 23, at the Jerusalem Chamber. Cloisters, Westminster.—*Illustrated Times*.

WHY EPSOM WAS SO DULL.

THE extreme dullness of the Derby and Oaks has excited general attention, and the truth is beginning to dawn upon us that we are and have been for some little time rather out of spirits. This, however, should not be a matter of surprise or regret; during the last three or four years we have been through much suffering, and are certainly sadder if not wiser in consequence. Much of our former good spirits arose from the fact that all the old ladies and gentlemen in the country lent us their savings to invest profitably for them in various schemes and public works. We used these savings in building more and larger houses than we required for our use, and as many railways as were convenient to us. We also engaged large establishments of servants, bought and hired horses at our discretion, and all went to the Derby and the Oaks, which were very pleasant gatherings, for we were enabled to bet largely with our kind old friends' money. This golden era lasted some time—there seemed to be no end to the old ladies and gentlemen in the country—and then we bled the clergymen with large families pretty freely, and altogether found we had quite enough, not only to supply means for our own enjoyment, but also to pay several large dividends to our benefactors out of their own capital. At last the capital was exhausted; we then locked up the old ladies and gentlemen and the clergymen in our workhouses and lunatic asylums, preached a sermon to them about the wickedness of rash speculation, dismissed our servants, sold our horses and houses, some of us went abroad with all we could lay our hands on, and the rest of us do feel rather dull when we remember the pleasant days, alas, gone by, when, like the Board of Works and the vestrymen, we feasted on other people's money. Besides all

this, there are a few other trifling circumstances of a depressing nature which, perhaps, cause a fleeting expression of sadness to pass over our faces. We have not only lost many of our public men by death, but we have also lost a great number of private men, women, and children from fevers and zymotic diseases, who might have been alive at the present if we had any public men left with energy and common sense enough to grapple with the evils arising from the imperfect state of our sanitary arrangements. Then, again, we have hardly yet become used to the reign of disorder which commenced when Mr. Beales' friends broke down the park railings; perhaps, some day, we shall appreciate the comforts of being governed by the roughs, but at present we find it a little disagreeable to be pelted, robbed, knocked about, and assailed with foul language when we meet together for quiet enjoyment in the parks, on the embankment, or on the race-course. Then there have also been some rather unpleasant revelations of late as to the tone of morality which prevails in the upper, the middle, and the lower classes, which make all classes feel a little awkward at looking each other straight in the face. Our robberies and murders have, if we may venture to say so, been rather too numerous and appalling during the last few months to promote the peace of the timid and respectable, to say nothing of our never being able to go to bed at night without expecting to hear that the Fenians have blown up half London, taken possession of the Royal Arsenal at Woolwich, and burnt down that Home office to which we all look for protection. These and a few other little things fully account for any temporary depression of spirits during the past Epsom week.—*Fall Mail Gazette*.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, JUNE 21, 1870.

SALUTATORY.

BELoved SAINTS,—Having been called by the First Presidency of the Church in Zion to succeed President Albert Carrington in the presidency of the European Mission, we enter upon the duties of this calling with a deep sense of the great responsibility resting upon us, especially when we realize the magnitude of the work in which we are engaged, and when we are called to succeed one of much greater experience and of superior ability. Nevertheless, it is with a heart full of gratitude to our heavenly Father that we accept the important position to which we have been called, and engage in the onerous duties thereof.

We have been blessed with a pleasant and speedy journey from "Our Mountain Home" to this land, where we trust, with the assistance of our heavenly Father, the prompting influence of His Holy Spirit, the united efforts of our brethren and fellow-laborers of the Holy Priesthood, and the faith and prayers of the Saints, we shall be enabled to accomplish much good in assisting to gather Israel, encouraging and strengthening the Saints, and building them up and establishing them in our most holy faith.

In entering upon these new and important duties, we should feel like a stranger in a strange land, were it not for the influence of that Spirit which has been shed abroad in our hearts, and which makes us one. Whenever it is our happy lot to meet with those of like precious faith, we feel that we are no longer strangers. In order to form and cultivate a more extensive acquaintance with the Saints in this Mission, as soon after the departure of the emigrating companies as circumstances will permit, we shall take the first convenient opportunities to meet with the Saints who remain in their respective Conferences.

Realizing the great responsibilities devolving upon us in the discharge of our new and important duties, we most earnestly solicit the prayers of the Saints in our behalf, as well as the hearty co-operation of our brethren in the ministry, whom we exhort to carefully watch over the interests of those committed to their charge. The Presidents of Conferences and the Travelling Elders, particularly the former, are hereby invited to communicate freely and frankly with us from their several fields of labor, that thus, by our united efforts and the blessings of Heaven, we may prove ourselves wise stewards, faithful laborers, and honored instruments in the hands of our heavenly Father in assisting to gather Israel and build up Zion in these last days.

Ever praying for the peace and welfare of Israel, we remain your brother and fellow-laborer in the New and Everlasting Covenant,

H. S. ELDREDGE.

DEPARTURE OF PRESIDENT CARRINGTON.—President Albert Carrington, and Elders T. W. Ellerbeck, Heber Young, and H. C. Jacobs embarked on the steamship *Idaho*, June 15, for New York, *en route* for their homes in the mountains of Utah, Elder Ellerbeck returning from a brief visit, Elder Jacobs from his mission to this country, and Elder Young from his mission to Switzerland.

President Carrington had charge of the European Mission for nearly two years. His constant faithfulness in endeavoring to discharge the duties of his calling so as to accomplish the greatest possible amount of good, his untiring watchcare over the interests of the Mission, his unremitting thoughtfulness for the welfare of the work committed to his charge, his unwearied anxiety and careful and strenuous exertions to accomplish the deliverance of the Lord's poor from Babylon, his wise counsels and prudent teachings, his moderation and temperance, his earnest desires and assiduous endeavors to fulfil his mission acceptably—all these things are well known to the Elders and Saints in this Mission, commending him to the enhanced esteem of his brethren in Zion and elsewhere, and furnishing him ample food for satisfactory reflection in after years.

We wish President Carrington and his companions a safe and speedy voyage across the mighty ocean, a quick and pleasant journey to the mountains, and an abundant welcome at the end of their journey, to all which we are assured the Saints throughout this Mission will render a hearty response.

THE EMIGRATION.—We have received advices, dated June 2, from Elder W. C. Staines, agent for the emigration in New York. At that time he had entered into no definite arrangements, nor were the prospects in favor of as low fares from New York to Salt Lake, as those of last year. As soon as we learn anything satisfactory, we shall make it known through the *Star*, or otherwise. Until that time, it will be a good thing for those who are anxious to emigrate, to endure the delay as patiently as possible, and improve it to the best of their ability. The longer the day of their departure is deferred, the more time they have to get ready. When once started, the journey is comparatively short now, and there is little time wasted in making it.

A small company of Saints going to the States, but who have no means to go further, will embark at this port for New York, June 29. Any persons wishing to go with this company should send us their names, ages, and occupations as early as they can, and they themselves must be in Liverpool not later than June 28. We shall not, with this company, send any through to Salt Lake. Nor is it advisable for persons, who intend to stay in the States, to cross the sea in companies which expect to go right through to Utah.

The fare to New York is six guineas for each adult; children under eight years, three guineas; infants under one year, one guinea.

APPOINTMENT.—Elder Joseph Argyle has been appointed Travelling Elder in the Birmingham Conference, under the direction of President Lot Smith.

The Washington correspondent of the New York "Herald" says Dr. Newman, of the Methodist Church which President Grant attends, Washington, D.C., U.S., intends to go to Salt Lake City to deliver his sermon against polygamy. That's the way, preachers ought to make better missionaries than soldiers do. We have little affection for carnal weapons.

CORRESPONDENCE.

AT SEA.

Near Queenstown,

On board the *Idaho*, June 16, 1870.
President H. S. Eldredge.

Dear Brother,—We take this opportunity to let you know that our party are all well, having thus far had no sea sickness, and we don't intend to have any. The water is smooth, and we are going to bed.

Yours, in behalf of our little party,
T. W. ELLSBECK.

AMERICA.

Ogden, May 21, 1870.

Dear Brother Carlson,—Your note of April 15 reached in due time. I was much pleased to hear from you, and of my former co-laborers in that Mission.

I experienced a very severe time of sickness during February and March. Although I am getting clear of the complaint, I recover my strength but slowly.

I am pleased to hear of your good visit to Scandinavia, of the progress of the work in that and other portions of the European Mission, also of the cheering account you give of the Liverpool Branch.

I recollect my labors in the European Mission with a great deal of pleasure, not only my last, but all four of my missions to that continent. I get the *STAR* with good regularity, and should like to have it continued.

Sometime before this reaches you the Elders appointed to that Mission by the last Conference will have arrived, and you will have made the acquaintance of your new President, also of President Joseph Young, greatly beloved by all the Church. I hope the journey, change of climate, and labors will all agree with him, that he will have health and enjoy his labors exceedingly. Brother Eldredge is younger and stronger, and has little to fear in the line of duty.

I have neither time nor space to write much about the ravages of the grasshoppers, the strange proceedings of our Federal judges and the clique of which they seem to be the head, nor yet of the terrors of any bill that

may or may not pass Congress. The work is the Lord's.

Please remember me in a becoming manner to each of the brethren at 42, also any of my acquaintances on the premises, and believe me to entertain the same and increasing regard as when we labored together.

Affectionately,

F. D. RICHARDS.

St. George, May 8, 1870.

Brother William Taylor,—We are all well at present. The people generally are healthy in this place, getting along rather slowly, but they seem to enjoy the peaceful fruits of the Spirit, doing the best they can under the circumstances.

Times are rather hard throughout the Territory, business is dull, but the kingdom is onward and upward, and always will pursue its steady course, according to programme, in spite of men and devils, Cullom's Bill not excepted. As regards the Bill, I presume there is more excitement outside of Utah than in it. Everybody seems going on in the even tenor of his way, scarcely ever thinking of Cullom, or his Bill. The Lord says it is His business to take care of His Saints, and we are quite willing that He should, for if He don't we can't.

Brother Taylor, you have reason to rejoice when you reflect for a moment that you are an ambassador of Jesus Christ to the nation of Great Britain, holding authority direct from the throne of God, a privilege which your forefathers were deprived of for ages past, as well as millions now living. You, with your brethren, are holding the honorable position of an Elder in Israel, vindicating and moving forward the cause of truth to perishing humanity. I can assure you that to us, as parents, to have our children engaged in the cause of God gives us more real pleasure than to hear of their accumulating gold and silver, for they will perish with the using. To be a co-worker in building up the kingdom of God on earth is laying a foundation for eternal riches. Seek first the kingdom of heaven and its

righteousness, and all other things shall be added. Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the blessings that will accrue from obedience to God's command, for the Almighty has promised that He will withhold no good thing from those that walk uprightly, though we may have to toil and struggle and labor, and in all probability be worn out, to give way to millions that are yet in the spirit world, waiting to take our places and to commence where we leave off. Why, bless your soul, there are millions upon millions of valiant spirits ready to come upon the stage in the face of Cullom's Bill and all other bills that can be got up by the enemy or his co-workers. They will rally around Zion's standard, unfurled to the breeze, never, no never to be struck to an enemy, but it will continue to wave on Zion's hill until the kingdoms of this world shall become the kingdoms of our Lord and His Christ. Remember it is a hard battle and a long one. It is God against the whole world, but remember that God and one good man are a great majority. Yet I presume that the Lord could say, as He said of old, that He has now got seven thousand men that have never bowed the knee to the image of Baal. Then what a victory! For victory will at last, though it may be long, rest on the banner of Zion. Oh, my soul, praise the Lord for the gift of the holy Gospel, and for the joyful hope through faith and obedience, in common with all Saints, to a right of inheritance in that glorious kingdom where Jesus Christ will reign King of nations as he now does King of Saints. A happy hope, and happy shall we be at that day, if we are found without spot or blemish, and receive the welcome plaudit, "Well done, good and faithful servant, enter into the joy of your Lord." May God grant that so may it be.

William, let us strive to be faithful in all our labors, and, like Moses of old, have continually before our eyes the recompense of reward. Oh with what joy could parents lay their grey hairs down in the grave to know that their children were following in the wake of holy men of God, striving

with all their might to make their calling and election sure before the Lord their God.

Brother Brigham still guides the ship of Zion, and will as long as the Lord wants him to, in all her movements. In it he displays the wisdom of the Gods. Thank the Lord that such men hold the keys of the kingdom. The poor amongst men are blest in all their administrations. They are indeed the true friends of man. They seek the good of the Saints and of all the human race, by day and by night. It is their meat and their drink to build up the kingdom of God on earth, fight the devils, bless the Saints and establish righteousness on the earth. Long may they live, and may God give them power to accomplish His righteous will.

I am very glad that George, as well as you, has the privilege which he is enjoying of gaining an experience as a missionary Elder among the nations. It will be not only a benefit to yourselves, but to your families—they will find out by your absence that you were of some use when at home, not drones in the hive, but working bees.

I believe there are harder times in Utah now for the poor than there have been since 1849. However, God is at the helm, and angels carry the ark. "Behind a frowning providence, He hides a smiling face." All is right.

May the Lord bless and preserve you in health and strength, and save you in His presence, in the name of Jesus Christ. Peace be with you. All my folks join in love to you.

MILES ROMNEY.

ENGLAND.

Southwick, Sunderland,
May 28, 1870.

President A. Carrington.

Dear Brother,—I feel first rate in my labors. Brothers Peterson and Noble are in good health. We are all striving hard to teach the Saints the necessity of living their religion, so that they, although in this country, can be a benefit to those where the storm threatens to be the hardest, by their faith and prayers, for the prayer of the righteous availeth much.

Some of the Saints feel a little discouraged, they have been so long in

the Church and have not gathered nor been gathered yet, and consequently have become rather dull and slow to act, not being filled with the spirit of their religion, and sometimes neglecting their meetings and their prayers, their tithing and donations, &c. In fact I find some who do not think of such a thing as paying tithing or anything else of that kind, forgetting that tithing is a requirement of the Lord, so that He may be manifestly justified in pouring out His blessings upon those who observe that requirement, and in withholding them from those who do not. Some pray that they may be able to gather to Zion and obtain an inheritance in the kingdom of God, scarcely thinking that the nearest road to Zion is to be found by living their religion and fulfilling the requirements of the Lord, thereby showing that they are the persons whom He can justifiably bless, for how can He be expected to bless those who do not exert themselves and employ their surplus means to roll on His work. Nevertheless, there are good Saints in this part of the country, and when the Lord pours out His blessings such may reasonably expect to receive the benefit.

Brothers Peterson and Noble are trying to give a fresh impetus to the work in this part of the vineyard, I am helping, and I think there is a turn for the better. They are doing all they can for the benefit of the Saints, and I back them up. We have baptized three very good men since the London Conference.

Give my kindest regards to brother J. J. and the other boys. Ever praying God to bless you in all your travels and sojournings, and all His servants who are trying to forward His great

and glorious work, I remain your friend and brother in the cause of truth,

STEPHEN TAYLOR.

Bradford, June 6, 1870.

President A. Carrington.

Dear Brother,—We have just had a refreshing time among the Saints at our Conference, held in the Mechanics' Institute, Bradford. The morning service was occupied by Elders M. B. Shipp and J. M. Ferrin reporting their missionary labors while in the Conference, Elders F. H. Hyde and Wm. W. Taylor closing with appropriate remarks.

In the afternoon Elder Joseph Bean, formerly a resident of Bradford, and just from Salt Lake City, related his experience in Utah and bore testimony to the truth.

The evening was occupied by Pres. Carrington in a discourse upon the first principles of the Gospel, as taught by Christ and his Apostles.

The Saints all felt that they had enjoyed a good time together and had been greatly edified.

Your brother in the Gospel,

M. B. SHIPP.

Leigh, June 14, 1870.

Brother H. S. Eldredge,—Myself and Seymour are well. We visited Manchester and held meeting on Sunday at half past six o'clock, p.m. We found the Saints in good spirits and health, all except brother William Taylor, whose health is very delicate. My health is improving.

Love to all the inmates of the Office. Yours in friendship, peace and goodwill,

JOS. YOUNG, SEN.

UTAH NEWS.

The following are from the *Deseret News* to May 26:—

Bayard Taylor had arrived at Salt Lake.

The 14th Ward Sunday school took a pleasure excursion per rail to Ogden May 21.

There was some horse and mule stealing. Some stolen mules had been recovered from near Corinne.

The bodies of Henry Langford and George Knighton, drowned in the Jordan, were recovered May 14.

A new bridge was contemplated over the canal crossing North Temple Street, near Jordan bridge.

There was an unpleasant accumulation of dead grasshoppers along by the wall east of the Eagle Gate, South Temple Street.

Bishop Alexander McRae and his son Daniel McRae arrived, May 20, in good health, from their missions in the Eastern and Southern States.

Brother E. Elmer, of Overton, reported all well on the Muddy. Harvesting had commenced, and the wheat crop was much better than had been anticipated.

Brother Geo. L. Farrell reported the crops in Cache Valley fair and promising. Few grasshoppers had made their appearance, and little damage had been done.

Brother Mark Lindsay showed some "early Caractacus" peas, raised by him in the 20th Ward, well filled and of a fine flavor, planted seven weeks previously.

Brother James Miller, of Spanish Fork, reported it likely that the grasshoppers would take the greater portion of the crops there, but the people felt well generally.

The wife of Bishop Peterson, of Weber City, returning from Conference, was taken ill with the small-pox. She had recovered. No other cases were reported.

Brother G. D. Keaton, clerk of the 5th and 6th Ward branch of the Z. C. M. L., reported the institution in a flourishing condition, and had just declared a dividend of 30 per cent.

Elders H. W. Boyle, Theodore B. Lewis, and H. W. Church, with the company of Saints from Virginia, spoke highly of the treatment they received on most of the lines of railroad on which they travelled.

Bishop Amasa Tucker, of Fairview, says the grasshoppers have taken almost the entire growing crops in Sanpete, but the people will sow again, and try to raise something either for the grasshoppers or themselves.

In the U. S. District Court Thomas Knapp received sentence of death for the murder of the negro woman, Susan Jones, of Ogden. He chose to be shot. Morgan Day was acquitted on a verdict of "not guilty."

Bishop A. Gardner, of West Jordan, drives a flock of sheep hurriedly over a field, early in the morning of a cool day. With a flock of 1000 sheep, brother G. thought in two hours they killed ten acres of grasshoppers.

Bishop Dame reported the grasshoppers bad at Parowan and Beaver, but the people felt well generally, and at Parowan they had plenty of bread to last them till harvest, though the grasshoppers took their crops last year.

Edward L. Sloan and Wm. C. Dunbar had issued a prospectus for a new morning journal, the *Salt Lake Herald*, to be "strictly a newspaper," "independent in tone." E. L. Sloan, editor; W. C. Dunbar, business manager.

A young Indian woman, named Sally Woodward, was found dead near her residence at Fairview, Sanpete, early in the morning of May 21, supposed to have been killed by an Indian. She was purchased from the Indians when a child.

Elders Albert Merrill, sen., his son, Albert Merrill, jun., and J. M. Barlow had arrived from their missions to the States. Brother Merrill had suffered from an old affection of the lungs during his absence, brother Barlow was looking well, and both thought there was no place like home.

A special excursion train of seven cars, with about 600 people, chiefly of the 13th Ward, under the direction of Bishop E. D. Woolley, went to Ogden, May 26. Mr. Jennings' Hall there was engaged for the party for dancing and other amusements. The poor people in the Ward went gratis.

J. E. Evans said that W. S. Muir said that on the evening of May 21 the train on the Utah Central was compelled to stop on account of there being so many grasshoppers on the track. The engineer, conductor, and one or two others, had to get off and clear the track before they could proceed.

Mr. M. J. Shelton, Government Interpreter for Uinta, reported that the Tabbywatts, Piemps, and Yampa-Utes, from the White River country, the Uinta-Utes, Goshu-Utes, Snakes, Bannacks, and other northern tribes of Indians were assembling in the Bannack country, fifty miles east of Bear Lake Valley, to perform their traditional religious rites. They meant peace, and, when through with their rites, would disperse.

Charles C. Rich, jun., reported Bear Lake Valley free from grasshoppers, with every prospect of good crops. The "Bear Lake monster" had come up again. Marion Thomas and three sons of Phineas H. Cook were on the lake in a boat, fishing, opposite Swan Creek, and came near his majesty. Brother Thomas "describes its head as serpent-shaped. He saw about twenty feet of its body, which was covered with hair or fur, something like an otter, and light brown. It had two flippers, extending from the upper part of the body, which he compared to the blades of his oars. He was so near it that if he had had a rifle he could have shot it."

Brother Wm. I. Appleby died at Salt Lake City, May 20, after an illness of three weeks. Funeral services were held at the 14th Ward Assembly Rooms, May 22, when Elder Orson Pratt delivered an excellent discourse. Many prominent citizens attended. Brother Appleby was the son of Jacob and Mary Appleby, and was born Aug. 13, 1811, near New Egypt, Monmouth County, New Jersey. He was a self-taught man. He had travelled and preached in different parts of the United States with great success, and had held the offices of member of the first Deseret Legislative Assembly, Clerk of the U. S. Supreme Court for Utah, also of the District Court.

The *News* says, "From present prospects we may look for a continuance of tight times in this country. There never was a period in the history of this Territory when business men experienced such difficulty in getting along as they do at present; and the laboring man finds it equally hard. Work is scarce, money and other good pay are much more scarce. There appears to be a general slackness or stagnation in business east, west, north and south in other States and Territories as well as this. The dull times are not altogether owing to the scarcity of grain and other produce in the country on which to live, for of these there are plenty yet—but rather to the general inclination which prevails to take in sail. Circumstances evidently are shaping in such a manner as to compel us to board and clothe ourselves, and instead of importing everything, raise something to export, or at least supply our own demand."

The following are from the *Utah Pomologist* May 1—

The St. George theatrical corps, under the management of M. P. Romney, were giving entertainments.

Some of "the boys" had captured a "land alligator," "about two feet long and as ugly as sin." A good mouser.

The prospect for fruit hardly justifies previous expectation, a smaller comparative but a larger aggregate apple crop than last year was likely. Pear trees were doing very well.

The editor says—"Recently a large number of our citizens, old and young, great and small, male and female, with twenty vehicles and some on horseback and otherwise, under the auspices of some of our lady friends, went to that

wild gulch known as the 'Arch Canyon', and, there, with every available source of amusement, spent the day in the shadow of walls of rock and shady trees, taking a sumptuous picnic near a cool gushing spring, finishing up in the evening with a dance in the hall. The canyon is distant from the city about six miles."

The following is from the *Ogden Junction* to May 28—

On May 23, 600 persons, including the 14th Ward Sunday school, under the direction of Mr. Thos. Taylor, Superintendent, Messrs. Geo. H. Taylor and Henry P. Richards, his assistants, Mr. H. S. Beatie, Treasurer, and Mr. Joseph Horne, Secretary, made an excursion per rail to Ogden, holding a picnic at Mr. Jennings' Hall.

SCRAPS OF NEWS.

—O—

THE New York "Sun" says Chas. C. Crowe, of Alabama, has been nominated Secretary, and James B. McKean, of New York, Chief Justice of the Supreme Court of Utah Territory.—Col. Haugh, of Gen. Thomas's Staff, was to be assigned to the station (Camp Douglas) at Salt Lake.—The wife of Gen. Shaffer, Governor of Utah, died May 21, at Freeport, Illinois.—The subscription for a monument to Stephen A. Douglas at Chicago has proved a failure, and the proposed site is to be sold to realize funds to erect one on the University grounds.—Barnum, who has just visited the Mormons, says Anna Dickinson abuses 'em shamefully.—Mrs. Jennie June Croly propounded a most ominous question to her sisters: "Let every married woman here ask herself if she meant every word of love she ever wrote to her husband."—A new disease, which eats holes in the victim's throat and turns the body perfectly black, has made its appearance in Patterson, N. J. The symptoms are similar to those of scarlet fever.—An earthquake has destroyed a third of the capital of Oaxaca, killing 103 persons, and wounding 53, doing very much other damage in other parts of the State.—The late great fire at Constantinople burned 900 persons to death, and destroyed 7000 houses. Loss £5,000,000.—A Maine man remarked after hearing Anna Dickinson, "Wal, neow, there ain't nuthin' very *coaxin'* about her, is they?"—Gov. Ashley, of Montana, is after the women. He asks Mrs. Howe, of Boston, to send some to that Territory.—The U. S. Postmaster-General has accepted the offer of the Cunard and Inman lines for the conveyance of American mails for Europe.—The Springfield "Republican" says, "Gen. Marston does not agree to be bought off from the senatorship with the governorship of Idaho; he didn't ask for the latter place, and will not take it so long as he has a chance of ousting Senator Cragin."—Dickens died of apoplexy, induced by overstraining his system, that is, he worked himself to death prematurely.—Mrs. Senator Wilson, of Massachusetts, is dead.—"Zion's Herald" (American) says, "Two laws of Judge Lynch are confirmed by the supreme court of the people the world over—the murder of an adulterer, real or fancied, by the husband, and the murder of her seducer by his victim." There must be a great many seducers and adulterers in the world, for that doctrine alarms hosts of people, "respectable" people too.—The rainfall the present year in Yorkshire (7.70 inches) is fully 50 per cent. below the average, and everything is drying up.—Earthquakes and volcanic eruptions in Japan have destroyed a number of villages.—Hungary has 300 brigands for trial, 200 of whom are likely to be condemned to death.—"Eleanor Kirk" says she hopes the time will come when it will be considered man's duty to reclaim woman. Let man reclaim himself first.—The New York "Sun" says the McFarland trial proved "the settled conviction of the public that marriage is a sacramental compact." How then can Congress consider marriage in Utah merely a civil compact?—"Punch" says the religious difficulty is a long sermon.—Royalton, Vermont, has been trying how the women stand on the suffrage question, and found 14 wanted suffrage, 53 didn't want it, 14 didn't care.—The British Government may make the Fenian raids on Canada an offset against the Alabama claims.—Sambo is losing religion instead of getting it in the Southern States.—The present being a money-making age, "is to be credited with less real poetry than any of its predecessors."—England has 10,000 attorneys.

The Liverpool Town Council is studying economy, and this is how it goes to work—dismissing more than a hundred street scavengers, throwing out of work so many old men, and increasing the salary of the veterinary and superintendent from £200 to £400 per annum, with house, coals, and gas free, and guaranteeing him an insurance policy of £500; increasing the wages of the chief clerk from £2 to £3 per week, and the wages of the inspector from £2 10s. to £3.

Stanley Park, Liverpool, was visited by 60,000 to 70,000 people on Whit-Wednesday, the third gala day for the benefit of the new Stanley Hospital. The Liverpool *Mercury* says, "Hundreds of blooming, healthy-looking, well-dressed young women, who were evidently still in the market, seemed quite disconsolate and lonely as they wandered the park alone or with another of their own sex." What a pity! But the laws and the customs of England will have it so. Almost the only promiscuous game in the park was a kissing game, and almost the only dances were hugging dances. A visitor present said he never saw so much kissing and hugging in his life before. But of 200,000 visitors on the four gala days, only five were taken into custody. The kissing and hugging seemed to satisfy them.

THE PRICES OF THE FOLLOWING TRACTS HAVE BEEN REDUCED 35 TO 40 PER CENT:—

Absurdities of Immaterialism. By Orson Pratt. 1d. each.
 Divine Authenticity of the Book of Mormon, in Six Parts. By Orson Pratt. 1d. each.
 The Kingdom of God, in Four Parts. By Orson Pratt. 1d. each.
 Remarks on Mormonism. By Orson Pratt. 1d. each.
 New Jerusalem. By Orson Pratt. 1d. each.
 The Voice of Joseph. By Orson Pratt. 1d. each.
 The Only Way to be Saved. By Lorenzo Snow. 4s. per 100, or 3d. each.
 The Prussian Mission. By Orson Spencer. 1d. each.
 Patriarchal Order, or Plurality of Wives. By Orson Spencer. 4s. per 100, or 3d. each.
 Assassination of Joseph and Hyrum Smith. By John S. Fullmer. 2d. each.
 Report of Three Nights' Discussion. By William Gibson. 3d. each.
 One Year in Scandinavia. By Erastus Snow. 1d. each.
 Latter-day Saints in Utah. 1d. each.
 Divine Authority, or the question, Was Joseph Smith sent of God? By Orson Pratt. 1d. each.
 Marriage and Morals in Utah. By Parley P. Pratt. 1d. each.
 True Repentance. By Orson Pratt. 1d. each.
 Water Baptism. By Orson Pratt. 1d. each.
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ADDRESSES.

George Lake. }
 Elsie Thompson, } 25, Lawson-street, Byker Bar, Newcastle-on-Tyne.
 A. P. Shumway, 70, Robsart-street, Everton, Liverpool.

DIED.

BLAKEMORE.—At Salt Lake City, May 24, John Spencer, son of John and Mary Blakemore, aged 2 years, 7 months, and 16 days.—"Deseret News."
 STAPLES.—At Morgan City, April 25, Louisa Staples.—"Deseret News."
 TUCKER.—At Ogden, May 20, Emma, wife of Samuel S. Tucker, aged 46 years and 25 days.—"Ogden Junction."

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Repent: for the kingdom of heaven is at hand."—JESUS CHRIST.

No. 26 Vol. XXXII.

Tuesday, June 28, 1870.

Price One Penny.

OBJECTIONS TO POLYGAMY.

REMARKS BY PRESIDENT GEO. A. SMITH, DELIVERED IN THE TABERNACLE,
SALT LAKE CITY, MAY 22, 1870.

REFERRING to the repugnance the world professes to entertain for polygamy, President Smith said—

There is no [other] principle, however, that the Latter-day Saints have that there are objections made to. I believe we are all right with the exception of one principle, that is, pretty much right with the world. I know that when our folks were driven from Jackson County, Mo., by the mob, in 1833, one of the principal charges against us was that we anointed the sick with holy oil and laid hands on them; that was declared to be blasphemy. But I believe that our Christian friends have got so that many of them are willing that we should do that without the least objection in the world. But the great and terrible objection now is that the "Mormons" believe in a plurality of wives under certain circumstances. That is the great objection now, and the nation being entirely moral, every man being strictly in obedience to the laws of monogamy, and every woman in the nation strictly observing her vows, and the city of Washington being a place of true purity (I) why the idea of the people of Utah believing in a plurality of wives produces a horrible sensation and an awful stink.

Now the misfortune in relation to

us is that we believe the Bible—that good old sacred book. And we not only believe the Old Testament but the New, as well as the revelations which have been given through Joseph Smith in the present age. We do not practice plurality of wives because the ancients did; but the circumstances under which we are placed, and the revelations which God has given to us as a people make it necessary. It is required of us under certain circumstances. If every man in the United States will live strictly according to his vows, and step forward and marry every woman that wants to marry in the United States, we are willing to do the same; and if there are a few women left that can't get husbands, we will give them to the best men we can find, and it will be all right. We are perfectly willing to arrange it in this way. But as long as half the men refuse to marry at all, and half the women, for want of a suitable opportunity, are compelled to live in single blessedness, in open violation of the command of God to the human family to multiply and replenish the earth, we claim the privilege of having more than one wife, and we think we have good examples. For instance, our father Jacob, the man who wrestled with God, whose name God changed

from Jacob to Israel, and who was made by God the father of many nations, had four wives. Was God displeased with that man for it? Certainly not, for it is recorded by the Apostle John that the names of his twelve sons—the sons of four wives, the sons of a polygamist, are inscribed on the gates of the New Jerusalem. How are we going to get in there without acknowledging polygamy? A man says, "I will not go where a polygamist goes." If so you must not pass these gates, you must stop outside.

But must every man get a plurality of wives? I do not think there is an opportunity; we are not all good looking; but every woman on the face of the earth should have a chance to marry. And if a portion of the men are too corrupt, wicked, selfish and full of hell to perform the duty of husband and father, it should not deprive woman of the opportunity of filling the measure of her creation. That is what I have to say on the subject.

"We think it is immoral," say some. I do not think it is. I think the system enforced upon the Christian world by ancient Rome laid the foundation of degradation and immorality that the Christian system would have avoided if it had not been for the institution of monogamy. That is my impression about it. And when you pass a law that enforces such a system, you go astray.

Some will compare the system of plural marriage as practiced in Utah with the bigamy of different States. That is to say, a man marries two wives clandestinely, deceiving them, in violation of law, in violation of custom, and in violation of his honor. I am of the opinion that it is difficult to commit a higher crime than this. If a man have a plurality of wives, it should be in accordance with the law of God and the wishes of his family, and the association should be agreeable and natural.

It is not my intention, of course, to say a great deal on this subject; but as this is a great point, I wish our Christian friends to understand that the Savior descended from David—David the polygamist. I wish them to understand that he descended from the house of Jacob, the polygamist.

I wish them to understand that if they ever get into Abraham's bosom, they get to the bosom of a polygamist. I wish them also to understand that if they ever enter the gates of the New Jerusalem, they will have to pass by gates where the names of the twelve sons of Jacob the polygamist are recorded, and if they are offensive and disagreeable to them they are expected to stay outside, and that when they fight against these things they fight against light and knowledge.

"But," says one, "does not the New Testament condemn polygamy?" Where? In what place? In what definite passage? I have not been able to find it. In the days of the Savior, plurality of wives was a custom among the Jews to a certain extent. Josephus says that King Herod had several wives. Now, if the Savior had been disposed to do away with this and to introduce a new system, how easy he could have done it among his followers, by simply saying so in plain words. He said, "You shall not commit adultery." He discountenanced divorces, and proclaimed in the loudest and most positive terms against all sins, but what did he say about plurality? Not a syllable. How easy it would have been for him to say to his disciples, "You must have but one wife." But he never said it.

"But," says one, "didn't the Apostle Paul say that a bishop must be the husband of one wife?" I remember when Elias Smith was elected Bishop of the Stake of Zion in Iowa, a grave objection was raised in the Conference. Said they, "A Bishop should be the husband of one wife," but he had none, and they admitted him on the ground that he would get married pretty soon. Now suppose he had had two wives, under the law of God, would it have been any objection? Not the least. I understand Paul to mean that a Bishop should be a married man, without reference to the number of his wives.

My faith on this subject is that, if the laws of Great Britain and the laws of the United States were made to correspond with the laws of God on this subject, nine-tenths of the prostitution, infanticide, bastardy and cor-

ruption now in existence, would be done away in fifty years by a simple change of institutions. This is my faith and I have a right to believe it, and at the same time I have a right to be a citizen of the United States. This Bible must be burnt, annihilated, re-

pealed or declared worthless, and everybody become infidel, or the doctrine of plurality of wives has got to stand.

May the peace of God be upon you and all Israel, is my prayer in the name of Jesus. Amen.—*Deseret News*.

A PLEA FOR RELIGIOUS LIBERTY.

A SPEECH DELIVERED AGAINST THE CULLOM BILL, BY HON. W. H. HOOPER, IN THE HOUSE OF REPRESENTATIVES, WASHINGTON, D.C., U.S.A., MARCH 23, 1870.

(CONCLUDED FROM PAGE 387.)

I trust, Mr. Speaker, that men abler and more learned in the law than I, will discuss the legal monstrosities of this bill, fraught with evil, as it is, not only to the citizens of Utah, but to the nation at large; but must be pardoned for calling special attention to the seventh section, which gives to a single officer, the United States marshal, with the clerk of the court, the absolute right of selecting a jury; and, further, to the 10th section, which provides that persons entertaining an objectionable religious theory—not those who have been guilty of the practice of polygamy, but who have simply a belief in the abstract theory of plural marriage—shall be disqualified as jurors.

To see what a fearful blow this is at the very foundation of our liberties, what a disastrous precedent for future tyranny, let us recall for a moment the history of the trial by jury, something with which all are as familiar as with the decalogue, but which, like the ten commandments, may occasionally be recalled with profit. Jury trial was first known as a trial *par pares*; by the country; and the theory was, that when a crime had been committed, the whole community came together and sat in judgment upon the offender. This process becoming cumbersome as population increased, twelve men were drawn by lot from the country, thus securing, as was supposed, a representation of the average public sentiment of the whole country, and which was further secured by requiring the finding of the jury to be unanimous.

A fair trial by jury, by our Anglo-Saxon ancestors, was regarded as so precious, that in Magna Charta it is more than once insisted on as the principal bulwark of English liberty.

Blackstone says of it—"It is the glory of the English law. It is the most transcendent privilege which any subject can enjoy or wish for, that he cannot be affected either in his property, his liberty or his person, but by the unanimous consent of twelve of his neighbors and equals; a provision which has, under Providence, secured the just liberties of this nation for a long succession of ages."

Our own people have been no whit behind the English in their high appreciation of the trial by jury. In the original Federal Constitution, it was provided simply that the "trial of all crimes, except in cases of impeachment, shall be by jury." The framers of the Constitution considered that the meaning of "trial by jury" was sufficiently settled by long established usage and legal precedent, and that the provision just cited was sufficient. But such was not the view of the people. One of the most serious objections to the adoption of the Constitution by the States was its lack of clearness upon this most vital point, and Alexander Hamilton, in one of the ablest and most carefully considered numbers of *The Federalist*, endeavored to explain away this objection. The Constitution was adopted, but the nation was not satisfied; and one of the earliest amendments to that instrument further provided that "no person shall be held to answer for a capi-

tal or otherwise infamous crime unless on a presentment or indictment of a grand jury," and that "in all criminal prosecutions, the accused shall enjoy the right to a speedy and public trial by an impartial jury of the State and district wherein the crime shall have been committed, which district shall have been previously ascertained by law."

Thus, Mr. Speaker, it will be observed with what scrupulous solicitude our ancestors watched over this great safeguard of the liberties of the people. Nothing was left to inference or established precedent, but to every citizen was guaranteed in this most solemn manner an impartial trial by a jury of his neighbors and his peers, residents of the district where the offence was charged.

Now, sir, is there any member of this House who will claim or pretend that the provisions of this bill are not in violation of this most sacred feature in our bill of rights? The trial by jury by this bill is worse than abolished, for its form—a sickening farce—remains while its spirit is utterly gone. A packed jury is worse than no jury at all. The merest tyro in the law knows that the essence of a trial by jury consists in the fact that the accused is tried by a jury drawn by lot from among his neighbors; a jury drawn without previous knowledge, choice, or selection on the part of the Government; a jury which will be a fair epitome of the district where the offence is charged, and thus such a tribunal, as will agree to no verdict except such as, substantially, the whole community would agree to if present and taking part in the trial. Any other system of trial by jury is a mockery and a farce. The standard of public morality varies greatly in a country so vast as ours, and the principle of a jury trial recognizes this fact, and wisely provides, in effect, that no person shall be punished who, when brought to the bar of public opinion in the community where the alleged offence is committed, is not adjudged to have been guilty of a crime. This most unconstitutional and wicked bill before us, defies all these well established principles, and strikes at the root of the dearest

rights of the citizen. I have an earnest and abiding faith in the bright future of my native land; but if our national career, as we may fondly hope, shall stretch out before us its unending glories, it will be because of the prompt and decisive rebuke, by the representatives of the people here, of all such legislation as that sought in the bill before us.

I have touched more fully, Mr. Speaker, upon the feature of the bill virtually abolishing jury trial, than upon any other, because of its more conspicuous disregard of constitutional right. But the whole bill, from first to last, is most damnable in its provisions, and most unworthy of consideration by the representatives of a free people. This is an age of great religious toleration. This bill recalls the fearful days of the Spanish inquisition, or the days when, in New England, Quakers were persecuted or banished, and witches burned at the stake. It is but a short time since the country bailed with satisfaction a treaty negotiated on the part of a Pagan nation through the efforts of a former member of this body, and whose recent death has filled our hearts with sadness, whereby the polygamous Chinese emigrants to our shores are protected in the enjoyment of their idolatrous faith, and may erect their temples, stocked with idols, and perform their, to us, heathenish worship in every part of our land unquestioned. And while the civilized nations of Europe have combined to sustain and perpetuate a heathen nation practising polygamy in its lowest form, and are hailing with acclamation the approach of its head, the American Congress is actually deliberating over a bill which contemplates the destruction of an industrious people, and the expulsion of the great organizer of border civilization. Can it be possible that the national Congress will even for a moment seriously contemplate the persecution or annihilation of an integral portion of our citizens, whose industry and material development are the nation's pride, because of a slight difference in their religious faith? A difference, too, not upon the fundamental verities of our common Christianity, but because of their

conscientious adherence to what was once no impropriety even, but a virtue! This toleration in matters of religion, which is perhaps the most conspicuous feature of our civilization, arises not from any indifference to the sacred truths of Christianity, but from an abiding faith in their impregnability—a national conviction that truth is mighty and will prevail. We have adopted as our motto the sentiment of Paul—"Try all things; prove all things; and hold fast to that which is good." The ancient Jewish rabbi, in his serene confidence that God would remember his own, was typical of the spirit of our age—"Refrain from these men and let them alone, for if this counsel or this work be of God, ye cannot overthrow it; but if it be of men, it will come to naught."

I have the honor of representing here a constituency probably the most vigorously lied about of any people in the nation. I should insult the good sense of this House and of the American people did I stoop to a refutation of the countless falsehoods which have been circulated for years in reference to the people of Utah. These falsehoods have a common origin—a desire to plunder the treasury of the nation. They are the children of a horde of bankrupt speculators, anxious to grow rich through the sacrifice even of human life. During the administration of Mr. Buchanan, a Mormon war was inaugurated, in great measure through the statements of Judge W. W. Drummond, a man of infamous character and life, and who is cited as authority in the report accompanying this bill. His statement, as there published, that the Mormons had destroyed all the records, papers, &c., of the supreme Federal court of the Territory, and grossly insulted the Federal officers for opposing such destruction, was, as I have been informed by unquestionable authority, one of, if not the principal cause of the so-called Mormon war. An army was sent to Utah; twenty or thirty millions of dollars were expended before the Government bethought itself to inquire whether such statements were true; then inquiry was made, and it was learned that the whole statement was entirely false; that the records were

perfect and unimpaired.* Whereupon the war ended, but not until colossal fortunes were accumulated by the hangers-on and contractors for the army, who had incited the whole affair. These men and numerous would-be imitators, long for the return of that golden age. They fill the ears of the public with slanders and with falsehoods; that murders are rife; that life and property are unsafe in Utah without the presence of large armies. They have even sometimes induced Federal territorial officers, through ignorance or design, to become their tools to help forward their infamous work. But since the railroad was completed, many of the American people have looked for themselves. They see in Utah the most peaceful and persistently industrious people on the continent. They judge the tree by its fruits. They read that a community given up to lust does not build factories and fill the land with thrifty farms. That a nation of thieves and murderers do not live without intoxicating liquors, and become famous for the products of their dairies, orchards, and gardens. A corrupt tree bringeth not forth the fruits of temperance, Christianity, industry and order.

Mr. Speaker, those who have been so kind and indulgent as to follow me thus far will have observed that I have aimed, as best I might, to show—

1. That under our Constitution we are entitled to be protected in the full

* *Extract from report of Gov. Cumming :*

EXECUTIVE OFFICE,
GREAT SALT LAKE CITY, U. T.,
May 2, 1858.

SIR—

Since my arrival, I have been employed in examining the records of the supreme and district courts, which I am now prepared to report upon as being perfect and unimpaired. This will doubtless be acceptable information to those who have entertained an impression to the contrary.

I have also examined the legislative records and other books belonging to the office of the Secretary of State, which are in perfect preservation.

Very respectfully, your obedient servant,

A. CUMMING,
Governor of Utah.

Hon. LEWIS CASS,
Secretary of State, Washington, D. C.

and free enjoyment of our religious faith.

2. That our views of the marriage relation are an essential portion of our religious faith.

3. That in considering the cognizance of the marriage relation as within the province of church regulations, we are practically in accord with all other Christian denominations.

4. That in our views of the marriage relation as a part of our religious belief, we are entitled to immunity from persecution under the Constitution if such views are sincerely held; that if such views are erroneous, their eradication must be by argument and not by force.

5. That of our sincerity we have both by words, and works, and sufferings, given, for nearly 40 years, abundant proof.

6. That the bill, in practically abolishing trial by jury, as well as in many other respects, is unconstitutional, uncalled for, and in direct opposition to that toleration in religious belief which is characteristic of the nation and the age.

It is not permitted, Mr. Speaker, that any one man should sit as the judge of any other as regards his religious belief. This is a matter which rests solely between each individual and his God. The responsibility can-

not be shifted or divided. It is a matter outside the domain of legislative action. The world is full of religious error and delusion, but its eradication is the work of the moralist and not of the legislator. Our Constitution throws over all sincere worshippers, at whatever shrine, its guarantee of absolute protection. The moment we assume to judge of the truthfulness or error of any creed, the constitutional guarantee is a mockery and a sham.

Three times have my people been dispersed by mob violence, and each time they have arisen stronger from the conflict; and now the doctrine of violence is proposed in Congress. It may be the will of the Lord that, to unite and purify us, it is necessary for further violence, suffering and blood. If so, we humbly and reverently submit to the will of Him in whose hands are all the issues of human life. Heretofore we have suffered from the violence of the mob; now, the mob are to be clothed in the authority of an unconstitutional and oppressive law. If this course be decided upon, I can only say that the hand that smites us smites the most sacred guarantees of the Constitution, and the blind Samson, breaking the pillars, pulls down upon friend and foe alike the ruins of the State.

AFFAIRS IN UTAH.

TESTIMONY OF COL. F. H. HEAD AND ALEXANDER MAJOR, ESQ.

[CONCLUDED FROM PAGE 389.]

By Mr. Cullom :

Q. Mr. Major, there is a law upon the statute-book of the United States declaring bigamy to be a crime; in your judgment, ought that law to remain on the statute-book or to be repealed, and if it remain, ought it to continue a dead letter, or ought the Government to enforce it?—A. Well, I must say I do not consider that it is a very wholesome thing for a community to have laws enacted and not to enforce them. If I had the administration of the law myself, with my knowledge of the condition of affairs in Utah, I certainly should not make

any attempt to enforce the present law. I would either repeal the law or wait till some other time before attempting to enforce it.

By Mr. Ward :

Q. Is not the population of Utah now large enough to entitle it to admission as a State?—A. It is.

Q. If the inhabitants should claim admission as a State, what would you do?—A. I would admit them.

Q. With polygamy?—A. Yes, sir, with polygamy. I would let a hundred thousand polygamists come in contact with forty millions of people, claiming, at least, to possess a higher

civilization. They are paying their taxes; they are behaving themselves in all respects, except as regards polygamy, as well as any other community within our boundary. If the Government should get into trouble and should call upon them for troops, I have no doubt they would furnish them.

Q How many troops did they furnish the Government during the rebellion?—A. We never asked them for any.

Q. How many did they furnish the other side?—A. None that I know of. I never heard of a Mormon going to war on either side.

By Mr. Buckley :

Q Mr. Head has testified that in Utah, the State is placed beneath the Church; that the government is ecclesiastic rather than civil; would you admit a Territory, and permit that condition of things to continue?—A. I do not think that Brigham feels himself to be supreme over the Government, except so far as Church affairs are concerned—affairs that do not come into conflict with the organic law of the Territory.

Q. I understand that Brigham Young considers himself the head of the Church, and the controller of civil affairs as well as ecclesiastical; would you be willing for that form of government to continue in any State of this Union?—A. I understand that to apply to the settlement of their own affairs, and not to matters that would be within the province of State legislation. There is no controversy between the Mormons and the Government, except on this one question of polygamy. The men and women there have grown up in polygamy—

By Mr. Cullom :

Q. Well, we do not propose to kill them, but we do propose to stop polygamy, if we can.—A. They would certainly consider it as oppressing and persecuting them for their religion.

Q. Notwithstanding, it would only be the enforcement of the law of 1862.

A. Yes, sir; I recollect that last August or September I was in conversation with one of their presidents (they have three presidents). Several

Congressmen had been there recently on an excursion. There was considerable discussion regarding the difficulties between the Mormons and the Government. These leading Mormons alluded to the oppression they had endured from the Government, and from the Gentile world. I said, "Gentlemen, you ought not to complain of those persecutions, for you acknowledge that they have done a great deal to build you up." He admitted that they had, but that, notwithstanding the benefits which had resulted, he thought none the better of their persecutions. I stated, I believe, my firm conviction that life and property were as safe in Utah as in any other community in the Union. I have been in that country much with herds of stock, and men attending them; and the Mormons never troubled me, nor did I ever know of any Mormon interference, except when they burned the trains and took off the stock, to defeat the Government's object in getting in there.

By Mr. Ward :

Q. Did you never hear of any murders in that Territory?—A. Oh, yes.

Q. Do you not believe that Dr. Robinson was murdered?—A. Yes; I have reason to believe so.

Q. Do you not recollect that as the result of Mormon interference?—A. Well, I cannot say. I never heard of any investigation of the subject. The people outside say it was the Mormons who did it, and the Mormons say they did not.

Q. You have always had friendly relations with the Mormons?—A. Yes, sir; I have always had pleasant relations with them.

Q. You have rather agreed with them upon these matters?—A. Well, I have never made it a point to denounce their religion.

Q. You probably sustained valuable business relations with them?—A. I have traded with them, sir, to an extent of hundreds of thousands of dollars.

Q. Your views were as well known to them as they now are to this committee?—A. Yes, sir; of course, my views were known to them.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, JUNE 28, 1870.

THE EMIGRATION.

—o—

At last there is a prospect of getting the emigration for this season under way. Doubtless some of the Saints have become almost tired of waiting, but an end comes to waiting, and then follows the reward, though before it comes patience is a cardinal virtue. Our first company of Saints, emigrating to Utah, will take passage on the steamship *Manhattan*, which will leave this port July 13, for New York. All persons who intend to go at that time, should notify us of such intention, either themselves or through their Conference Presidents, sending names, ages, and occupations, as soon as possible. They will be required to be in Liverpool not later than July 12.

The fare from Liverpool to New York will be £6 6s. each adult, or person over eight years old; £3 3s. for children between one and eight years; and £1 1s. for infants under one year. The above figures are specially intended for the emigrant Saints from the British Isles. Those from the Continent go under a slightly different arrangement.

The fare per railway from New York to Ogden will be £9 14s. for each adult, or person over twelve years old; £4 17s. for children between five and twelve years; children under five years, free. Each adult is allowed 100 lbs. of luggage free; children between five and twelve years, 50 lbs. free; children under five years, none; extra luggage, 8 cents per lb. A cent is nearly equivalent to a halfpenny. Those emigrants who have more than 100 lbs. of luggage, should pay here for the extra weight. Each person will require at least ten shillings for provisions while travelling on the railroad and while at New York.

The fare from Ogden to Salt Lake City is one dollar (about 3s. 8d.); half fare, 50 cents.

Each emigrant will need the following articles for use on the steamship, and they can be procured here, if preferred, at the prices annexed—water bottle (12 qt. 1s. 6d., 9 qt. 1s. 4d., 6 qt. 10d., 3 qt. 8d.); plate (3d.); tin cup (qt. 3d., pt. 2d.); spoon (1d.); knife and fork (6d.); wash-basin (8d., 10d., or 1s. 2d.); chamber vessel (10l.); marine soap (4d. per lb.); bed (double 3s., single 1s. 6d.); towels (6l. to 8d. each); bedding, etc.

The attention of all those interested is respectfully invited to the following extracts from a letter to us from Elder W. C. Staines, agent for the emigration in New York—

It is very necessary that each person should have a *shawl* or *blanket* to use while on the railroad. A *pillow* is a very good thing for those having small children. Last year many had all such things in their trunks and could not get to them when here, so such persons were compelled to go through without

anything of the sort, which is very fatiguing and disagreeable, especially for families.

For several years past, the President of the Company, while crossing the ocean, has collected the money the Saints wished to get changed into currency on their arrival here. I have found, for two years past, that it has been more trouble to the President than it has been profit to the people, as it is impossible to get ashore and get the exchange in less than four or five hours, and it takes quite as long to disburse it. Now they have an exchange office in Castle Garden, with an officer to see that the party gets his, or her, right change, and an emigrant can go and get his money changed in five minutes after he gets there, whereas the other way it would take more hours, and generally the emigrants want to purchase something as soon as they arrive.

Last season many of the brethren who returned from missions, had no funds to pay their passage home, or to purchase provisions for the journey, and on their arrival here they called upon me for money and a free passage to Utah. This was also the case with many of the Saints. I wish them to understand this season, if any come without being fully prepared with money for their railway tickets and sufficient to buy their food, etc., for the trip, that they will be obliged to stop here, for I cannot assist them in any way. I have been particularly careful to mention the above, so that no one might come here expecting me to help him, as many did last year, and some almost demanded help, and not a trifle either. What I did last year, I did cheerfully, but I have not got anything to do with this year.

My address is Box 3957 P.O., New York.

ARRIVALS.—Elders G. G. Bywater (of Salt Lake City), N. C. Edlefsen (of Bear Lake) Peter Brown (of Coalville), and Peter Madsen (of Brigham City), left Salt Lake City June 6, and New York per steamship *Nebraska* June 15, and arrived at Liverpool June 27, after a pleasant voyage. Elders Edlefsen, Brown and Madsen are on missions to Scandinavia, and Elder Bywater is on a mission to Europe. Elder Robert Smyth (of Payson), also on a mission to Europe, came with the company to New York. Elder Charles Davey (of Salt Lake City) accompanied the brethren across the sea, being on a visit to his friends in this country.

THE WORK IN SCANDINAVIA.—From the *Scandinavian Stjerne* of June 15 we learn that the Scandinavian part of the vineyard then consisted of 9 Conferences, comprising 67 Branches, with 4794 members, of which 809 were in Norway, 1761 in Sweden, and the rest in Denmark. During the six months previous 422 had been baptized, a majority of them in Sweden, and 14 had emigrated.

APPOINTMENTS.—Elder Lot Smith has been appointed to preside over the Birmingham, Elder A. P. Shumway over the Liverpool, Elder George Lake over the Durham and Newcastle, Elder George H. Peterson over the Nottingham, Elder Alma Eldredge over the Bristol, and Elder Albert Dewey over the Southampton Conferences.

CORRESPONDENCE.

AMERICA.

Salt Lake City, June 1, 1870.
President A. Carrington.

Dear Brother,—Without having any of your favors to answer, or any spe-

cial news to communicate, I take the opportunity to address you a few lines before leaving for a trip to visit the Saints in the northern settlements of the Territory, as early next Saturday

morning I shall start by the Utah Central Railroad to hold a two days' meeting with the Saints in Brigham City, on Saturday and Sunday, from whence I shall proceed to the Malad, and from there across the mountains to the settlements around Bear Lake, returning by Cache Valley. President D. H. Wells, Elders W. Woodruff, J. Taylor and B. Young, jun., and others will accompany me from this city. President Geo. A. Smith and a number of other brethren will go along with us as far as Brigham City, and return by a special train on Sunday evening. President Smith will take charge in the city during my absence.

To-day I enter my seventieth year, feeling as full of life, joy and satisfaction in the blessings of the Lord, as ever I have done since my earliest remembrance. These feelings are increased by witnessing, year after year, the growing strength of the kingdom of our God, the impotency of our enemies—he they apparently ever so powerful, to hinder the progress of His work, and the development of the faith and diligence of the Saints. As to our enemies, they are not prospering. Notwithstanding the acquisition of Amasa M. Lyman, “the movement” is losing ground every day. Two or three of its most prominent advocates have seceded, and several others are only waiting for a plausible excuse to do so. On the other hand, the nomination by President Grant of gentlemen to supersede Secretary Mann and Chief Justice Wilson has produced an unpleasantness in the midst of the Federal office-holding fraternity here, as these two gentlemen consider that their colleagues had much to do in bringing about their removal; we are promised some interesting revelations, all of which will no doubt tend to the good of the citizens of Utah.

The great summer stream of trans-continental tourists is steadily flowing westward. Most of those travelling for pleasure pay a flying visit to Salt Lake City; among the latest and most influential of these parties was that of the members of the Boston Board of Trade and their friends, numbering in all about 130, who arrived here last

Saturday night and left again on Sunday evening. During their short stay they “did the lions” of Salt Lake City, attended the Tabernacle, &c. Myself and several other brethren dined with them on Sunday afternoon on board their commodious “city on wheels.” This is the first train that has travelled the entire distance from the Atlantic to the Pacific without changing, as the same cars in which the party left Boston carry them to San Francisco. The train consists of eight luxurious cars, equipped with everything necessary to promote the comfort and pleasure of the passengers, including two well stocked libraries, two organs, and a printing office. From the latter is published, as they journey, a lively, well printed little sheet styled the *Trans-continental*, No 1. being dated “Niagara Falls, May 24;” No. 4. “Ogden, May 28.” At night the train is ingeniously lighted with gas. It is indeed astonishing to reflect how fast events crowd along in this age. A few years ago we should have scarcely dreamed of these magnificent palace cars resting in our city for a few short hours, and then again whirling away westward to the Pacific; or even thought of cars being fitted up with organs, libraries, and above all a printing press. But the *Trans-continental*, published at the rate of forty miles an hour, is now one of the facts of the age, a sign of the times.

The last few weeks have been busy ones with most of our farmers and agriculturists. A concerted attack has been made on the hosts of grasshoppers everywhere surrounding us and eating up our fruits, grains and vegetables. Various ingenious plans have been put into operation for the destruction of these devourers, and many thousand bushels have been destroyed, by which means we hope by the blessing of the Lord to preserve a portion of our crops for ourselves and families. Had the Saints, in past years of abundance, listened to the counsel that was so urgently impressed upon them and stored up their grain, there would have been no necessity of thus fighting for our food. Then our barns and granaries would have been full, and we could have let the land rest for a season or two, and directed

our attention to building the Temple of God, preaching the Gospel and making ourselves wise by study, leaving the grasshoppers to fatten on the sage brush and grease wood, until they left for other parts where the land in its wildness brought forth more generously. But as it is, the bins of most of the Saints are empty, and the seed must be sown and the grasshoppers fought, or some might go hungry.

Notwithstanding the action of Congress deciding where the junction of the two great railroads shall be located—viz., some six miles beyond Ogden, the companies do not seem very energetic in removing from that city, and it is possible their excitement may subside and they will remain at Ogden, although it is a "Mormon" town and they cannot have things entirely their own way.

With love to yourself and the Elders and Saints in the European Mission, and praying that the richest blessings of heaven may rest upon you and abide with you, I remain your brother in the Gospel of peace,

BRIGHAM YOUNG.

ENGLAND.

Faversham, Kent, May 30, 1870.

President A. Carrington.

Dear Brother,—We have just returned from our usual tour around the Conference. We found the Saints feeling well in the Gospel and still having a desire to hold on to the principles of eternal truth. They are striving to their utmost to emancipate themselves from these lands, and are looking forward with great anxiety for the day of their deliverance from Babylon.

We held several meetings with the Saints, and at one place a man not in the Church opened his house for us to preach in, and invited some of his friends to hear us. Brother Barton and myself accepted the offer and had a very good meeting. We baptized four new members and rebaptized two more, also reorganized a Branch at Croydon, hunting up the lost sheep and appointing a shepherd, and putting the machinery in working order, which I trust will do good.

I was much pleased to hear of your

safe arrival at Liverpool after enjoying a pleasant tour on the Continent.

I now conclude, praying God to bless you and give you joy in all of your labors to build up His kingdom, and that you may be preserved from all harm or danger to return in safety to your mountain home, when you have accomplished your mission in these lands. Brother Barton joins me in kind regards to you and all at 42.

Yours in the Gospel covenant,
WINSLOW FARR.

Somerset, June 5, 1870.

President A. Carrington.

Dear Brother,—Having gone through the entire Dorset part of my Conference, on my way to visit brother J. S. Richards at Bristol, I am happy to inform you that the Saints are generally well and feel like pressing on in the great work of the Lord.

Brother Mousley, who is at the other end of the Conference, also writes encouragingly.

I am now on my way back to Southampton, calling on the Branches through this district.

With kind regards, I remain yours in the Gospel,

G. H. KNOWLDEN.

Liverpool, June 14, 1870.

President A. Carrington.

Dear Brother,—On the 27th of July, 1867, in company with about twenty of my brethren on missions to Europe, I arrived at Liverpool and was made welcome by Elder F. D. Richards, who was then President of the European Mission. I was appointed to labor in London, and for one year I travelled in that Conference. In the spring of 1868 I was appointed to labor in the Swiss Mission, and on the 6th of July I left the metropolis for the land of Tell, where I have since travelled until the 6th ult., when I was released by yourself to visit my friends in England and Scotland.

I feel thankful for my mission, and trust I may profit by the lesson I have learned. The kindness of the Saints here, as well as on the Continent, has far exceeded my expectations. Never have I had occasion to want, neither have I lacked a friend since I left my mountain home, and for the hospita-

lity of my many dear friends I feel to ask the blessings of Heaven upon them and their interests, and may God hasten the consummate emancipation of every faithful Latter day Saint in Babylon.

Brother Carrington, accept my heartfelt thanks for your many kindnesses and good instructions to me, and may the smiles of heaven continue to shine on your path through life.

I take advantage of the present occasion to thank brother F. D. Richards for his fatherly and wholesome advice, and also the many favors shown to me by him while he was in these lands.

With a humble prayer for the success of all the honest in heart, the speedy deliverance of the Lord's poor, and an abundant portion of the Spirit of God to accompany brothers Eldredge and Jaques, and all engaged in the consummation of God's designs, I remain yours ever,

H. YOUNG.

London, June 25, 1870.

Dear Brother Jaques,—It is two weeks to-day since I landed in the great city of London. I have visited quite a number of places of interest since I came here. I have also visited several families of Saints. I find some very good people, those who are trying to serve the Lord and live up to the requirements that are made of them. We have some very good sized congregations in London. The meetings are pretty well attended, yet there is but very little interest manifested by the outside world in reference to our holy religion. However, a few from time to time embrace the Gospel. The Saints generally are poor, but rich in spirit. The London Conference extends over a large tract of country. The Saints outside of London are very much scattered. There is considerable leg service to be performed in visiting them. I have not as yet been outside

of London, but I intend visiting all the Saints in the Conference as soon as possible after brother Shurtliff and the rest of the brethren start for their mountain home.

President Joseph Young and his son Seymour arrived in London last Thursday. They attended a meeting in the North London Branch the same evening. They will remain with us until next Friday. Their health is very good, and they seem to enjoy their visit to the great metropolis. The Saints are pleased to see them, and I have no doubt but that their visit will prove beneficial in comforting the Saints.

I am quite well, I feel first rate, and begin to feel more at home, as I get acquainted with the Saints. I trust that I shall be enabled to magnify the holy Priesthood that has been conferred upon me.

Give my love to President Eldredge, brother Carlson, and all the brethren in the Office. I remain your brother in the new and everlasting covenant,
GEORGE ROMNEY.

DENMARK.

Copenhagen, June 22, 1870.

President Horace S. Eldredge.

Dear Brother,—I take pleasure in informing you of my safe arrival at this place yesterday, at 10 30 a.m.

I spent several days very pleasantly with the brethren in London. I had a very good time crossing the German Ocean, but a very rough night on the Baltic from Kiel to Korsor. I felt a little *upish* and *downish*, but did not feed the fish.

I found brother Jesse N. Smith and the brethren in the Office all well and feeling first rate.

With kind regards to sister Eldredge and the brethren in the Office, I remain your friend and brother in the Gospel of peace,

W. W. CLUFF.

UTAH NEWS.

THE following are from the *Deseret News* to June 2:—

The *College Lantern* had suspended till next term, for lack of material.

Mr. P. Margetts had a farewell benefit at the Theatre, May 28, and a good house.

Martins or "swallows" were busily engaged in cleaning out the grasshoppers in the city.

Hon. F. D. Richards reported considerable sickness in Ogden from measles and chicken-pox.

Three hundred Chinamen had arrived at Ogden, to work on the U.P.R.R. between there and Wasatch.

Professor Careless was instituting a music school for the instruction of amateurs on the violin, violincello, flute, etc.

Cool, rainy weather in Utah, with a piece of a snow-storm the last of May at Salt Lake City and some other places.

Samuel Keigh, a resident of Hyrum, Cache County, was torn and mortally wounded by a circular saw at Paradise, May 30.

Brother Jesse Murphy, with eight men and boys to help him, killed in one day forty bushels of grasshoppers, besides a quantity burned.

Considerable barley of a fair yield had already been harvested at St. Joseph on the Muddy, and the wheat, which was ripe, was tolerably good.

Elder A. Galloway said there were plenty of grasshoppers at Tooele City. The prospect for raising wheat there the present season was not bright.

A youth named John Stewart had confessed to having murdered the young Indian girl at Fairview, because, as he says, the girl had threatened his life if he did not marry her.

John Done, of Payson, recommends a machine with a fan to drive a sheet of flame on the ground to destroy grasshoppers. He thinks they could be cooked that way fast.

Messrs. Savage and Ottinger had exhibited a fine steel engraving of an excellent likeness of President B. Young, engraved by Virtue and Co., London, from a photograph by Savage and Ottinger.

"Quilp" wrote from Pinto, May 22, that the health of the people in that place was good, the crops looked excellent, weather cold and dry all spring, and feed on the hills scanty. No grasshoppers.

At Bloomington, Rich County, in wrestling with another young man, Frank Aland was thrown heavily on the ground, his opponent falling upon him. Aland was so severely injured that he died the same day.

A number of ox teams, three or four yoke to a wagon, had commenced to haul granite for the Temple, but the State Road was hardly solid enough for such heavy work, which might delay the business a little.

Brother James Taylor, father of Elder John Taylor, died at Salt Lake City, May 27. James Taylor was born at Ackenthwaite, Westmoreland, England, June 21, 1783. He labored with his hands until his last illness, five weeks previous to his death.

An excursion train was to run to and from Brigham City for the meetings on Sunday June 5. Besides those named in President Young's letter as accompanying him to Brigham City, were Bishops R. T. Burton, A. K. Thurber, and Christopher Layton, and Elder J. R. Winder.

The train carrying the Boston Board of Trade excursion party consisted of baggage car, smoking car (with shaving saloon and printing office to issue the *Trans Continental*, a small daily morning paper), two hotel cars (with kitchen, dining room, drawing room, sleeping berth, and wash rooms), two commissary cars, and two saloon cars with organs and library.

Brother A. C. Brower, of Richmond, Cache County, arrived May 26 from his mission to the States, looking and feeling exceedingly well. He had travelled in Nebraska, Illinois, Iowa, Minnesota, and Wisconsin, laboring publicly in the three latter States, had an excellent time during his absence, had baptized several, left others believing, and been well treated everywhere, but was glad to get home again.

Elders Henry G. Boyle and Haden W. Church had been laboring in Virginia and North Carolina, brother Church's labors extending into Tennessee. He had suffered with ill health during his absence, but at present was looking remarkably well. They brought in a company of 70 persons. One death, that of an infant of three weeks, occurred on the journey. The disposition to listen to the Gospel was greater in the country places than in the towns and cities on the lines of travel. The last labor Elder Boyle performed in Franklin County, Virginia, was to baptize ten persons and organize them as a Branch of the Church.

Brothers Geo. Nebeker and Davidson arrived May 27 from the Sandwich Islands. Since last October, eighty tons of sugar and twenty barrels of molasses had been made on the plantation at Laie, all of which had been marketed, except a little brought to Utah. Brother Nebeker sold twenty tons in San Francisco. Brother Benjamin Cluff and family also returned at the same time from a six years' mission to the Sandwich Islands. He reported the mission on the Islands in a prosperous condition, and the natives feeling well. The sugar plantation was also prosperous. Brother Cluff had his home on the island of Oahu, but paid occasional visits to Mani, Kanai, and Lanai.

Brother John Hawley, of Grass Valley, reported that the crops in Pine Valley ward when he left, though rather late, looked well; no grasshoppers had made their appearance farther south than Cedar. The people of those southern settlements were adopting the co-operative principle of caring for their cattle, horses and sheep, which, under that system, were doing well. The people of Pinto and other settlements intended to enter into co-operation in the manufacture of butter and cheese. This latter branch of manufacture is one that can be carried on successfully in those settlements. The range there is extensive and of a good quality, and they have a convenient market for their produce in Meadow Valley. The people of Pine Valley were taking steps to have their stock removed to Spring Valley. The health of the settlers in the south was generally good.

A Ladies' Co-operative Recreachment meeting was held in the Fourteenth Ward Assembly Rooms, May 13, Mrs. Margaret T. Smoot, President; Mrs. Eliza S. Dunford, Secretary; and Miss Susie Young, Reporter. Pres. Mrs. Smoot made very appropriate opening remarks, and invited the sisters to occupy the time in speaking, which was responded to by Mesdames Chapman, Hailstone, Hampton, Farrer, Hook, Tompson, Horne, Goddard, East, E. Pratt, M. A. Pratt, Higby, Lovesey, M. B. Young, and McAllister. A variety of subjects was spoken of, including table and dress retrenchment, home manufactures, union and concert in action, economy, diet, the proper cultivation and training of children—instruction in regard to stillness and proper decorum in places of worship, on showing due respect to the ordinance of the Lord's Supper, by removing the gloves when partaking of the sacred symbols, and also that the bread and cup should be taken in the right hand. A suggestion was made that a general Ladies' Co-operative Store be established by the united efforts of all the Female Relief Societies in the city, the stock to consist entirely of articles of home manufacture. Some twenty home-made hats and bonnets were exhibited on the heads of those present, with a decided expression that the number should be multiplied.

The following are from the *Ogden Junction* to June 4—

Jos. A. and John W. Young, Esqrs., had returned from a trip to Omaha.

The *Junction* says times are dull and hard, but they will get brighter and better, so it is no use to despond.

A Morgan County correspondent says thousands of swallows cover the ground there and feast away at the grasshoppers.

Mr. Woodmansee was about to open his new Theatre for performances twice a week, with the Ogden Dramatic Company and T. A. Lyne and Miss Adams.

It was resolved to build a two story school-house on the block north of the present site, Third Ward, Ogden. Trustees for the ensuing term, W. N. Fife, Elijah Freeman, and Jeffrey Dinsdale; Building Committee, W. N. Fife and Thomas Dee.

The Ogden City Council have been manufacturing an extraordinary number of ordinances lately, the members being evidently anxious to earn their wages. How good and how pleasant it is when city fathers set an example of industry! What a salutary influence their excellent example must have on the community at large! When the righteous are in authority, the people rejoice.

"H" wrote from Coalville, May 22. That settlement was commenced May 17, 1859, by Bishop Henry B. Wilde and about half a dozen other persons, chiefly from Sugar House Ward. In the fall of the year coal was discovered in the vicinity by Mr. John Spriggs and subsequently more by Bishop Wilde. Four mines have been opened—Spriggs', Wasatch Company's, Robinson & Co.'s, and another. The supply is very extensive. Coalville City numbers 600 inhabitants, and the population is rapidly increasing. That city rejoices in grist and saw mills, neat, substantial rock, brick, and frame dwellings and public buildings, good day and Sunday schools, 175 scholars attending the latter, superintended by Mr. John Allen, an excellent choir, led by Mr. John Beard. Mr. James Salmon teaches a large juvenile choir the Sol Fa system. Coalville is built on a high bench rising from the west side of the Weber river, along which lies a long narrow strip of farming land. Eastward is more farming land. Chalk Creek runs along the foot of the mountains north of the city, and empties into the Weber on the west. The grading of the Coalville railroad, 4½ miles long, was nearly completed, and most of the ties were ready.

SCRAPS OF NEWS.

—o—

Under existing arrangements the mails for Europe are regularly dispatched from New York as follows—On Tuesdays by steamers of the Hamburg line to Plymouth, England; Cherbourg, France; and Hamburg, Germany. On Wednesdays by the steamers of the Williams and Guion line to Queenstown and Liverpool. On Thursdays by the steamers of the Cunard line to Queenstown and Liverpool, and of the North German Lloyd line to Bremen. On Saturdays by steamers of the North German Lloyd line to Southampton and Bremen, and of the Inman line, carrying the Irish mail only to Queenstown. The foregoing arrangements include all the available service afforded by the existing lines of Transatlantic steamers. The time usually occupied by mail steamers in crossing the ocean is from nine to eleven days, the Cunard, the Inman, and the North German Lloyd lines being the fastest.

The New York "Sun" says Congress will not adjourn before the 1st of August.—Seward says Mormonism in Utah is a marvel of civilization, and destined to become a great social and moral power on that continent.—McFarland says some hard things of Schuyler Colfax and Mrs. L. G. C.—A New York new church is to have pit, pit stalls, boxes, private boxes, and a gallery, "so that the select worshippers can perform their devotions apart from the common throng."—A "Removal of the Capital Convention" is to be held at Cincinnati Oct. 25.—Most of the military force of the United States is now beyond the Mississippi.—It takes 100 hours' talk to pass an Act of Parliament this session.—Crows are heavy on grasshoppers.

George III. used to say, "I have had to consult the best lawyers in my dominions, and I never knew one of them that could do anything more than refer to books."

Mr. Thomas R. Hazard, author, and Dr. John C. Grinnell, medium, have produced a spiritual biographical dictionary of 1500 individuals of ancient and modern times. The spirits are suspicious of Schuyler Colfax, and describe him as a "very smooth gentlemanly-looking man, just now much in fashion. He has a good intellect, but is of a foxy nature, and though perhaps as good as the times and circumstances will permit, he should not be trusted too far." The spirits say some nice things of Schuyler's co-worker, Anna Dickinson, perhaps because she is a woman, but they throw in a proviso, she is "yet dark to the light of the future." No doubt, or she would not be Miss Anna, at her time of life.

POETRY.

MY LOVERS.

In the early golden morning,
Waking at the break of day,
While my little, youngest darling,
Close beside me nestling lay,
Fearing to disturb his slouing—
Fearing happy dreams to break—
Lay I there and softly watched him,
Sre from slumber he should wake.

One small hand his cheek supported,
One was thrown across my breast:
Soft and gentle was his breathing,
As a zephyr sunk to rest.
On the cheek, fair, silken lashes,
On the lid, a smile of light—
Azure veins I fondly noted,
Noble brow, and tresses bright.

As I looked he sudden opened
Eyes that instant sought my own—
Eyes that filled with tender love-light,
While he spoke in loving tone.
"Father made a good select.
When," said he, "he selected you;
For," he added, with deep fervor,
"You are good and pretty too."

Oh, my little precious darling!
Oh, my little lover true!
Always finding in his mother
What is best and fairest too!

Lippincott's Magazine.

Caught I him with smiles and kisses,
Cleaned I him with springing tears.
Thanking God for such affection
To enrich my future years.

Answer me, true-hearted mothers!
(Many such, thank God! there be)
In your fairest, rosiest girlhood
Ponder lovers did you see?
Gave they deeper admiration—
Choicer, tenderer, or more sweet—
Than you now have from your children,
Than your sons lay at your feet?

Four such lovers God hath given me,
And I owe Him fourfold praise!
Tranquilly, thus love-environed,
On the future I can gaze—
On the future, when life's taper
Shall be flickering dim and low,
When the autumn tints have faded
Into Winter's cold and snow.

Ah, my sisters! ah, my sisters!
Little know ye what ye do
Who refuse the joy and beauty
Of a love so pure and true!
To whose strange, perverted vision
Childless wifehood seemeth good—
Who despise that crown of sweetness—
Noble crown of Motherhood!

SARAH EDWARDS HENSHAW.

INFORMATION WANTED.—Violet Bell, 72, Mount Pleasant, near Spennymoor, Ferry Hill, Durham, wishes to know the whereabouts of her father, Joseph Daxford, who emigrated to Utah, as it is a long time since she heard from him. Come, brother Joseph, why don't you write to your anxious daughter?—Utah papers, please copy.

DIED.

MORGAN.—At Greenville, Beaver County, May 13, David D. Morgan, aged 63 years, 2 months, and 9 days.—"Deseret News."

ORTON.—At Parowan, Iron County, May 10, Hannah, wife of William Orton, aged 67 years.—"Deseret News."

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"Repent: for the kingdom of heaven is at hand."—JESUS CHRIST.

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Tuesday, July 5, 1870.

Price One Penny.

BILL TO AID THE REDEMPTION OF LAND IN UTAH.

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A Bill was introduced into the House of Representatives, Washington, by Hon. W. H. Hooper, "granting lands to aid in the reclamation of desert lands in the Territory of Utah," which was referred to the Committee on Public Lands, and ordered to be printed.

The first section of the Bill provides for the construction of a canal, commencing at or near the point where the Provo River debouches into Utah Valley, with a channel not less than twelve feet wide, and not less than four feet deep; thence across Provo Bench north-westerly, for a distance estimated at twenty miles. Also, for the construction of canals on the east and west of Provo River, the former to terminate in Daniel's Creek, and the latter to terminate in Provo River, near the mouth of Daniel's Creek. Also, for a canal in the valley of the Bear River to run in a general southerly direction, between the said Bear River and the mountains. Also, for a canal in the valley of the North Cub River, commencing at a point where the said Cub River debouches into Cache Valley, and following the most feasible route in a general south-westerly direction to a point at or near the confluence of the said Cub and Bear Rivers. Also, for a canal on the west side of Sanpitch River; also, for the construction of a canal on the east side of the Sanpitch Valley, com-

mencing at or near the village of North Bend, and ending in the vicinity of the town of Manti. Also, for two canals on the west side of the Sevier River.

For the construction of these canals section Two proposes to grant to the Territory every alternate section, designated by even numbers, of the lands lying on each side and within four miles of the line of any of said canals; but the rights of settlers now upon the lands are to be in nowise affected by this act; the proceeds of the sale of their lands shall be paid over to the Territory of Utah upon the order of the Secretary of the Interior.

Section Three prescribes rules for the regulation of the water.

Section Four arranges for the Governor of the Territory to certify to the Secretary of the Interior when ten continuous miles of any of said canals from the point of commencement is completed, that the alternate sections granted for such distance may be sold, and so, from time to time, until said canals are completed; and if said canals are not completed in ten years, no further sales shall be made, and the lands unsold shall revert to the United States.

Section Five provides that the Legislative Assembly of the Territory shall incorporate a company or companies with power to construct said

canals, or any of them, and to transfer to such company or companies the lands and franchises hereinbefore granted.

Mr. Fitch, of Nevada, has also introduced a Bill into the House of Representatives to incorporate the Muddy River Canal Company, and for a grant of land to aid in the construction of a canal for irrigation and other purposes, in the State of Nevada. Joseph W. Young and thirteen others are constituted a body corporate for this purpose. The capital stock shall be one hundred and fifty thousand dollars. The company shall have the right to construct two main canals for irrigating, mechanical and domestic purposes, from a point one mile above the head of a tule swamp, situate north-west of the town of St. Joseph, thence in a south-easterly direction, following the course of the Muddy River, to where it empties into the Rio Virgen. The right of way is granted unto the company, and also every alternate section of public land designated by even numbers, and not mineral, to the amount of four sections per mile on each.

These Bills are necessary to encourage the development and reclamation of desert land. Much of the land which these Bills propose to grant is valueless at present, and if the water should be brought to it, a large amount of labor will even then be required to make it productive. There are no settlers on the public domain who deserve more encouragement than the people who live in the sections where it is proposed to have these canals made; yet up to the present time, while settlers in other Territories have in many instances had grants of land made to them, the citizens of Utah have not received the first favor of this kind from Uncle Sam. It is just as well, probably, that they have not, for they have learned to depend upon themselves. But if Congress is disposed to pass the Bills as introduced, it will be an encouragement to the settlers, who have very many serious difficulties to contend with, and will show a disposition to foster improvements and to aid the pioneers of a desert land in their attempts to make it habitable.—*Deseret News*.

C R A G I N ' S H O W L .

Washington, May 19, 1870.

We had in the Senate Chamber, last night, a prolonged howl from the venerable Cragin, on the subject of Mormonism—its evils and remedies. Senator Cragin was afflicted. Senator Cragin felt his chaste soul stirred to its innermost depths by this foul blot on American civilization. That one man should have an assortment of wives filled the virtuous Cragin with wrath and disgust. And so the lofty and chaste Senator lifted his voice in anger and addressed no end of Senators and spectators, who keep mistresses, reminding one of Southey's old story of the philanthropist who remonstrated with his neighbor for that he cleaned his chimneys by scraping them with live geese. "And what do you use?" asked the amazed neighbor. "Ducks" was the response. The intelligent and fair Cragin began with the Mountain Meadow Mas-

sacre, and travelled down through all the crimes imputed by slander to these poor Mormons for twenty-five years. One would feel ashamed, if any shame were left after so many such exhibitions in the Senate, at this show of ignorant prejudice and blind fury.

At the elbow of this vociferous specimen of Senatorial chastity sat a Senator from one of the new States, who amused a dinner party the night before by an account of his constituents—"Were you to rake hell from supper till daylight, you could not get together such a collection of unmitigated scoundrels. All the Penitentiaries of the Union vomited their contents on our devoted lands. We had criminals escaping conviction and convicts escaping punishment. All disguise and thin pretence were thrown off, and crime became distinction. If a man, comparatively speaking, came among us with the remnant of a con-

science, or a rag of character, he was forced, in self-defence, to appear wicked as the rest, and could find security only in the desperation that made crime a boast and infamy a road to favor. They murdered Indians in the name of the whites, and whites in the name of the Indians. The honor heretofore recognized among thieves ceased to exist, and a scoundrel was safe only in the readiness to rob, steal from and murder his brother scoundrel. These are our pioneers—these the founders of our empire.”

And yet over this world of iniquity, the eloquent Cragin floated with his eyes shut, to attack a community of people who, however bigoted and ignorant, are yet moral, orderly, and law-abiding. It is the concurrent testimony of all, friend or foe, that the moment one passes into Utah from an adjoining Territory, the fact is made patent by the quiet, cleanliness, order, and kindness of the people. Yet over the half civilized and iniquitous Territories, our armies are to march in a raid upon these poor fanatics.

It is no exaggeration to say, that for every Mormon crime named by the chaste and virtuous Cragin, one hundred can be recorded as done by the very people on the border he would have to use as volunteers in his war.

But this polygamy is a fearful thing. It is a twin relic of barbarism, and the Republican party is pledged to its annihilation. The Republican party is pledged to a good deal that remains yet unfinished. It is pledged to an economical and honest administration of the Government, and yet, while this St. Joseph looks far over the continent to pick out a handful of poor fanatics to punish, under his Senatorial nose the most abominable extravagance and corruption go on unrebuked. Thieves and swindlers, pimps and lewd women, swarm about the lobbies and hurry through the corridors like Norway rats about a granary, each bent upon filling its maw with the hard earnings of an overtaxed people. The accumulated capital of the country, in the hands of unprincipled monopolists, has turned our Government into a huge machine to

ride down and crush out the mechanic, farmer and laborer.

Pledges of the Republican party! I like that. To sit in the galleries of either House and listen to the quarrels and abuse below sounds like pirates fighting over their plunder.

And what makes the matter more aggravating is that every piece of rascality is sugar-coated with the nasty cant of religion and morality. Whenever a Solon rises to his feet and says solemnly, “In the name of God—amen,” you may bet your inner greenback that he has hid under his coat-tail some infernal swindle.

I have not the patience to listen to or to argue with these people, for that I know that they are not sincere, and there is, therefore, no justice or reason to which one can appeal. Now that polygamy is brought in immediate contact with the Christian civilization, to say that in its suppression we must appeal to the criminal enactment and the bayonet, instead of reason and the Bible, is to say that our civilization is a failure, and our moral teachers impotent humbugs. Already the intelligence reaches us of discontent that culminates in serious division in the Church. For the Government, after twenty years' toleration, to attempt to suppress the evil that comes of ignorance, is to heal the dissension and unite the Mormons. As in the Territory all are free to express their opinions—and as none are held in duress or suppressed by force, the interference of the Government is uncalled for and unwise.

There is an inside history to this Bill which ought to be ventilated. It is understood that a majority of the committee to which it was referred in the Senate are opposed to the unconstitutional provisions. But it never was discussed in committee previous to Senators Cragin and Howard's unauthorized report. I get the fact from Senator Schurz, who attended every meeting for the purpose of discussing the absurd clauses introduced by Cragin. Finding that the iniquity would be delayed, and perhaps defeated by such considerations, Cragin and Howard *stole the Bill out*, and reported it to the Senate as the Bill of the committee. That such larceny and lying

should pass unrebuked, only proves the utter demoralization of this once imposing body. I asked Senator Nye, who is chairman of the committee, and he told me that the Bill had never been under consideration previous to report, but that an informal vote had been taken outside the committee-room, and that Cragin and Howard

had carried the measure—Senator Schurz not voting. The fact is, the privilege never was accorded him, the committee being afraid of the clear-headed and impartial Senator from Missouri. These timid gentlemen are not done with him yet.—*Don Piatt, in Cincinnati Commercial.*

INDIAN CHIEFS IN WASHINGTON.

The general Indian war anticipated in the United States appears to have evaporated, for the present, in a big talk between the Federal authorities at Washington and a deputation of chiefs, headed by the renowned Red Cloud, and another deputation of chiefs, the Brule Sioux, headed by Spotted Tail (Se-ta-geh). His companion chiefs were Swift Bear (Ma-tu-lu-seh), Fast Bear (Ma-tu-o-huko), and Yellow Bear (Phe-se-ze), with whom were the agent, Capt. D. C. Poole, U. S. army, and Mr. Charles E. Gerer, interpreter. Red Cloud's party is described as follows—

Makh-pi-at-lu-tah, *alias* Red Cloud; Shun-kah-lu-tah, *alias* Red Dog; Mon-tah-o-he-to-kah, *alias* Brave Bear; Pah-gee, *alias* Little Bear; Mon-tah-zia, *alias* Yellow Bear; Makh-to-utah-kah, *alias* Setting Bear; Makh-to-ha-she-na, *alias* Bear Skin; Shaten-sa-pah, *alias* Black Hawk; Shunk-mon-e-too-ha-ka, *alias* Long Wolf; Me-wah-kohn, *alias* Sword; Ko-ke-pah, *alias* Afraid; Ke-cha-ksa-e-un-tah, *alias* The One That Runs Through; Ke-yah-lu-tah, *alias* Red Fly; En-ha-mah-to, *alias* Rook Bear; Me-nah-to-ne-ou-jah, *alias* Living Bear; Och-le-he-lu-tah, *alias* Red Shirt; and the following squaws—Dah-sa-no-we, *alias* The White Cow Rattler, wife of Sword; Wy-ge-uh-ha, *alias* Thunder Skin, wife of The One That Runs Through; E-dah-zit-chu, *alias* Sans Arc Woman (the Woman Without a Bow), wife of Yellow Bear; Mah-ko-cha-wy-un-tah-ker, *alias* The World Looker, wife of Black Hawk. Accompanying Red Cloud's party were two interpreters—the "renegade" John Richard, and James McClusky, a half-breed, also Gen. John E. Smith, and William G.

Bullock, a Fort Laramie trader. Red Cloud has been the principal chief of the Sioux for more than 20 years. He is 53 years old, and has been in 87 battles.

In 1866 Gen. Henry B. Carrington, with a regiment of soldiers, went from old Fort Laramie to make a road to Montana. He built three forts—Fort C. F. Smith on Powder River, Fort Reno at the crossing of the Big Horn, and Fort Phil. Kearney on Tongue River. Red Cloud laid claim to that country, and opposed the work of the troops, ordered the whites not to occupy the country on pain of death, and the withdrawal of the troops was demanded. No notice was taken of these demands, so Red Cloud besieged Fort Phil. Kearney and cut off 76 of the garrison. Other tragedies followed, and all the forts were besieged. A council at Laramie promised to abandon the country. An ineffective council was held at Fort Phil. Kearney in 1868. Red Cloud would not attend the council.

The immediate cause of Red Cloud's visit to Washington was an alleged violation of the treaty made at the time the Powder River country was given up to him. It appears that there was a clause in the treaty providing that Red Cloud and his warriors should be allowed to come in to Fort Laramie and trade for such things as they needed; also, that a trader with goods should be sent to their lands north of the Platte. On account of the continued acts of hostility on the part of the Sioux, the Government refused to allow them the privilege of trading at the military posts, and no trader was sent them. They want powder and lead, and these articles

the Government utterly refuses to allow them to have, as it says they use them to kill its people. Red Cloud came into Laramie and Fetterman two or three times last year, but could make no satisfactory arrangement with the military authorities, so he said he would have nothing more to do with undertrappers, but go and see the Great Chief at Washington, with whom only in future would he make treaties or bargains.

The Omaha *Herald* says the following was taken from Red Cloud's lips, as what he meant to say to President Grant—

"GREAT FATHER :

"Thousands of miles away, where the sun's last light falls on the big hills, I have left my people, to come and look my father in the face. As that light makes us see all things around us clearly, so may the Great Spirit make our talk plain, that we may understand each other, and that our councils shall be as brothers who have met to smoke the pipe of peace. Father, I have heard that you are great and good. Listen to me, my father, and let your ears hear one of your children, who comes from the wigwams of his people, with truth in his heart, and no lies upon his lips. I have made many treaties with your Commissioners, and they have promised many times, but have never kept their promises; and I have now come to see my Great Father myself, so that we can understand each other, and make no promises that we do not mean to keep. They have told you that I am a murderer; but I do not understand it in that way. You, Great Father, have driven me away from my country—the only country I had to raise my children on. Tell me, Father, could any living man on this earth stand such a thing as this? Suppose I should go to your country, tear down your fences, and steal your cattle and your hogs, would you stand by and have no word to say? No, Father, I know you would not. In all the troubles of my people, the white man has been the first aggressor. Father, we are not cowards. We know that you are great, and that you can crush us with your mighty power. But we believe that you are good,

and that you will protect your children, when they come to you for what they believe is theirs. We ask you to listen to us, to do by us as a good father should do by his children, and to let us carry back to our brothers and our people the assurance that the Great Spirit has smiled upon us, and that the Great Father is the Indian's friend, and the Indian's protector."

Red Cloud's party were officially received in Washington June 1. Spotted Tail had arrived previously. The delegations had an interview with President Grant June 2, when Spotted Tail said he had kept faith with the Government, but his fidelity had not been reciprocated. Both delegations met in council in the Indian office on the 3rd, when they were addressed by Commissioner Parker and Secretary Cox to the effect that their Great Father (President Grant) wished to know what they had to say, and then they would try to make good peace. Red Cloud said—

"MY FRIENDS, I have come a long way to see you and the Great Father, but somehow after I have reached here you do not look at me. When I heard the words of the Great Father permitting me to come, I came right away, and left my women and children. I want you to give them rations, and a load of ammunition to kill game with. I wish you would telegraph to my people about it. Tell them I arrived all right."

On the 6th Red Cloud and Spotted Tail and their parties dined with President Grant at the White House. An "elegant entertainment" was prepared, which was also attended by the members of the Cabinet, several foreign ministers, and their families, the Indian Committee, and other gentlemen and ladies.

The table was loaded with choice fruit, flowers, etc. The Chief of the Brules, Spotted Tail, remarked to his interpreter during the feast, that the white man had a great many more good things to eat and drink than they usually sent out to the Indians. The interpreter replied that it was because he had quit the war path and gone to farming. "How!" exclaimed the Chief; "I will quit the war path, and go to farming too, if you will always

treat me like this and let me live in as big house." This remark caused much laughter. The President presented each of the Indian ladies with a bouquet, while Mrs. Grant and her "pretty little papoose," as the Sioux called Miss Nellie, extended the same courtesy to the chiefs.

[TO BE CONTINUED.]

WHAT THE WOMEN SAY ABOUT CULLOM'S BILL.

Poor Cullom goes to the wall. His bill is evidently scotched in the Senate, as it ought to be, and, more than that, he has managed to evoke the just and serious indignation of the ladies upon his unwise and consequently unlucky head. The ladies of Utah, in divers mass meetings assembled, gave him sundry unmistakable pieces of their mind, and also besought Congress not to pass his silly Bill, and Congress has not passed it. The *New York Revolution*, a woman's paper, of April 28, has the following—

"THE UTAH BILL. Plea for Religious Liberty. A speech delivered in the House of Representatives, at Washington, on the 23rd March, 1870, by Hon. W. H. Hooper, member from Utah. Washington: Press of Gibson Brothers.

"Mormonism was probably never so ably vindicated before. In this defence of it against the attacks of Mr. Cullom's bill, still before Congress, Mr. Hooper has at least shown abilities of the highest, the most enviable order, and temper and spirit worthy of any cause, however pure and holy. Probably few persons are aware what powerful Scripture support can be adduced in its behalf. There is

one feature of Mr. Cullom's bill that commends it to the attention and indignation of every friend of Woman Suffrage, and that is, that it takes back again the right of suffrage that has just been extended to women there by territorial authority."

More recently the Women's Rights Convention, assembled in New York, passed the following resolution, specially directed against that Bill—

"Resolved, That we remonstrate against the proposition now pending in the Senate of the United States, to disfranchise the women of Utah, as a movement in aid of polygamy, against justice and a flagrant violation of vested rights."

If Cullom can do what he pleases, with the women all opposed to him, he is at liberty to try, but no sensible man would ever get in that predicament. The Women's Rights Women even taunt poor Cullom with the charge that his Bill is "a movement in aid of polygamy." That is the unkindest cut of all. But so does the Almighty overrule the designs of wicked men and bring upon their own heads the confusion and obloquy which they intended to bring upon His people.

SLANDERS REFUTED.

The following from the *Deseret News* speak for themselves—

Territorial Marshal's Office,
Salt Lake City, U.T.,
Saturday, May 28, 1870.

Editor *Deseret News*.—In the *New York Herald*, of the 20th inst., I see an article headed, "The Mormons showing their teeth." It appears that a dispatch was sent from here, which caused our religious friend of the *Her-*

ald to be taken with a sick stomach. He says, "We learn that the Mormon authorities, as they are called in the dispatch, during a recess of Justice Wilson's Court, at Salt Lake City, on Wednesday, closed the house against him and the United States' Marshal, and refused to allow the Judge to continue his sitting."

His Honor Judge Wilson is in this city, the Marshal is here also; they

know, as well as I do, that the above is false.

It was I who locked up the rooms and turned over the keys to those I rented the house from, telling the Judge, previously, in open Court, that he would have to make his arrangements for the house as I had done. The U.S. Marshal had plenty of time to arrange for the house, from Wednesday until Saturday, but did not do so, and when he sent his officers to clean the house, on Monday at 9 a.m., he found the door locked, just as I had left it. I believe there was some running around about that time, to find the keys, and when they found the gentleman, and told him they wanted to rent the rooms to hold Court in, his answer was, "Yes, sir," and they received the keys without grimace or "showing the teeth," only what was natural, in a friendly business way.

JOHN D. T. McALLISTER,
Territorial Marshal, U.T.

Salt Lake, June 3, 1870.

Editor Deseret News.—In the *Omaha Herald* of the 31st ult., I find the following telegram—

"Salt Lake, May 30.—The authorities of the city, to-day, refused to allow the United States Marshal the privi-

lege of putting United States prisoners in the city prison, as has heretofore been the custom. They were taken to Camp Douglas."

Being keeper of the City Prison, I, of course, am able to speak with certainty as to the truth or falsity of the above statement, and I do so by saying that no such occurrence took place on the above date nor on any other, and the entire story is without any foundation whatever.

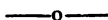
Respectfully,

W. HYDE,

Keeper of City Prison.

We have no doubt that the above telegram owes its paternity to the same *veracious* source as the one sent east and west, in reference to Judge Wilson being prevented by the "Mormon Authorities" from holding court in this city. No lie is too monstrous or vile for the members of the anti-Mormon "ring" infesting and disgracing this city and gracing a certain burgh up north. No notice would be taken of their villainous attempts to make trouble and mischief, if their lies were confined to Utah, for all here know them to be so notoriously mendacious that none think of placing any more reliance on their word or oath than upon the narratives of Messrs. Munchausen and Gulliver.

MORMONISM IN INDIANA.



At the present time a Mormon revival is in progress about fifteen miles from New Albany, in a church of the Christian denomination, which the trustees have given the "Latter-day Saints" the privilege of using. This church is located about three miles from New Providence, Clark County. The meetings are conducted by a Mormon Evangelist from Salt Lake, and it is said he is creating an intense excitement by preaching. Already fifteen persons have given in their adhesion to the Mormon church, and the revival progresses without abatement.

We are informed that one family, consisting of six persons, have all

joined the church and will soon leave for Salt Lake. So great is the excitement that people have abandoned their work, many farmers stopping their plows in the fields, to attend the meetings. What the end will be we do not pretend to say; but it is very certain that many converts are being made to the Mormon faith. We trust that our Indiana exchanges will now cease their warfare upon the New Yorkers, and turn their theological guns upon this Hoosier demonstration in favor of the notorious Brigham Young and his obnoxious doctrines. Charity, certainly, should begin at home.—*New Albany Ledger*, May 23.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, JULY 5, 1870.

GETTING READY TO DIE.—Senator Cragin, in his ponderous address in the United States Senate, May 18, upon the Cullom Bill, said the mission of the Republican party was not completed until polygamy had disappeared with slavery. He exhibited his profound ignorance of affairs in Utah by declaring that Territory to be “a perfect pandemonium of debauchery.” He did not believe war would result from an attempt to enforce the Bill, “but, war or no war, he was in favor of breaking up the vilest nest of vipers on the continent.”

Mr. Cragin evidently considers the Republican party on its last legs, and in order that his party may “complete its mission” and pass away with *eclat*, he thinks the best thing will be for it to accomplish, or attempt to accomplish, the annihilation of Mormonism. It is said that “old fools are the worst fools,” but “wise” fools will successfully contest that distinguished honor, and if ever the “wisdom of the wise” becomes supreme foolishness, it is when they oppose Mormonism to the utmost of their wisdom and ability. It has been written that “though thou shouldst bray a fool in a mortar with a pestle, yet will not his foolishness depart from him.” And verily it appears so very frequently, otherwise honorable Senators would learn by the experience of others that those who have struck at Mormonism to overthrow it, have been themselves overthrown in the overruling providences of the Almighty. Buchanan sent an army to Utah, and he became generally despised, and the leading spirits of that army went into rebellion or civil war on the Southern side. Douglas struck at Mormonism, and he failed every way and went to his own place, and now his admirers fail to raise means to erect a monument to him. They have a site for a monument, but they are selling the site to buy a monument, then they can sell the monument to buy a site for it, then sell the site again for a monument, and so on *ad libitum*, just to keep the thing moving.

Senator Cragin evidently don't care a fig for the memory of the Republican party, for a monument to its memory, or for a site for the monument. He is convinced that the race of the party is almost over, that the sands of its life are nearly run out, and now his chief concern is to find a fitting close to its turbulent and fanatical career, and a suitable burial when that career is ended. He thinks a full tilt at Mormonism would furnish the coveted occasion, and, war or no war, life and treasure not accounted, he is anxious that in the glory of a tremendous exterminative assault upon Mormonism, his precious Republican party shall give up the ghost, with the most astonishing theatrical accompaniments of blood and thunder, smoke and red blazes.

If the Republican party, or even the Government of the United States itself, really seeks its own destruction, we don't know any more certain or

quicker method of insuring the accomplishment of that felo-de-se-ical purpose than by making a determined attempt to annihilate the Mormons.

We ought, however, notwithstanding his manifest folly, to commend the sagacity of Mr. Cragin, in conceiving that Mormonism, if attacked as he proposes, will be the death of the Republican party, and he may or may not see further—that it will be his own damnation too, politically and every other way.

J. J.

DEPARTURES.—A small company of 20 souls of the Saints left this port, June 28, per steamship *Colorado*, for New York, one family only going right through to Utah. Elder George Naylor, accompanied by his mother, also embarked on the same vessel, on his return from a visit to this country.

SCANDINAVIAN RELEASES AND APPOINTMENTS.—From the *Scandinaviens Stjerne* of July 1, we learn that the following Elders have been released from their respective fields of labor with permission to return home—Lauritz Larsen, C. D. Fjeldsted, S. Pedersen, M. Mortensen, James Jensen, Carl Larsen, Eric Johan Pehrson, John H. Hougard, and L. P. Borg; that Elder Jacob H. Jensen has been appointed Pres. over Aalborg, Elder John Ehrngren over Jonkoping, Elder Peter Madsen over Aarhus, and Elders Mons Andersen over Christiania Conferences; and that Elders Soren Christensen Thyra, and Michel C. Christensen are appointed Travelling Elders in Aalborg Conference, and Elder P. O. Thomassen to assist in the *Scandinaviens Stjerne* Office.

THE UNITED STATES.—Elder W. P. Wilson wrote from Irasburg, Vermont May 12, to the *News*. At Westfield, Irasburg, Troy, and Jay, in Vermont and Canada East, some old members had returned to the faith and others had obeyed the Gospel. He had baptized 25, all represented at a recent Conference to be in good standing. When going on his mission he baptized a miner returning from the Sweetwater mines to Tennessee.

CORRESPONDENCE.

NEW ZEALAND.

Karori, near Wellington,
April —, 1870.

President A. Carrington.

Dear Brother,—I am now in New Zealand, about 1400 miles from Sydney, as I am informed. I have been here a week and have preached five times to tolerable and increasing congregations and very attentive listeners. I have baptized six persons and several others are nearly ready. Next Sunday morning, I have reason to hope I shall have the privilege of baptizing quite a number. I have organized a Branch and have appointed a gentleman as President, whose name you probably will recognize as a cor-

respondent and subscriber for the *Star* and other publications, brother Henry Allington. His zealous labors in the cause of truth before baptism and their result, give me every confidence in him for the future. I have ordained him an Elder, and have appointed him book agent for the New Zealand Conference. He is a man of the strictest integrity, and bears an excellent character in his neighborhood, having a favorable influence with the people. Brother Allington first became acquainted with the doctrines of our most holy religion by reading Elder Orson Pratt's works, lent to him by brother Holder, a young man who embraced the Gospel some years

ago in Victoria. For the last two years both these brethren have been very zealous in distributing the works of the Church and reasoning with the people as they had opportunity. They have so far opened the way for me that my work has been comparatively easy, and I expect to see a numerous and faithful Branch in this place before I leave. God bless the Karori Branch. Amen.

I feel first rate and enjoy the spirit of my calling. I never feel happier than when I am bearing testimony to the truth of our Father's latter-day work. The blessing pronounced upon my head by President Geo. A. Smith has been verified to the letter. The Lord has watched over me for good. My family have all embraced the Gospel, and I have been preserved from the raging elements and the wrath of wicked men, and I say with all my heart, Blessed be the Lord our God, the Lord God of Israel.

I don't know exactly where I shall be at next writing, I have such an extensive and scattered mission, but wherever I may write from I hope to be able to give a good account of myself and the work in which I am engaged. Be pleased to continue your prayers on behalf of this remote part of the Lord's vineyard.

All the Saints in this Mission send the assurance of their love to you. Please give my love to brother Albert Dewey and all the Valley Elders.

That God our Father may bless, sustain and comfort you in your high and holy mission, and finally save you with the faithful and obedient in the celestial kingdom of our God, is my prayer in the name of Jesus our Redeemer. Amen.

Your loving and dutiful brother in the Gospel of peace and salvation,

ROBERT BEAUCHAMP.

AMERICA.

Ogden, Utah, June 5, 1870.

Dear Brother Jaques,—The weather here, this season, has been much drier than it was last, the spring was later, and we have had continuous change of climate, alternate heat and cold. During the past week our typos could not work without a fire in the office. Today it is warm and pleasant. The

Weber River has been pretty high this season, but it has not done so much damage as in previous years.

The grasshoppers appear to be more numerous and more universal this year than they have been for a long time past. They have spread themselves out north, south, east and west, but they appear in the greatest numbers, so far as I have seen, in Weber and the adjacent Valleys. The crops of small grain have suffered very severely from their ravages, and in many instances the "garden sassa" has been completely devoured by them. They are grinding away yet, and when we shall be rid of them I do not know. However, as many of them have commenced to fly, I hope they will be inspired to take the wing some fine morning and bid us good bye. If they will, I think we shall yet raise considerable this year.

Ogden City is still growing. New buildings are going up continually, hotels are increasing, saloons and restaurants are being multiplied, and the city fathers are passing many new ordinances to meet the requirements of the time, to regulate the "regenerators," and to prepare for the "civilization" which is still advancing westward. The large new building of Mr. W. Jennings', which is erected on the corner of Tithing Office Street, opposite the Ogden Hotel, is now completed. It occupies a little more than one-fifth of a block. Hussey, Dahler, & Co., bankers, occupy one room, and the balance is rented to the Z.C.M.I. The Post Office is moved to the opposite side of the street, near to that elegant building erected by the Female Relief Society for a co-operative store. Isaac Moore, Esq., is Postmaster. The large frame building formerly occupied by the Overland Stage Co. (Wells, Fargo), has been purchased by Chas. Woodmansee, Esq., who has enlarged it and converted it into a Theatre. It is splendidly fitted up, with gallery and parquette, well seated, and very comfortably arranged. It has spacious stage room, good foot-lights, entirely new scenery, costume, appointments, &c., and an excellent orchestra. Among the latter is Mr. John Toone. Last Saturday night the Ogden Dramatic

Association made their *debut* for the summer season, and successfully placed upon the boards the moral and sensational drama, "Ten Nights in a Bar Room," to a full house.

There are a great deal of traffic and frequent excursions at the present on the Pacific and Utah Central Railroads. The Boston excursionists are expected back again in a few days. Elders F. D. Richards and O. W. Penrose have gone north with President B. Young. Prospectors are ranging all through the mountains in search of the precious, mining "districts" are being organized in many parts of the country, and the hopes of the operators are raised very high. The railroad junction is not removed. The U. P. Company have commenced to build more switches at Ogden, about one-fourth of a mile east of their present depot. They have discharged most of their white "hands," and imported a great number of "Johns," fresh from China, to work on their sections. The white man, it is thought, will soon be played out on the railroads.

Yours sincerely,
JOSEPH HALL.

SCOTLAND.

Glasgow, June 7, 1870.

President A. Carrington.

Dear Brother,—In my last to you I mentioned about our tracting Glasgow, that the people here might know what we believed, and where to go to hear more about it, if they felt so disposed, but to our regret very few have felt like attending our meetings. We continued the distributing until the tracts became unfit for presentation.

We have baptized 32 persons since the new year came in, just the number that were baptized during the twelve months prior to this date through the Conference.

Since I came to these lands I can say that my most sanguine expectations have been almost surpassed, for while I was laboring in Birmingham, under the able guidance of Elder Moses Thatcher, I realized nothing but pleasure. The greatest difficulty I had to contend with was Chariton. I found the Saints exceedingly kind,

ever ready to do all they could for our comfort.

From Birmingham I went to Manchester, where I spent one year with great satisfaction, laboring in company with Elder J. M. Ferrin, whom I found to be of great value to me in many respects, and a drawback in none. Here, as in the former place, I found many very warm-hearted friends, kind and good.

My next place, as you are aware, was in Scotland, the whole District being thrown into the Glasgow Conference. This gave us quite a field of labor. Elders Park, Smith, and Douglas, my companions here, are men of experience and unquestionable integrity. I can assure you, President Carrington, that my labors with these men have been all I could expect from any set of men I know. Their constant willingness to do all they could to promote our glorious cause, also their desire to discharge creditably their important duties, have established a feeling of love between us which I trust we may ever merit. I can say we have labored as a unit and like one man, and I feel to say God bless them in all their duties in the ministry, may they continue as they have begun.

So far as the Saints in Scotland are concerned, I can assure you we have some pretty good ones. I think they will compare favorably with the Saints in other parts, so far as my experience has gone. Here permit me to kindly return them the thanks and gratitude of my heart for their many acts of kindness to me and my co-laborers, for when they blessed my brethren I have felt that they conferred a favor on me. There are quite a number that I could not make it convenient to visit before I take my departure for England. I take this opportunity of extending to them my thanks, and God bless them, the faithful and honest in heart.

I will conclude by wishing you a most pleasant and speedy journey home. I remain your brother in the Gospel,
H. C. JACOBS.

ENGLAND.

Devonport, June 16, 1870.

President Horace S. Eldredge.

Dear Brother,—I take pleasure in telling you about things as they are in that part of England called the Land's-End, a remote corner of the Bristol Conference, noted for reaching a long way through the country without counting many Latter-day Saints, and those few are very poor, with scarcely any exceptions. Some are out of employment, and quite a number have gone elsewhere to find labor. Several have lately gone to New York, while they had as much money as would carry them there, lest it should dwindle away. Most of the Saints here are striving to live their religion, or the truth, however there are exceptions to general rules.

The people of Devonport are proving the prediction of Jesus Christ, "As it was in the days of Noah," etc.

I have just returned from a visiting tour of one month. I have held several meetings in the open air at East Down, also indoor meetings. There are many believing the Gospel, but it is so unpopular, and is so much opposed, especially by those who find the poor employment, that they are afraid to obey it. The clergy hold a great influence in this respect, and of course exert it against the work of God. I warned the people faithfully of the judgments of God that, in fulfillment of prophecy, would follow this last message. I gave them the privilege to ask me questions, but they had none to ask. I had hundreds around me in the same field last summer, and some of the preachers opposed me, and their meetings were broken up soon after and are still.

I seek every opportunity to bear testimony in my travels. I bore testimony to the restoration of the Gospel by angels in this age, to a stranger, after teaching him the Gospel, and I think he is one of the sheep, for he said he believed every word that I said, and that I was welcome to come to his house and to have anything he had. I called myself a servant of God, sent to preach the Gospel without purse or scrip. I called and preached in his house on my return to Devonport, and he invited his neighbors, by my request in a letter written from East Down. I preached the Gospel in its plainness, while most of

their eyes were suffused with tears, even those who had been members for years in other societies. My host had never been taught anything but the Church of England prayers. They gave me food and some money, wishing I could be there every week, desiring me to call every time I came, and promising to pay for all the stamps that I used in writing letters to them. Thus I am trying to train them up in the principles of the Gospel.

My health is good, the good spirit of revelation and peace is my constant companion. Thank God for the privilege to do good and help to gather those whom He has ordained to eternal life in this age.

I wish President Carrington good health and prosperity, with much of the good Spirit to comfort him in his journey home, and that God will greatly bless and qualify you, his successor, to carry on this important Mission.

Give my kind regards to all in the Office. Yours in the truth,

JOHN ALBISTON.

P.S.—I know that President Joseph S. Richards wishes to be kindly remembered, also brother Irwin and all the good Saints here. J. A.

London, June 17, 1870.

President Horace S. Eldredge.

Dear Brother,—I avail myself of the present opportunity of writing you a few lines, in reference to my labors in the Liverpool Conference for the past twelve months. Upon my arrival in England I was appointed to preside over that Conference. Being entirely unacquainted with the duties of such a position in the Church and kingdom of God, I felt my littleness and inability to magnify my calling without the assistance of the Holy Spirit. But having been in the Church for many years, and having lived at the fountain head, I had learned that the Lord was both able and willing to fit and qualify His servants to fill any position that they might be called to occupy. With these feelings I entered upon the duties of my calling, putting my trust in my heavenly Father, realizing that man, unaided by the assistance of the Almighty, is but weak and frail. I commenced visiting the Saints

from Branch to Branch, preaching unto them the principles of our holy religion, and exhorting them to greater diligence.

I found many good faithful Saints, who were desirous of keeping the commandments of God, and living up to the principles which they had espoused, realizing the importance of the great latter-day work, and the necessity of living in such a manner that they might enjoy a full fruition of the Holy Spirit. I labored with much pleasure amongst the Saints, the Lord blessing my labors continually, for which I thank His great and holy name. Some who are somewhat negligent and slothful, have lost, to a certain extent, the spirit which they first received upon becoming followers of the Lord Jesus, and being initiated in the Church of Christ. The light which they then received has, to a greater or less degree, departed from them, in consequence of transgression, either by commission or omission. That which was to them above every other earthly consideration, after receiving the gift and power of the Holy Ghost, is now a secondary matter with them. They say that Mormonism is not now as it used to be when they first became acquainted with it, that the gifts and blessings are not enjoyed in the Church as they were when they first embraced the Gospel, that something must be wrong, but upon investigating the matter it will be found in every instance that the fault lies with themselves. The zeal and energy that first animated their bosoms and filled their souls with joy have departed from them, and this in consequence of the neglect of some duty.

On the other hand there are many, yes, a large majority, who are striving with all the ability the Lord has blessed them with, to eradicate from themselves everything which is of a sinful nature, and to assist in the establishment of the kingdom of God upon the earth. Their faith is growing stronger, their hopes are brighter, and they have a greater desire to overcome everything that is opposed to God and His rule upon this His footstool. Though they have to pass through poverty and privations, and the finger of scorn is pointed at them and their names are

cast out for evil, yet in all this they have a joy and satisfaction that the world knows not of.

Some who left the Church years ago are beginning to attend our meetings, and I trust they will turn from the error of their ways and again come into the fold of Christ, so that they with us may enjoy the blessings that are promised to those who fight the good fight and overcome everything that is in opposition to truth and righteousness.

There is but little inquiry after truth in this Conference at the present time. The god of this world is what the inhabitants of the earth are seeking after. They seem to have no other object in view. But the Gospel of the kingdom must be preached to all the inhabitants of the earth, for a witness. It is for them either to accept or reject. Those who embrace and live up to the principles of the Gospel, as taught by the faithful Elders, will receive the reward of the righteous. On the other hand, those who hear the word preached, but turn a deaf ear, and will not accept the truth, must abide the consequences. The growth and triumph of the kingdom of God does not depend upon numbers, for it is His work. He has established it upon the earth on our day, and He has said it shall never be taken from the earth, but that the kingdoms of this world shall become the kingdom of our Lord and His Christ. In God we put our trust, for we do know that not one jot or tittle of His word will fail, but that every word will be fulfilled. My prayer is that all those who have entered into covenant with the Lord, to keep His commandments, may remain faithful and ultimately receive the blessings of a celestial glory.

With kind regards to yourself and those connected with you in the Office, I remain your brother in the new and everlasting covenant,

GEORGE ROMNEY.

Newcastle-on-Tyne, June 20, 1870.
President Horace S. Eldredge.

Dear Brother,—Having been transferred from the Nottingham Conference to that of Durham and Newcastle, I took my departure from the former

Conference on the morning of the 7th inst., where I had labored for the past year with the greatest delight, and leaving behind me many kind friends, whom I shall ever remember for the many acts of kindness shown to me, as also my much esteemed friend, Elder G. W. Groo, with whom I labored with great delight. I glided along the line some 180 miles, when I found myself in my new field of labor. I was greeted with a cordial welcome by my predecessor, Elder George H. Peterson, Elders Taylor and Noble, and the Saints all joined in making me welcome.

Since then I have spent my time as best I could, in getting acquainted with the business of the Conference, and I trust I shall be able to do justice to my new appointment. I feel assured that there are many good Saints in this Conference, yet they, like all those of my former acquaintance in this land, are bound down with poverty, but they are looking patiently for deliverance at the hands of their brethren in Zion, as all other hopes seem futile and vain. But I tell them the Lord helps those that help themselves, and the nearest way to Zion is to do right, often referring their minds to the travails of ancient Israel.

I close by asking the blessing of the Lord upon you in your labors, hoping soon to meet you and also President Joseph Young, and be honored with a social chat with you. Brother R. Thompson and all the brethren are well. They join me in kind love to yourself and the brethren in the Office. From your most obedient servant in the Lord,

GEORGE LAKE.

Leicester, June 23, 1870.

President Horace S. Eldredge.

Dear Brother,—The Leicester Conference consists of fifteen Branches and about 500 members. We visit most of the Branches and members once a month. I am happy to say that the Saints generally feel well in the Gospel, and most of them are very anxious to emigrate to Utah. A few of them are rather slack, but we are trying to arouse them to their duties. As a general thing we have very good meetings and a good spirit

prevails. I find a great many in my travels that have been very liberal in assisting to carry on the work and in assisting their friends to emigrate. They are anxiously hoping that it will be their turn soon. I hope their friends will not forget them, but return the compliment as soon as possible, for I find many good, worthy Saints hereabout. Work is very slack, many are on short time and their means are very limited. The Saints have been very good and kind to brother Laverder and myself, and in fact many others have been very kind to me. I can realize the blessing of the Lord over me ever since I left home. I sometimes tell the Saints that if they were as true to their religion as they are kind to the Elders, I would be willing to risk their salvation. Well, they will get their reward for what they do, if they do it with a pure motive.

We are baptizing some now and again, but not as many as I would like. Some are investigating the work and seem to take an interest in it. I find a great many, when I talk to them on the principles of the Gospel, will admit that they are reasonable and according to the Scriptures, and many will say they believe it is truth, but I do not think that, out of twenty-five of those, more than one, on an average, will yield obedience to the Gospel. I take much pleasure in bearing my testimony to the people, of the great work of the Lord in these latter days, and they generally receive it very kindly and treat me with respect, but the salvation of the soul is a secondary consideration with the people now. They are about ready to cry out peace and safety when sudden destruction is near.

I close, praying that the blessing of the Lord may rest upon you, that you may enjoy your mission and accomplish great good, which I have no doubt but you will. Remember me to sister Eldredge. My kind love to you all. I remain your brother in the Gospel of truth,

PETER NEBEKER.

London, June 30, 1870.

President Horace S. Eldredge.

Dear Brother,—We arrived in Lon-

don, both in the enjoyment of good health, on Thursday last, and attended a meeting the same evening in the North London Branch, where we had the privilege of speaking to a few of the Saints of the goodness of God and the magnitude of His latter-day work.

On Sunday afternoon we had the privilege of meeting with the Saints in Whitechapel district, and in the evening back in the North London chapel, in Penton Street. At both the above we had well filled houses and attentive listeners to our discourses, which I know full well were dictated by the Spirit of the most high God.

On Monday evening we attended a concert of the Saints in Albion Hall, and had a very interesting time.

On Tuesday evening we, in company with brothers Shurtliff and Romney, visited a nice little Branch of the Saints over the river, at Deptford, about eight miles out from the Conference house, and held a very interesting meeting.

On Wednesday I visited the Wandsworth Branch, in company with brothers Garrett and Knowlden, leaving father to go with brothers Shurtliff

and Romney, to fill an appointment at Whitechapel, at which places we had very interesting meetings, and the Spirit of the Lord was with us.

To-night we meet with the Priesthood in the Penton Street chapel, which will make in all seven meetings we have attended in this Conference. We can truly say the Spirit of God has been with us, and we have spoken to the people with much freedom. We have enjoyed ourselves much in visiting around with the poor Saints in London, and I trust we have been instrumental in cheering them up and encouraging them to renewed faith and diligence in the great latter-day work.

We go from here to Nottingham tomorrow, if the Lord will. Letters for us will find a hearty welcome at that place after that date.

Brothers Shurtliff and Romney join in love to you all, and father says God bless you and sister Chloe and all with you at the Office.

Praying God to bless you and all His faithful Saints, I remain, your brother truly,

S. B. YOUNG.

UTAH NEWS.

The following are from the *Deseret News* to June 10 :—

Samuel Haigh, whose death was noticed last week, was not torn by a circular saw, but was hit in the stomach by a block which he was sawing.

Messrs. W. Jennings, Jos. A. Young, Theodore McKean, H. S. Beatie, John Clark, L. S. Hills, I. Groo, and Thos. Taylor had been appointed a committee to arrange a programme for the celebration of the Fourth of July.

Brother Wm. Eddington reported one case of small-pox at Morgan City. The patient and family were removed to a hospital, about a mile from town. Other precautions were taken. There was also a case of the disease in Peterson's Settlement. The report of the wife of Bishop Peterson having the disease was contradicted.

Three car loads of visitors went from Salt Lake City to Brigham City to attend the meetings held there by President Young and party. At the switch, two and a half miles from Brigham City, wagons and teams, provided by the citizens, were in readiness, more than sufficient to convey the visitors to that city. On Saturday afternoon, June 4, the meeting was addressed by Elders F. D. Richards, R. L. Campbell, D. B. Huntington, R. T. Burton, and Isaac Groo. On Sunday morning President George A. Smith and Elder George Q. Cannon occupied the time; in the afternoon the congregation was addressed by President Wells, Elder Theo. B. Lewis and President Young. The Elders, as a general thing, enjoyed an unusual flow of the Spirit, and the meetings were crowded. The *Ogden Junction* says a bowery 80 by 120 feet, with a platform at the east end, had been erected, well seated, and tastefully decorated. In the morning of Saturday Elders John Taylor and Geo. Q. Cannon addressed the congregation. The *News* says President Young and party were at Clarkston on the evening of June 9, at Oxford June 10, expecting to be at Soda Springs June 11, where they would probably stay two or three days.

V A R I E T I E S .

"Happy that people," says a philosopher, "whose annals are dull."

Five hundred toll-gates and bars were abolished July 1, and 300 more will be Nov. 1.

Pope Innocent XII. excommunicated all who used tobacco in any form, while Pius IX. uses snuff. Both old codgers infallible of course.

It is a provision in nature—a startling discovery, made by a Scotch usher—that a man must be a bachelor before he can become a married man.

Mrs. — Somebody said to her husband: "John, do you think we shall know each other in heaven?" "Yes. Do you expect we shall be bigger fools there than here?"

"Dr. Smoothman is quite a ladies' doctor," so observed Mrs. Faintaway. "So nice!" said one lady. "So chatty!" said another. "Never prescribes nasty things," said a third. "Oh, he's a duck!" cried an enthusiastic matron. "You mean a quack," growled her husband, who had just seen the doctor's bill for one year's attendance.—*Punch*.

The *Tomahawk* lately said, "If crime and disaster are good for the newspapers, our contemporaries must have been driving a roaring traffic the last ten days. What with horrible murders, hideous trials, and wholesale losses of life, space has been at a premium. No wonder that we have not heard the complaint lately that there is 'nothing in the papers.' Even the monster gooseberry crop has failed."

The Secretary of the Trades' Union Council, Birmingham, at a recent meeting, said of the Contagious Diseases Act, "His opinion was that the act was one of the worst that had ever been passed; and the Government, it was well known, intended to extend it to all parts of the country. It was one of the most diabolical measures that it was possible to imagine; it gave any person the power to ruin any young and innocent girl he might choose to make the victim of his base designs."

The girls must not read the following paragraph, or else they will be all running after the married men, and the "happy married men" will be at such a premium that they will scarcely be able to get along the streets—"There is an expression in the face of a good married man who has a good wife, that a bachelor's cannot have. It is indescribable. He is a little nearer the angels than the prettiest young fellow living. You can see that his broad breast is a pillow for somebody's head, and that little fingers pull his whiskers. No one ever mistakes the good married man. It is only the erratic one which leaves you in doubt."

A correspondent of a London paper writes—"You will do good service by ventilating the subject of 'Quiet apartments for a lady.' I know one house where 14 children were born in one month, all taken away the morning after birth, and some of the ladies away home again in a fortnight. It is most usual to have seven months' children, and then pay £50 to be relieved of all further trouble and expense, the nurse taking charge of the infant, and farming it out. Scarcely ever is a register of birth made; in fact, these places are little less than murder dens, and should, indeed, be most carefully inspected and licensed." That's nice work in a Christian country.

D I E D .

LEES.—At Salt Lake City, June 5, Betty, wife of John Lees, sen., aged 67 years.—"*Deseret News*."
PARTINGTON.—At Tyldesley, May 15, Robert D. C., son of George and Alice Partington, aged 7 years and 11 months.—"*Deseret News*," please copy.
PIRKINS.—At Parowan, March 31, John Pirkins, born June 28, 1821.—"*Deseret News*."
RODGERS.—At Penryn, Cornwall, Mary, wife of Ambrose Rodgers, aged 67.—"*Deseret News*," please copy.
THANE.—At Salt Lake City, June 6, Janet Thane, aged 77.—"*Deseret News*."

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"Repent: for the kingdom of heaven is at hand."—JESUS CHRIST.

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Tuesday, July 12, 1870.

Price One Penny.

MISSION TO THE MUDDY IN 1858.

WRITTEN FROM THE VERBAL NARRATIVE OF ELDER IRA HATCH,
BY JAMES A. LITTLE.

—o—

OVER twelve years ago, when the events recorded in this narrative occurred, the region of country watered by the lower Rio Virgen and the Muddy, and for some distance towards California, was not only a lonely, barren desert, but was made still more forbidding from being occupied by marauding Indians, who were always ready to attack the weak and defenceless traveller, and neglected no opportunity to prey upon the animals of the watchful and strong.

The brethren, who had been on the mission to the Indians in Southern Utah for several years, had formed an extensive acquaintance with these and surrounding tribes, and, when present with them, could exercise considerable influence for the protection of travellers. Of course, they were in some danger themselves, but not nearly so much as strangers. In the beginning of 1858 there was considerable travel on the road between the southern settlements of Utah and California. With the hope of making the road more secure, and of doing a little good to the Indians, Elder Ira Hatch was sent out there, in the neighborhood of the Muddy, in January 1858. He was here alone, among the savages, for two weeks, 100 miles from the nearest settlement—Fort Clara—and also from

white men, except the occasional passer-by. He camped in a broken down wagon left by the side of the road by Mr. Crismon, when freighting from California. He experienced considerable difficulty in keeping his food from the Indians; he cooked it in the evening after they had retired to their own camp, and kept it concealed during the day. The Indians finally discovered his provisions, and one day, when he was busy interpreting for some travellers, they cut the sack containing them, and stole his bread and meat, leaving him only a little cheese. They endeavored to console him for his loss, by telling him he must not feel bad, for he could beg more of travellers, who would give him food when they would not to them.

To assist in passing away the lonely hours, Elder Hatch was in the habit of going daily on to a hill in sight of his wagon, to watch for teams crossing the desert. The Indians loitered round on the hills as well, and would sometimes amuse themselves by trying to arouse his fears, by pointing arrows at him, sticking them in his clothes, and telling him that they would shoot him full of arrows; then they would motion how he would bob up and down when he would run from them. By way of counter chat, he would some-

time reply, that he could shoot six of them through with his revolver, while their arrows would only stick in a little way. There was an Indian, whom Elder Hatch called Sneak—the name sufficiently indicates his character—who bothered him considerably. One morning when he was washing in the creek, a short distance off, he saw an Indian handling over his things in the wagon, and called out to him to stop it or he would whip him. When he returned to his wagon he found the Indian to be Sneak, and still at work. He tried the effect of a cut with his whip, when Sneak instantly drew his bow and Elder Hatch his revolver. Sneak evidently thought the revolver would be too much for his bow, and suffered his wrath to cool down. It was running a narrow chance for a serious quarrel, which for Elder Hatch would have been extremely dangerous.

While Elder Hatch was alone, Elders Ezra T. Benson, O. Pratt, sen., Geo. Q. Cannon, John Van Cott, Wm. Miller, Samuel Miles and others returning from missions to California passed by. They considered brother Hatch's position not only very lonely but dangerous. On their subsequent arrival at St. Clara they recommended President Hamblin to send him company, and in due time brother Thales Haskell arrived.

During the winter many interesting circumstances occurred to break the monotony of their lonely duties. Col. Thomas L. Kane and party, on their way from California to Salt Lake City, remained with them over night and a portion of the following day. He requested Elder Hatch to make a treaty with the Indians concerning a cave near the Mountain Springs. In this cave Col. Kane had placed a number of bottles of medicine, and wished it called Dr. Osborn's Cave. He desired the treaty with the Indians to stipulate, that the contents of this cave should never be disturbed, and that when a sick white man got into it he should be safe. His object was to provide a place of security for white men, on this road, to be called the Traveller's Home, and also for the Indians to get the idea that the medicines left in the cave were good only for white

men. He told Elder Hatch to apply to the Indian Agent of Utah, or the Governor, for the articles which he might agree to pay the Indians in the treaty. He afterwards made the treaty as requested, and applied to Dr. Forney, then Indian Agent, for the articles to pay the Indians, but without success. He never applied to Governor Cummings.

The manner in which conversation was carried on during Col. Kane's visit was rather novel; Elder Hatch had spent so much of his time with the Indians, that he spoke English very indifferently, while Col. Kane's excellent English was almost too much for his comprehension; and while he acted as interpreter between the company and Indians, a third person had to interpret between Col. Kane and Elder Hatch. It was a subject for interesting reflection, that here, in this desert and among savages, in a little wickup made of brush and dirt, which served to protect the meagre outfit from the weather, Col. Kane, from his luxurious home in the East, and on a mission of kindness in behalf of a persecuted people, should spend several hours in obtaining information about the characteristics and dialects of the Indians, and the geography of their unexplored country, and laying plans for the benefit of sick and defenceless travellers. But it is characteristic of the man's life, to neglect no opportunity of doing good. All seemed to regret when the time of separation arrived.

Elders Hatch and Haskell remained among these Indians until about the first of March, when they returned to their homes in the settlements.

In this desert of burning sand and rock, which a few years ago seemed totally incapable of supplying the necessities of civilized life, are now several thriving settlements of the Saints. Many of the Indians are being taught to labor, and are learning better than to rob and murder. In these settlements the traveller finds supplies and protection, and but a few years will elapse before the past of this difficult and dangerous road will seem like a dream.—*Deseret News*.

INDIAN CHIEFS IN WASHINGTON.

[CONTINUED FROM PAGE 422.]

On the 7th the Indians assembled in council at the Indian Office. Secretary Cox promised food and clothing, that the whites should be kept off the reservations, but could not promise ammunition till all the Indians were at peace.

Red Cloud delivered the following speech—

"I came from where the sun sets. You were raised on chairs. I want to sit where the sun sets. [Here the Indian warrior sat upon the floor in Indian fashion and proceeded.] The Great Spirit has raised me this way. He raised me naked. I run no opposition to the Great Father who sits in the White House. I don't want to fight. I have offered my prayer to the Great Father so that I might come here safe and well. What I have to say to you, and to these men, and to my Great Father, is this: Look at me. I was raised where the sun rises, and I come from where he sets. Whose voice was first heard in this land? It was the red people who used the bow. The Great Father may be good and kind, but I can't see it. I am good and kind to the white people, and have given my lands, and have now come from where the sun sets to see you. The Great Father has sent his people out there, and left me nothing but an island. Our nation is melting away like the snow on the side of the hills, where the sun is warm; while your people are like the blades of grass in spring, when summer is coming. I don't want to see the white people making roads in our country. Now that I have come unto my Great Father's land, see if I have any blood when I return to my home. The white people have sprinkled blood on the blades of grass about the line of Fort Fetterman. Tell the Great Father to remove that fort, then we will be peaceful, and there will be no more trouble. I have got two mountains in that country—Black Hill and Big Horn. I want no roads there. There have been stakes driven in that country, and I want them removed. I have told these things three times,

and I now have come here to tell them for the fourth time. I have made up my mind to talk that way. I don't want my reservation on the Missouri. Some of these people here are from there, and I know what I say. What I hear is that my children and old men are dying off like sheep. The country don't suit them. I was born at the Forks of the Platte. My father and mother told me that the land there belonged to me. From the north and the west the Red Nation has come into the Great Father's house. We are the last of the Ogallalas. We have come to know the facts from our Father, why the promises which have been made to us have not been kept. I want two or three traders that we ask for. At the mouth of Horse Creek, in 1852, there was a treaty made, and the man who made that treaty (alluding to Gen. Mitchell, who performed that service for the Government) told me the truth. Goods which have been sent out to me have been stolen all along the road, and only a handful would reach me to go among my nation. Look at me. Here I am, poor and naked. I was not raised with arms. I always want to be peaceable. The Great Spirit has raised you to read and write, and has put papers before you, but he has not raised me in that style. The men whom the President sends us, soldiers and all, have no sense and no heart. I know it to-day. I didn't ask that the whites should go through my country killing game, and it is the Great Father's fault. You are the people who should keep peace. For the railroads you are passing through my country I have not received so much as a brass ring for the land they occupy. I wish you to tell that to my Great Father. You whites make all the ammunition. What is the reason you don't give it to me? Are you afraid I am going to war? You are great and powerful, and we are only a handful. I do not want it for that purpose, but to kill game with. I suppose I must, in time, go to farming, but I can't do it right away."

Each sentence of this speech was received with loud grunts, denoting hearty applause from the Indians present.

Little Bear made a short speech complaining of bad treatment by soldiers and others while he was engaged in farming operations. Several of his young men, he said, were shot while out hunting, and that ended his corn raising. He reiterated the main features and complaints of Red Cloud's speech.

On the 9th the Indians had a council with President Grant, when they reiterated their complaints. The President said he wanted to live at peace with the Indians, he would endeavor to protect their reservation from encroachments by the whites, and would protect both Indians and whites. Fort Fetterman was for the protection of both, and might be used as a base of supplies.

A council was held at the office of the Commissioner of Indian Affairs June 10, Secretary Cox, Commissioner Parker, Governor Campbell of Wyoming, Ex-Commissioners Colyer and Brunot, and a number of ladies being present. Secretary Cox said their request for a trader in their own country would be granted. If they traded at Cheyenne they would have to do so with Governor Campbell. Presents would be sent to the Ogallalas if they were peaceable. Fort Fetterman could not be removed. The buffalo were getting scarcer and the Indians should begin to raise crops and raise cattle. Existing things were changing and the changes could not be prevented.

Red Cloud answered as follows—

"FATHER—I am chief of the Sioux nation and six tribes, and came here to talk plainly with my Great Father. I have not much to say. You white people look at me. Some of you have gray hairs and some are bald. It is time to reason. Look at me. You are a man of sense. You have not treated me as I ought to have been treated. When I was a young man I was poor. In a war with other nations I was in eighty-seven fights. There I received my name and was made chief of my nation. But now I am old, and am for peace. I want to raise my children just the same as you

do yours. Father, I want you to listen to me. I have never quarrelled or had any trouble with the traders living in my country; but since my Great Father sent troops and put a road through my country blood has been shed there. It is not my fault, but your fault. You have not looked at me. If we had got into trouble it is not my fault. In the treaty of 1852 I was promised fifty-five years of presents. I received part of them for only ten years; afterwards they were stolen from me. I lent that road to the Government for fifty-five years. If blood has been scattered over the road it is not my fault. My Father's children learn to read, and they know these things better than I do. I was born at the mouth of the Platte. It is time my Father put a line around my country so that I may know what belongs to me. I want you to let us keep our land so we can raise our children on it. I ask you to give me traders and agents in the neighborhood of Fort Laramie. The Great Spirit did not tell us we are slaves. We have been driven far enough. We want what we ask for. The red man was raised on this land, which extended from sunrise to sunset. When anything bad happens you always put the blame on us. We cannot see it in that light. We are all of one nation. We gave lands to the whites just as we did to the children of the red nation. I do not like one thing. Fort Fetterman is expensive to the Great Father for trading. Fort Laramie is sufficient for us. We have been going there all the time. Black Bear was friendly to the whites, but the soldiers lately went out and murdered him. We want you to remove the troops so that our young men can travel and be happy. We were not allowed to go to Cheyenne. If Governor Campbell is your Superintendent there, why not instruct him to let me come in there, instead of treating me like a 'sneaky dog,' and making us strike the railroad forty miles below? In 1852, at the mouth of Horse Creek, the agent placed me with thirteen nations who gathered there. We were all pleased in the hope of getting everything we wanted, poor and rich; but we got only a handful. It was nearly all

stolen from us. After all these promises I could not put any more faith in my White Father. Therefore when, three years ago, General Sherman sent for me to come in I said, I will not come in until you remove the posts, and after you removed them I came to Fort Laramie and signed the treaty. You see before you my young men, my chiefs and soldiers. They are the best I have. I have not received anything from you for two years. When I leave here I want you to make our hearts glad, so that we may tell our people what you have done for us. I want you to take pity on my young men. I want you to put them on horseback, that they may go home with good hearts. The Governor of Wyoming Territory has not taken an interest in me. He is not looking after our welfare. He does not know my way and style. We do not wish him to be our Superintendent of Indian Affairs. We have one man here, we want him to be Superintendent—Mr. Beauvais. We ask you for another thing. We want B. B. Mills for our agent and Coffee and Bullock for our traders. The white man has got the gold out of the land which belonged to the red man. Will not the Great Father have pity on us, who have been raised with the bow and arrow? We want him to pay for the stock and property destroyed out of his own money and not out of our annuity. I am very warm and will rest a while. I will speak again before the sun sets."

Red Dog gathered up his blanket, sprang to his feet, shook hands with the Secretary and Commissioner Parker, and said—

"Look at me! I am one of the chiefs. Our people first claimed and owned this land. Some of my forefathers are buried in this land and it is my business to talk about it. My forefathers were raised the same as you were. My forefathers shook hands with the whites; they shook hands in peace. Look at all these young men. They are all our braves, our captains and generals and chiefs of our armies. I have three or four musket ball wounds on me. It is not my fault. I have come into this room offering my prayer to the Great Spirit

for peace. When I looked at your flag of red and white we dropped the red and came here with the white only. Look at me and look at yourself! [Turning to Commissioner Parker he said]—We are of one blood. You are living among the whites; your color has changed but very little. When I had a father and mother they took care of me and nursed me. I want you to do the same. When my father raised me he put me on good horses and gave me leggings and moccasins. You are my father. When I leave this house I want you to do the same. When you send your men out there I do not know them. All they look at is their own interests and to see how they can cheat us. They offer us papers to sign. Our people are fools and sign them. We want Mr. Beauvais for our superintendent. He is the only man true to us. When we had a council Little Bear went there and got into trouble. The Cheyennes, they tell us, have sold our land. We want to know what right they had to sell it. Our Great Father sent out commissioners in 1852 and promised us annuities for fifty-five years, and we have only received them for a short time. Men have been sent out who have stolen all from us. Afterwards thirteen nations held a talk with you, Conquering Bear being the chief of the whole of the nations. Emigrants travelled over the country; we were peaceable. One emigrant had a lame cow, which was left behind over night, and an Indian, seeing it was abandoned, killed it. Complaint was made that the Indians had stolen his cow, when Conquering Bear, for the sake of peace, offered to pay for the cow in mules and moccasins. This proposal the emigrant refused, and went to a neighboring fort and brought back two companies of soldiers. The officer commanding asked for a surrender of the Indian. Conquering Bear pointed out the Indian, saying, 'You can go there and take him.' Instead of which the officer ordered the soldiers to fire upon Conquering Bear, and shot my chief. Though the road passed through our country we have not received even a brass ring for the land. We want you to pay us for it."

Red Cloud resumed—

"After the passage of the treaty of 1852 only one of the people the Great Father has sent out has told us the truth. It was General Smith, and whatever he has told me since is nothing but the truth. I like that man. Generals Harney, Sherman and Sanborn said Fort Fetterman should be removed, but they do not tell it straight. The troops there are all on foot. It is throwing away my Great Father's money for nothing. The officers there are not as good as those around him here; they are all whiskey drinkers. General Smith does not drink their whiskey, and therefore he can talk with our Great Father. He sends out there the whiskey drinkers because he does not want them around him here. I do not allow my nation or any white man to bring a drop of liquor into my country; if he does, that is the last of him, and his liquor too. Spotted Tail can drink as much as he pleases on the Missouri river, and they can kill one another if they choose. I do not hold myself responsible for what Spotted Tail and the traders do there. When you buy me anything with my money, I want you to buy me what is useful. I do not want dirty flour, rotten tobacco and old soldiers' clothes dyed black, such as you bought for Spotted Tail. I only tell you what is true. You have had a great war, but after it was all over you permitted the chiefs who had been fighting to come back."

Brave Bear said—

"I am seventy-five years of age; I am old. When the Great Father created us the white and the red men were all brethren, and we lived so; but now we are not; we are melting away, and the whites, who are increasing so fast and are great, are trying to crush us and leave us no hope. The Great Spirit is looking upon them, and may hereafter make them give an account of their misdeeds. The Great Spirit told me, when a chief, if you get strong and become rich you cannot take your riches with you when you die. He must have told a different thing to the white man, who is so grasping and who piles up money; he

must have told them, when you die you can take all into the next world."

Brave Bear then stood up and said, with much apparent feeling—

"Do not take everything we have away, but be merciful and kind to all the Indians. There is enough for the white man and enough for the red man. In the name of those present my wish is that peace may be everlasting. I hope that you, my father, and my Great Father may have pity on us. We are ignorant and do not know anything only what the Great Spirit told us. I hope the men who have come here will receive their presents."

Secretary Cox then talked about the treaty of 1867, and that the Indians therein agreed that the railroad should be made and they would not molest it. The Secretary and the Indians then wrangled a little over the treaty, and Red Cloud said—

"This is the first time I have heard of such treaty. I never heard of it and do not mean to follow it. I want to know who was the interpreter who interpreted these things to the Indians. I know nothing about it; it was never explained to me. All the promises made in treaties have never been fulfilled. The object of the whites is to crush the Indians down to nothing. The Great Spirit will judge these things hereafter. All the words I sent never reached the Great Father. They are lost before they get here. I am chief of thirty-nine nations. I will not take the paper with me. It is all lies."

Bear-in-the-Grass said—

"The Great Spirit hears me to-day. I tell nothing but what is true when I say these words of the treaty were not explained. It was merely said the treaty was for peace and friendship among the whites. When we took hold of the pen they said they would take the troops away so we could raise children."

After the council the Indians were much depressed, and it was stated that Red Cloud wanted to commit suicide, saying he might as well die there as elsewhere, as they had been swindled.

[TO BE CONTINUED.]

MODERN CIVILIZATION.

The New York *Herald* devotes a leader to briefly and cursorily tracing back modern civilization to first principles, or rather to its origin, affirming that the tendency of events in Europe and America is toward the union of the peoples, that union is the passion of the hour, that in every man's heart the feeling is more or less strong, and that modern civilization is plainly traceable to the Jews, to the Hebrews, to Moses and the prophets, to Jacob, Isaac and Abraham. The *Herald* says—

"But our civilization is not merely European and Christian. It finds its proper root only in Judaism. We have all to confess that we owe much to Europe and a great deal to Christianity. How many of us are willing to admit that we must go beyond European teaching, beyond even Christianity, beyond the apostles and their Founder, and seek our proper fountain head in the prophets, in Moses, in Jacob, Isaac and Abraham. 'In thy seed shall all the nations of the earth be blessed,' is a promise as old as the Hebrew race; and, although the Hebrew race would not, and although they have not yet seen it, the fact stands patent to all the world that through the Jewish people all nations have been blessed. Take away Christianity, and where is our modern civilization? Without Christianity what would America—what would Europe have been? But take away Judaism, and where should we have found Christianity. We must go back, therefore, not only to Calvary with all its agony and all its horrors, not only to Bethany with its sweet domestic joys, not only to the hallowed lake and the sacred mount with their simple teachings and cheering benediction, not only to Bethlehem with the babe and the angels' song and the worshipping wisdom of the East—we must go back to Ja-

cob's toil for Rachel, to Rebecca at the well, to Abraham in Ur of the Chaldees, to find the fountain-head of our modern civilization. We are all Jews, because we are or profess to be all Christians; and the time has come when we ought not to be unwilling to admit the fact. All the good that is in us is Christian; but Christianity is the offspring of Judaism. Search the wide world over, where is there aggressive force which is not Christian in its origin and in its actual character? Rather we ought to have said search the wide world over and say where is the aggressive force which is not biblical in its origin and in its actual character? Modern civilization is not New Testament alone nor Old Testament alone, but biblical, endorsing all the divine past. It listens to the sweet accents that fell from the Divine Teacher's lips on the Mount of Blessing. It trembles also—it exceedingly fears and quakes under the thunders of Sinai. This thing which we call modern civilization is divine. It connects the hopeful present with the bright spots of all the past. It connects earth with heaven. Its triumph will be the 'new heavens and the new earth wherein dwelleth righteousness.'"

The *Herald* man has been "getting religion" lately, and has taken unctuously to preaching, expounding, moralizing, and exhorting. If he goes on in the good work, he will soon be urging his readers to begin to do the works of Abraham, for One who spoke with authority and not as the scribes, said, "If ye were Abraham's children, ye would do the works of Abraham;" and if all nations wish to be very greatly blessed they must do the works of Abraham also, and by so doing emerge into the glorious sunlight of Gospel liberty, instead of continuing to grope in the dim starlight of "modern civilization."

The Omaha "*Herald*" thinks Dr. Newman "will be overmatched by those Mormons on the Bible argument as sure as he lives." The Denver "*News*" says, "The reverend doctor is smart, but he had best make up his mind exactly what to do with the Old Testament question, or he will suffer defeat and mortification sure. It will not do to assume that the Mormon elders are fools."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, JULY 12, 1870.

THE EMIGRATION.—A company of Scandinavian Saints are expected to leave Liverpool on the steamship *Minnesota* July 20, for New York, on their way to Utah. Any of the British Saints who intended to go on the *Manhattan*, but failed to be ready, can go on the *Minnesota*, if they wish, by informing us in time, and being in Liverpool not later than Tuesday, July 19.

The following are extracts from a letter from Elder W. C. Staines, New York, June 28—

On the railroads children from five to twelve years old go at half price; *under five*, go free. Children *five years old pay half price*. I found last year that many on board expected that those five years old did not have to pay, but that is a mistake.

I see no prospects for any further reduction of rates from here to Utah.

My office will be 8, Battery Place, in sight of Castle Gardens.

The place where the Saints meet on Sundays is 145, Grand Street, Williamsburg, N. Y.

All is peace at home, and in Washington, so said Captain Hooper yesterday. Brother Carrington and party left for home the same evening they landed here, all well.

APPOINTMENTS.—Elder George Romney has been appointed to preside over the London, Elder Thomas Howells over the Glamorgan, Elder Thomas Woolley over the Bedfordshire, and Elder George O. Noble over the Norwich Conferences.

Elder Edward Schoenfeld has been appointed to preside over the Swiss and German Mission.

CORRESPONDENCE.

AMERICA.

Salt Lake City, U. T., June 15, 1870.
Elder John Jaques.

Dear Brother,—Your letter of the 17th ult. has been received. I was much interested with its contents. My letter from Toquerville, published in the STAR, which makes a reference to Elder Samuel Gould, contains an error with regard to his age. I have learned from his wife that he was in his ninety-second year, instead of his eighty-sixth as before stated. I wrote from memory, which you are aware is treacherous.

Presidents Young and Wells are on their visit to the Saints in the north,

and are now in Bear Lake Valley. They have visited Soda Springs and the brethren in southern Idaho. I accompanied them by rail as far as Brigham City, where we had a most interesting meeting. About 150 brethren and sisters from Salt Lake City were present, and a general gathering of the Saints of that county, say between three and four thousand. The President and party are expected home again between this and the 25th.

The Theatre has recently been open on Saturday nights. Our enterprising fellow citizen, brother John W. Young, has got together a very fine collection of the animals, birds, minerals, fossils,

relics, manufactures and other interesting specimens of the productions of Utah, which he has on exhibition in his Museum and Menagerie. It is already a field of science and art, and is worthy of the examination of every visitor to this city. Those who visit it are not only amused but highly instructed.

Baptisms for the dead are administered every Wednesday in the font. The University of Deseret has in successful operation two branches in this city and one at Provo. The scarcity of money is severely felt, as a circulating medium, in all the settlements. The Co operative Mercantile Institutions are generally succeeding well and giving satisfaction. At Brigham City a large tannery and a woollen factory, on co-operative principles, are being erected. The corner stone of the Provo Woollen Factory was laid by Bishop Smoot a few days ago. This is also the work of a co-operative company.

We understand that at a meeting of the friends of the Methodist church in this city, held some time since, a board of council and finance, auxiliary to the M. E. church, was organized, composed of the following officers—President, Rev. G. M. Pierce; Vice-President, Judge Hawley, U.S. Court; Secretary, C. C. Clements, Surveyor General; Treasurer, Judge Strickland, U.S. Court. Finance Committee; Judge Strickland, Chairman; Gen. Maxwell, U.S. Land Agent; Col. Patrick, U.S. Marshal; R. H. Robertson, Esq.; and J. M. Moore, P.M. Salt Lake City.

Governor Shaffer is East, where he went to bury his wife. He continues in feeble health, but is expected to return with his children and mother-in-law. He seems too near his grave to conscientiously be made a tool in the hands of designing knaves to oppress the innocent and violate the principles of religious liberty. Time must tell. He is unacquainted with Territorial affairs, but I am satisfied he went away from here with better impressions towards the people than when he came. Should Cullom's Bill become a law he will be beset by a hungry horde of office seekers who, like carrion birds around a herd of buffalo to

await the falling of some straggler, are desirous of an office, that they may fatten themselves at the expense of industrious and constitution-loving Latter-day Saints.

Congress appears to be rather too slow on Utah affairs to suit our enemies. The ring who got up the Cullom Bill feel very impatient of delay, and seem to have vented their spleen on Acting Governor Mann and Chief Justice Wilson, having prevailed on President Grant to nominate their successors. The questions are still pending in the Senate.

Grasshoppers have made great havoc amongst the crops in the Territory. Those we raised here have got wings and have principally flown away. We are, however, subject any day to visitations from new arrivals and more hungry swarms. Sanpete is pretty thoroughly cleaned out of grain; their crops are nearly all destroyed. Cache Valley has generally escaped. Almost every settlement has been a sufferer to some extent.

Considerable numbers of visiting strangers attend worship here every Sabbath. They generally express astonishment at the beauty and good order of our city, praise the music at the Tabernacle, and go away favorably impressed. But many of them forget to tell the truth about us when they get away.

With love to yourself and the Elders around you, in which the brethren here join, and with constant prayers in your behalf, I remain your brother in the Gospel,

GEO. A. SMITH.

Beaver City, Beaver County, U.T.,
June 6, 1870.

President Albert Carrington.

Dear Brother,—The people of Beaver are doing pretty well. Wheat is likely to be a rather scanty crop, on account of the grasshoppers. They have destroyed much grain, but all is right. The late frosts have destroyed much of our fruit, but what we have looks very well. The brethren all feel well, and we have good teachings every Sunday and at all other meetings.

I am thankful my labors in England were not in vain. I have offered stock

for sale to help the emigration, but money is very scarce. The mail between St. George and Salt Lake City was recently robbed of \$1500. My eldest son lost some money in consequence, and he has lost a deal of time and means in trying to find out the thief, who is now waiting for his trial. My son and brother I. Hunt caught him about 100 miles west of here. This has been a drawback to us.

There is to be a sifting, and the sooner it comes the better. I hope to be able to stand every trial that may cross my path. Nothing has ever moved me yet. Come life or come death, I feel determined to serve the Lord with all my heart, mind, and strength.

The kingdom is and will be rolling on and none can hinder it, nor stop its progress. Many men from the States, not in the Church, were at the Conference. One man said that he would go home and sell out and bring his family and live among the Mormons.

May the blessing of heaven rest upon you and prosper you in all your labors and your co-workers in the Church and kingdom of God, is my prayer in the name of Jesus Christ. Amen.

Your brother in the Gospel of Jesus Christ,

CHARLES WILLDEN.

Salt Lake City, U T.,

June —, 1870.

President Horace S. Eldredge.

Dear Brother,—I went on a mission to the United States last fall, and while in the city of Philadelphia I had an attack of paralysis, which took away the power of my left side. Although I have partially recovered I am still confined to my sick room, but hearing with sorrow of the course taken by some of those who come here from Europe, and as very many are acquainted with me in Britain, I thought I might do some good, even in my sick room, by again bearing my testimony through the STAR, if you think it right to publish it.

I was baptized in the town of Paisley, Renfrewshire, Scotland, on the 5th of November, 1840, so that I have been close on thirty years a member of this Church, and the most of that

time I have been preaching the Gospel, as revealed by God in these last days, in England, Scotland, and the United States. Now, after an experience of thirty years, I bear this testimony, to all who have ever known me or heard my former teaching, and who may have heard from some of those who have come here and fallen away, things calculated to prejudice their minds against the truth, that in all these years, either before or since I came here, I have never heard one doctrine or principle taught by Brigham Young, or sanctioned as right by him, but what, if believed in as it was taught, and practiced the same way, would make men wiser, holier, and fitter for the blessings of God in this life, and lead them to eternal life hereafter. One great reason why many apostatize after they come here is because they forget that their faith should rest on the principles of truth, and they get into the society of those who have lost the Spirit of God, and will stay in their company and hear them speak evil of the Saints, of Brigham and the authorities of the Church, till their own minds are darkened, and then they begin first to doubt, then to deny the truth, and finally fall away. But my testimony, and I think I ought to know as well as any of them, is that I know, from my own experience, that Brigham Young is a devoted servant of the living God, honest, upright, and virtuous, and that his brethren who act with him are good men and men of God; that by the promises of Jesus being fulfilled to me, by the power of God following me in the discharge of my duties, and also following those who believed my testimony and obeyed the Gospel, and by the testimony of the Spirit of God within me, I do know that the Church of Jesus Christ of Latter-day Saints is the only true Church of the living God. This is my testimony to all men, and the greatest regret I have now is that I have not followed more closely the counsels and example shown me by these very men whom they speak evil of. But I do thank God that I can still bear testimony to His work, although it is not for works of righteousness which I have done, but by the grace of God I am what I

am, therefore I cannot begin to find fault or watch for evil in my brethren, when I can find so much that needs amendment in myself, and yet with all that I feel to love my religion, my God, His servants, and all who desire and try to do good everywhere. This is my testimony, and these are my feelings and desires.

Praying God to bless you and all who desire to help to roll on the kingdom of God, I remain your brother in the Gospel of truth,

WILLIAM GIBSON.

S. S. Idaho, June 26, 1870.

Dear Brother J. Jaques,—Thus far all safe and *you* all well, although we had rather a rough time for five days. Brother Carrington was not sick, because he stuck to his bed for several days.

We expect to land to-morrow at 7 a.m., and will, if possible, leave New York by the evening train.

All send kind regards to you, brother and sister Eldredge and all at 42.

Your brother,

H. YOUNG.

DENMARK.

Copenhagen, June 27, 1870.

Elder A. W. Carlson.

Dear Brother,—Having now fairly settled down in my new or rather old field of labor in the *Stjerne* Office, I feel to drop you a word or two, thanking you for your kind and pleasant society during my sojourn in Liverpool. I succeeded in finding brother Cracroft in Hull on my arrival there, and was received very kindly indeed by himself and family. Notwithstand-

ing I was a foreigner and a perfect stranger to them, no sooner did I announce myself as an Elder from the Valley, than their arms and hearts were opened and I found myself as an old member of the family, verifying the old saying, that wherever you find the true spirit of "Mormonism" there is your home. I had also the pleasure of meeting with a few of the Hull Saints in their Hall, where I delivered my first testimony to the Gospel since I left home, in very imperfect language I fear.

I arrived in this city on Sunday, June 12, about noon, having had a very rough passage to Korsør, and two hours later I found myself in a spirited meeting of Saints on Norrebro, where I could talk more freely, in my native tongue. Pres. Jesse N. Smith was in Odense, and Elder Carl Larsen in Slagelse, when I arrived, but both returned in the evening, and my heart bounded with joy at seeing these my Valley friends again, who were enjoying the spirit of Zion and good health.

I find that old Denmark has followed the rest of the world on the downward path to destruction. Infidelity and all kinds of abomination prevail, but we as Elders will do our best to penetrate the darkness and show the honest in heart a safe and sure way to redemption.

My love to President Eldredge, brother Jaques and other friends. God bless you and all good men who apply their time and abilities for the promotion of His cause.

Affectionately,

P. O. THOMASSEN.

UTAH NEWS.

THE following are from the *Deseret News* to June 20:—

A magnificent shower of rain fell June 14.

Mr. Jennings was constructing a fountain in front of his residence.

The *News* recommends an organization for the leveeing of the Jordan.

Miss Kate Kline, of Sacramento, gave a reading from the poets, at Ballo's Hall, June 15.

The grasshoppers had been several days on the wing, and comparatively few remained in the city.

Brother E. Homer wrote from Smithfield, Cache County, that the crops there looked uncommonly promising.

John W. Young, Esq., had opened pleasure grounds for the public on Haight's Creek, near Farmington, close to the Salt Lake.

Brother D. Bonelli wrote from St. Thomas, May 29. The spring had been cool and late, but the full hurry of wheat harvest had arrived.

Thomas Kuapp, condemned for murder, had been reprieved for thirty days by Acting Governor Mann, in view of commutation of sentence.

Charles Denney, Second Company N.L., won the first prize at a shooting match, June 1, at 225 yards. Good shooting was done at 600 and 700 yards.

Hon. W. H. Hooper wrote recommending the extensive rearing and protection of insect destroying birds and poultry, to keep down the grasshoppers.

Brother W. Eddington wrote that four cases of small pox had occurred at Morgan City. The patients and their families were removed to the hospital, a mile outside.

Elders Henry Rudy and George Moesser arrived from the States, June 16, accompanied by four other Saints. Elders Rudy and Moesser had been laboring in Pennsylvania.

Kanosh, chief of the Pah-vante Indians, had the little finger of his hand torn off by a rope on a wild horse. His arm became badly inflamed all the way up, and he was in a critical condition.

Bishop Callister reported crops never looked better at Corn and Meadow Creeks. The crops at Chalk Creek sink were destroyed by grasshoppers, and much damage was being done in Round Valley.

Bishop L. W. Roundy, of Kanarra, reported all well at that place, no grasshoppers, but scarcity of water, indeed all the way to Salt Lake Valley he found the streams lower than he had seen them for years.

I. M. Coombs, of Payson, reported the Female Relief Society of that place flourishing, sister B. Jane Simons president. The Society, the past year, had distributed to the needy \$311 84, leaving a balance in hand of \$236 05.

Elder Daniel Graves wrote June 15 that a missionary had been appointed by the Utah County Agricultural and Manufacturing Society, to visit the various settlements in the county, to lecture on agriculture, home manufacture, etc.

Brother Richard Ballantyne, of Eden City, Ogden Valley, reported the prospect for crops in that valley much better than usual, which is encouraging to the settlers after losing their crops by grasshoppers three successive years. Good health prevailed.

John Allen, son of brother Allen, 10th Ward, was drowned, June 12, in the Jordan about half a mile above the Sixth Ward Bridge. Deceased was about 13 years of age, and went into the river contrary to the wishes of his parents. The body was found on the 16th, five miles below, near the Hot Spring Lake.

President Young and party left Oxford June 10 for Soda Springs, and the latter place June 14 for Montpelier and Paris, Bear Lake Valley. A fine rain storm fell, so that they could only hold short meetings at Paris. They expected to be at St. Charles June 15. They were to hold meeting at Franklin, June 20.

Bishop C. S. Peterson wrote from Weber City, June 11, that his wife and son Alma and two other persons had been suffering from the small-pox, Alma's being the only case then standing. Most of the children and many of the grown people of the settlement were vaccinated last fall, and none of them had contracted the disease.

Elder R. V. Morris arrived from the States June 17. He passed the place shortly after the occurrence, June 15, where a train ran through a band of about 300 Indians, mounted on ponies, killing thirteen red men and as many animals. The band were crossing the Platte. The engine driver presumed they were hostile and let on extra steam.

Alvah Marion, a seven year son of brother Christopher Merkley, 17th Ward, fell from a wagon load of adobies, June 6, and the front wheel ran over his short ribs and bowels. His father picked the child up, laid him on the wagon, and when arrived at home had him anointed and administered to. In a few hours after, the child went out to play, apparently as well as ever.

L. N. B. Pritchett and Peter Christianson were fired at (six shots) from an Indian ambush three miles from Fairview, June 13. Neither were hurt, but they had a narrow escape. Brother Andrew Peterson, of the same place, while out driving the same day, with his horses, was struck by lightning. Brother Peterson was stunned and weakened. His horses were struck down and one of them was killed.

A. C. wrote from Brigham City, June 9, that though the ravages of the grasshoppers had been more extensive than usual, it was expected that there would be sufficient grain, vegetables, and fruit raised in that country to sustain the inhabitants. Four masons were at work on the woollen factory, and union and brotherly love prevailed. Horses and mules, stolen from various parts of the Territory, were sold for a low price beyond Bear River and driven to Montana.

Brothers Heywood and Redd, from Harmony, reported everything flourishing there, with prospects of good crops at all the settlements south of Cedar, where they met the first grasshoppers. At Parowan, Paragonah, Kanosh, Meadow Creek, Fillmore and Holden the crops were looking well, and but slightly damaged with grasshoppers. The Beaver and Kanosh Indians had had a fight, resulting in two Kanosh Indians killed and one Beaver Indian wounded. The citizens of Beaver disarmed the Indians and stopped the fight, but the Kanoshes said they would fight it out in five or six weeks.

Elder A. F. McDonald wrote from Provo, June 8. On the 28th of May President A. O. Smoot laid the corner stone of the Provo Woollen Factory, and dedicated the ground, materials, &c., to the Lord, asking His blessing thereon, and upon all who would seek to aid in its erection. Speeches were made by Bishops Sheets, Tanner, Scott and Allman, and toasts and sentiments of satisfaction expressed, closing with three cheers for the success and prosperity of the work. The prospects for considerable grain being raised at Provo were encouraging, although much had been destroyed by the "hoppers."

Elder Guy M. Keysor, returning from a tour in Wasatch County, reported prospects good at Wallsburgh for doing a big dairy business; water-power churuses and milk houses were becoming numerous. The meadow and grazing land and crops were suffering badly from the ravages of the 'hoppers. In Provo Valley the crops were poor, owing either to the crickets or the land not being properly plowed or seeded. Grasshoppers were plentiful south of Heberville. In Parley's Park dairy business was receiving a good share of attention; the south end of the park was about a foot deep with young crickets. One may reasonably doubt the top eighth of an inch of that foot.

Henry Roper wrote from Oak Creek, Millard County, that a new bridge had been built across the Sevier near that place, and a good road made to accommodate southern travel, materially shortening the distance from Salt Lake City to the southern counties, besides being better supplied with feed. Going north, the new road branches to the left at Holden, or Cedar Springs, thence through Oak Creek settlement, across the new bridge, through Parviant, Tintio, and Cedar Valleys, coming out on the old road near Lehi. Good road

all the way. Prospects for a good crop at Oak Creek, small grain, corn, and cane looked well, no grasshoppers, peace and good health prevailed.

Brother W. C. McGregor wrote from Parowan, May 31, "The locusts hatched out in great numbers last spring, more than enough to have swept every green thing in our fields, but the brethren turned out in force, while the hoppers were young, and trenched against them, and burned countless numbers of them with straw. It looked like Fall more than Spring to see the loads of straw going in every direction. The chickens were also used to great advantage, and our big field was dotted all over with chicken coops. Many of the brethren stayed in the field night and day, for weeks together, fighting the enemy. Very little damage has yet been done by the locusts. Our crops at present look fine, and we trust, with the blessing of our Father, to have a bountiful harvest. Yesterday and to-day we have had a beautiful rain storm."

The following are from the *Ogden Junction* to June 15—

The grasshoppers were flying westward.

A foot bridge was to be built across the Weber.

Mr. St. Clair and his adopted daughter lectured in the Theatre June 10, the former upon his travels, the latter upon education.

Elder Preston Thomas, of Bear Lake Valley, arrived at Ogden, June 14, on his return from a visit to Alabama, Mississippi, and Tennessee.

The Ogden Branch of the Z.C.M.I. had removed to Mr. Jennings' building on Main and Tithing Office Streets. Wholesale department up stairs.

Coal of good quality and "inexhaustible" in quantity had been discovered in the Goose Creek mountains, about 30 miles north-easterly from Humboldt Wells.

In the afternoon of June 12 Rev. R. Gaylord of Omaha, and Rev. E. E. Bayliss of Corinne, preached in the Ogden Tabernacle, on faith in God. President Farr followed.

A "bachelors' ball" came off, June 9, in Mr. Jennings' new Hall (74 by 43 feet). The ladies will be happy to hear that it was not crowded. To the credit of the bachelors be it said that "good order" prevailed until 3 a.m.

Elder Agrippa Cooper, of Oxford, Cache County, returned, June 7, from his mission to the States, looking and feeling well, having enjoyed excellent health during his absence. He commenced his labors at Crystal Springs, Mississippi, preaching the Gospel to attentive audiences. He had been the means of removing a great deal of prejudice from the minds of the people there. "Wherever he went, he was 'received like a gentleman and treated like a lord.' Teams and carriages were freely furnished by the people to convey him from place to place to fill appointments to preach. He was always listened to with great attention and respect. He says the people in that section do not understand much about polygamy, and are not generally favorably disposed towards the principle, but they are entirely opposed to the Cullom Bill. They would rather fight for them, than see the Mormons again persecuted, robbed and deprived of their just rights, because they practice those religious principles which they verily believe to be true."

We have received the *Salt Lake Herald* to June 11. It is a readable, spicy, morning paper, the size of the *Ogden Junction*, but in larger type, and will doubtless become a favorite. The first number appeared June 4.

One case of small-pox at Milton.

The *Herald* gives a dig at Cragin.

The grasshoppers were flying southward.

"S. J. J." wrote that the Brigham City people excel in singing.

The Ogden Woollen Mills were turning out blankets, good and cheap.

The *Herald* recommends people not to have quartz on the brain, as it isn't healthy.

H. B. Monro was under arrest, charged with robbing the mails at Meadow City. Charles J. Taysom, his accomplice, was bailed out.

Rounds & James, of Chicago, were about to send to Salt Lake, for the *Deseret News*, a mammoth four-roller drum cylinder Taylor printing press.

Mr. Phil. Margetts wishes his friends and admirers to "be comforted" with the assurance that he hopes he has not made positively his "last appearance on any stage."

Warren Hussey, Esq., his sister, and other persons, about 45 in all, were considerably poisoned, but nobody fatally, at the Bella Union hotel, Los Angeles, June 7. Three employes were arrested on suspicion.

Bishop John Brown of Pleasant Grove reported that the grasshoppers had done little damage there, and where untouched by them the crops were looking excellent. A co operative tannery and shoe factory were under way.

Messrs. Woodhull Bros. had commenced the construction of smelting works at Six Mile House, State Road, on Little Cottonwood Creek, expecting to have them in running order by July 4, to smelt ten to twenty tons of ore daily.

President Henry Holmes, of North Ogden, reported matters progressing in that settlement. Although the grasshoppers had been foraging considerably, the people expected to harvest sufficient grain to "do themselves." Good health and good feelings prevailed, and co-operation was a success.

SCRAPS OF NEWS.

—o—

J. B. McKean has been confirmed Chief Justice, and C. C. Crowe Secretary, for Utah. A United States paper says Crowe is dead.—An American officer's wife refused to go with him into the Indian country, because "she had but very little hair on her head, but what she had she preferred to keep."—A Wyoming coroner's jury concluded that a certain man "died from exposure to bullets."—Miss Jenny Collins says it is the dawdling women who don't want suffrage.—Rev. Henry White, chaplain to the House of Commons, says Dickens taught Christianity with much greater effect than many priests have done. No doubt of that, but it is not saying much.—The "Illustrated Times" says declension towards living by mob law is a threatening sign of the times.—The New York "World" speaks of the United States as "a republic that has its councils crammed with the spawn of electoral frauds," and says that colossal villainies, extending over whole States, are applauded as the very perfection of sound statecraft.—Paraguay has fifty women for each man. O Jemima!—Milwaukee, Wisconsin, don't want any extra session of the Legislature "as long as it takes two bushels of wheat to make a dollar."—The Boston (U.S.) "Transcript" says the history of the present Congress is short—"Nothing at this session of public concernment."—Mrs. Adele Hazlett, of Michigan, says husbands would be thunderstruck if they knew how few of their wives married them from genuine affection.—Mrs. Robert Dale Owen says more than half of the work in the world is done by women.—Shipments of California fruit over the Pacific Railroad last year were not a success. No merchant made a profit. Last year a fruit car was \$1,200, now it is \$950. The merchants say it must come down to \$600, or else they must abandon the business.—San Francisco is to have a park, three miles long and half a mile wide, containing nine hundred and ninety-eight and eight-tenths acres.—In Cincinnati it has been decided that a white woman shall not marry a negro unless she can prove herself black.—A good old lady of Lewiston told her pastor, "There's no use preaching against the bob-tail bunnies; the women will wear 'em."—The London police have been furnished with boxing gloves, to strengthen their muscles and improve their style.—Horace Greeley and James Gordon Bennett are both seriously ill and their friends are alarmed.—Disastrous thunderstorms in North-east Lancashire and South Wales, July 9.

VARIETIES.

The New York *Standard* says, "Let us wait awhile before we pronounce that Brigham Young's system is not a shallow and unhappy one."

The War Department of the United States has issued the following—"When lands are secured to the Indians by treaty against occupation by the whites, the military commanders shall keep intruders off by military force, if necessary, until such time as the Indian title is extinguished or the lands are opened by Congress for settlement."

THE GOVERNOR OF UTAH WEAKENING.—Governor Shaffer, of Utah, in a letter to a gentleman in this city, says that upon the passage of the Polygamy Bill depends his efficiency in office. He admits that the peculiar institution is much weaker than it was before the days of railroads, but still Young and his followers act with great arrogance.—*Washington Correspondence New York Herald, June 28.*

Representatives of the Cherokee, Creek, Seminole, and Osage Indians inhabiting the Indian Territory, assembled at Okumulgee, the capital of the Creek nation. They issued an address to the President, Congress, and people of the United States, affirming their determination to preserve the relations of amity to the Government, place themselves squarely upon their treaties and on progress and general improvement, and ask nothing from the United States but respect, good fellowship, and an observance of their treaties. They are opposed to donations of land to railroads, as threatening the loss of their homes and independence, if not extinction itself.

According to the census of the Indians in the United States, taken last year by Commissioner Parker, their total number is 378,577, of whom 75,000 are inhabitants of Alaska, 31,290 of California, 4991 of New York. Deducting these items, the total Indian population of the Mississippi and Western Plains is not much more than 277,000. Of the tribes now more or less engaged in hostilities against the United States, the Comanches number 2538; the Arapahoes, 1158; the Cheyennes, 1500; the Sioux, 28,120; and Apaches, 8000; making a total of 41,316, of whom probably one in eight is an able-bodied warrior—giving an available force of a little more than 5000 men in all, but which would not represent the efficiency of that body of men in a regular campaign, because its numbers are never concentrated.—*Illustrated London News.*

IRRIGATION.—"A Hampshire farmer" writes thus on the subject of irrigation:—"My farm is a heavy clay, and, having suffered very much from the drought, I determined to utilize, if possible, a small stream running through my farm. For this purpose I had the stream dammed up, and procured a centrifugal pump from John and Henry Gwynne, of the Hammersmith Ironworks, which is capable of raising from 200 to 300 gallons per minute 40 ft. high. This pump I had screwed on to an ordinary farm cart, so that I might move it anywhere it may be wanted. I have to raise the water 20 ft. high, and I deliver it along wooden shoots made of 12-inch boards, 3 in. thick, and 20 ft. long. The boards are simply nailed together in a V shape, and strengthened with three strips nailed across, and in the middle and one at each end. The cost of these shoots is less than 5d. a foot, and I consider them better than hose, as more power is required to force the water through hose; they are very portable, being so light, and with ordinary care would last a long time. The engine I am using is a 6-horse portable, and with 30 lb. of steam the pump readily discharges its full quantity (as much as can pass through a 4-inch pipe) 20 ft. high; with a little more power the water could be raised 40 ft. or 50 ft. I intend, should we get no rain, to irrigate all my root crops, and the expense is a bagatelle compared with the great benefit which must ensue."—*Illustrated Times.*

DIED.

WALSH.—At Market Drayton, Salop, July 7, Maria Walsh, aged 64 years, 9 months, and 22 days.—Utah papers, please copy.

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"Repent: for the kingdom of heaven is at hand."—JESUS CHRIST.

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Tuesday, July 19, 1870.

Price One Penny.

ECHO AND WEBER CANONS AND SALT LAKE VALLEY.

BY BAYARD TAYLOR.

SALT LAKE CITY, May 21.—Just behind Wasatch, Echo Cañon commences. The first temporary track made a zigzag in order to drop into it; but the new track, by means of deep cuttings, embankments, and trestle-work, is carried down on a grade not exceeding 64 feet to the mile. The Cañon is at first a barren ravine, with steep slopes; little by little the red rock begins to show at the corners, on the north side, and as the bed falls these masses of rock become higher and bolder, until they form a series of the grandest parapets and towers. There is usually an open "prospect car" attached to the train at Wasatch, in order that travellers may have an unimpeded view of the scenery: but, as the clouds threatened rain, we did not have this advantage. I remained on the platform, however, and saw as much as was possible.

At Castle Rock, which is a great, pinnacled mass, some 500 feet in height, the most lofty and picturesque formations commence. The northern side of the cañon is continually cut by lateral ravines, which split the rocky wall into a thousand shapes—pyramids, spires, arches, and sheer forelands, which sometimes hang a thousand feet over the track. It is a succession of surprises. The spectator is

too near, and passes too rapidly, to fully feel the magnitude and variety of the forms; hence it is difficult to make a comparison between this and other celebrated passes. It is not as awful and threatening as either the Via Mala, or the gorge of Gondo, among the Alps, and the impediments which the railroad has overcome are nowhere serious. Its great charm is that of constant and astonishing change.

After 16 miles of this inspiring scenery we reach Echo City, at the junction of the cañon with Weber Valley. Here we have descended to an elevation of 5,540 feet. The valley, a mile or two broad, extends to the southward between parallel sandy ranges of the Wasatch, and a pile of loftier snow, far away, fills up the vista. It is like a vale of Switzerland, and the scattered houses and green fields of the Mormons, which are first seen at this point, complete the resemblance. It is a great delight to the eye to see once more the vivid emerald of wheat, the light green of cottonwood groves, the white blossoms of box-elder, and the gay patches of lupins, wild sunflowers and larkspurs on all sides. Echo City is a lively place of 1,000 inhabitants. Looking up the valley, we see other villages in the distance,

and are told that the Mormon settlements extend 50 miles further to the southward.

The road now enters Weber Cañon, which it follows for 30 miles, descending about 1,100 feet in that distance. It is only narrow enough at two or three points to be called a "cañon;" for the greater part of the way it is rather an open valley, already made human and cheerful by farming. The little adobe houses of the Mormons, with their young orchards, their patches of irrigated wheat and barley, and their herds cropping the luxuriant wild grass, begin to give life to the rugged scenery. The track through this gorge required considerable labor and expense, but presents no great engineering difficulties. The first object of special interest, after leaving Echo City, is the "Thousand-Mile Tree," a tall, solitary pine, standing beside the road; it is just 1,000 miles from Omaha, and 860 from San Francisco. A little further, on the opposite side of the pass, is the "Devil's Slide"—two parallel walls of vertical rock, only a few feet in thickness and nearly 50 in height, which run up the slope of the mountain from base to summit.

Thundering along, over bridges, through deep cuts, and under the great perpendicular cliffs, we at last reach the Devil's Gate, where the bases of the mountains interlock, and the old stage-road was cut in the face of dangerous precipices, above the roaring waters. The railroad makes a straight cut through a rocky cape, and suddenly emerges into the Valley of Salt Lake. The Wasatch Mountains fall back on either hand and form a snow-capped semi-circle behind us; other ranges, beyond the lake (which is still invisible), appear in front, seventy to a hundred miles distant; and we presently find ourselves upon a broad, verdant plain, with the houses and gardens of Ogden before us.

The descent to only 4,200 feet above the sea-level is into full summer. All the trees are covered with foliage, corn and potatoes are out of the ground, roses are blossoming and strawberries are ripe. Ogden is the present junction of the Union and Central Pacific Roads, and the passengers—except

those in the "hotel trains"—change cars. Thus far the Atlantic interests have been predominant, in newspapers, money and manners; but now there is a mixture of the Pacific element. You hear the occasional jingle of silver, find the Sacramento and San Francisco papers, enjoy fresh California salmon, and hear people talking of White Pine, Idaho, Washoe and San Diego.

The westward-bound travellers rush to secure good berths in the yellow Central cars; then having an hour or two to spare, they take supper in the eating-house attached to the station. At the offices of the two roads, all is bustle and confusion; baggage and mails are transferred, a crowd of bewildered individuals are set in the right path, and finally the new train moves away for the Humboldt River and the Sierra Nevada. A dozen or more, of whom I am one, take tickets for Salt Lake City, and get into a new, neat car, labelled "Utah Central R. R." We first back up to the town of Ogden, which is about half a mile off, lying near the base of a magnificent sweep of mountains. The place was founded twenty years ago by the Mormons, and has, even now, but a small Gentile population. It has a hotel and newspaper, and is beginning to thrive on the overland travel.

There is to be a new railroad station, I understand, a few miles to the westward. One or both the companies intend erecting a grand hotel, with gardens, stables, boats on Salt Lake, and all other luxuries which summer idlers demand. This is certainly the finest location on the whole route for such a purpose.

As we moved southward from Ogden, heading for Salt Lake City, 36 miles distant, I threw open the window and watched the features of the wonderful valley. The scenery was entirely changed since leaving Weber Cañon. I could think of nothing but the interior of Asia Minor, of those great table-lands of Cappadocia, where there are salt lakes, alkaline incrustations, detached snowy ranges and irrigated harvests, as here. Westward, the lake shone in the light of the evening sun; Fremont and Antelope Islands, with their mountain-peaks,

broke the glassy expanse; the distance was filled with snowy peaks, and all the vast landscape seemed lonely and lifeless in its grandeur.

On the other side, however, there was an unbroken belt of settlement. The sides of the Wasatch Mountains were barren, but their bases were clothed with fields, and every stream that issued from the cloven ravines was made to give wealth to a broad stretch of soil. There were several villages, so spread out by the circumstance that each house has its own little garden and orchard, that they seemed amazingly large. The adobe dwellings, with their soft gray color, looked neat and pleasant, and the agriculture was the most thorough and careful I had seen since crossing the Alleghanies.

The plague of grasshoppers, however, is now upon the land. The railroad tracks, the platforms and buildings at Ogden are covered with myriads of these insects, and many of the wheat fields are already as bare as if nothing had ever been sown. For years the Mormons have fought this enemy, but it seems almost impossible to devise an effectual remedy. The last suggestion is to drive a dense flock of sheep over the ground, and trample the swarms into the earth. The harvests this year will be nearly a total failure, in many parts of Utah. It is mournful to see how the industry, the patience, and thrift of the people are turned to nought by this scourge.

At sunset we pass the south-eastern corner of Salt Lake, the railroad track running for a short distance beside the water. The light evening breeze makes no ripple on the heavy fluid, which stretches far away, with a clear, metallic lustre. The lake is constantly increasing in size, having risen fourteen feet during the last nine years. Whether this is due to the greater rain-fall accompanying the cultivation of the earth, or is a periodic occur-

rence, as some of the old Indians say, cannot yet be ascertained.

The Western Mountains rise dark against the sunset sky, and a line of bushes on the plain marks the course of the Jordan. The belt of farming land grows broader, the orchards increase in size and luxuriance; and, as a corner of the Wasatch range is turned, we see a dark zone of foliage ahead, above which rise white towers and fronts of buildings. Is it not Iconium? or Broussa, at the foot of the Bithynian Olympus? At a little distance, the scene is quite Asiatic; one looks involuntarily for camels, flowing garments, and turbaned heads. There are no suburban shanties; the country gradually densifies into the city, carrying its orchards and gardens with it, and down every street rush mountain streams as abundant and impetuous as those of Abana and Pharpar.

Before reaching the station you buy an omnibus ticket and give up your baggage-checks, as in the East. There has been rain, and the dust is laid. The street, a hundred feet broad, is cool, shaded with luxuriant cottonwoods, and musical with the sound of water. You barely notice the roof of the Mormon Tabernacle, lying like a mammoth pumpkin among the green, when the omnibus stops at the Townsend House. Here there are excellent quarters, in spite of polygamy. I didn't dare to ask which wife has charge of the dining-room, but when I sat down to a supper of trout, with admirable bread, butter, and vegetables, I could not withhold my hearty respect for her, though she be the seventeenth. I wish I could find such Mormon meals all through the Western States! There is no bar in the house, and the guests don't seem to miss it; everything is neat, quiet, orderly. Really, after five hundred miles of wilderness, this is an oasis no less welcome than surprising.—*New York Tribune*.

INDIAN CHIEFS IN WASHINGTON.

[CONTINUED FROM PAGE 438.]

On June 11 another council was held in the Indian Bureau, to which the Indians went reluctantly, and only at the earnest persuasion of the inter-

preter, agent, and traders. Secretary Cox said he was very sorry to hear that Red Cloud and his people had not understood the treaty of 1867. He then explained the provisions of the treaty. As Red Cloud and his band were unwilling to go on the reservation, they might live on the head waters of the Big Cheyenne river, north-east of Fort Fetterman, outside the reservation, but within the reserved hunting ground, and they could have their agents there, and the Government would give them cattle, food, and clothing. He would write down the names of the men they wanted for their agents.

Red Cloud seated himself on the floor and said—

“What I said to the Great Father, the President, is now in my mind. I have only a few words to add this morning. I have become tired of speaking. Yesterday, when I saw the treaty and all the false things in it, I was mad. I suppose it made you the same. The Secretary explained it this morning and now I am pleased. As to the goods you talked about, I want what is due and belongs to me. The red people were raised with the bow and arrow and are all of one nation, but the whites, who are educated and civilized, swindled me, and I am not hard to swindle, because I do not know how to read and write. We have thirty-two nations, and have a council house, the same as you have. We held a council before we came here, and the demands I have made upon you from the chiefs I left behind me are all alike. You whites have a chief you go by, but all the chief I go by is God Almighty. When He tells me anything that is for the best I always go by His guidance. The whites think the Great Spirit has nothing to do with us, but He has. After fooling with us and taking away our property they will have to suffer for it hereafter. The Great Spirit is now looking at us, and we now offer Him our prayers. When we had a talk at the mouth of Horse Creek in 1852, you made a chief of Conquering Bear and then destroyed him, and since then we have had no chief. You white people did the same to your great chief. You killed one of our

great fathers. The Great Spirit makes us suffer for our wrong doing. You promised us many things, but you never performed them. You take away everything. Even if you live forty or fifty years in this world and then die, you cannot take all your goods with you. The Great Spirit will not make me suffer because I am ignorant. He will put me in a place where I will be better off than in this world. The Great Spirit raised me naked and gave me no arms. Look at me. This is the way I was raised. White men say we are bad—we are murderers; but I cannot see it. We gave up our lands whenever the whites came into our country. Tell the Great Father I am poor. In earlier years when I had plenty of game I could make a living. I gave land away, but I am too poor for that now. I want something for my land. I want to receive some pay for the lands where you have made railroads. My father has a great many children out West with no ears, brains or heart. You have the names to the treaty of persons professing to be chiefs, but I am chief of that nation. Look at me. My hair is straight; I was free born on this land. An interpreter who signed the treaty has curly hair. He is no man. I will see him hereafter. I know I have been wronged. The words of my Great Father never reach me and mine never reach him. There are too many streams between us. The Great Spirit has raised me on wild game. I know he has left enough to support my children for a while. You have stolen Denver from me. You never gave me anything for it. Some of our people went there to engage in farming, and you sent your white children and scattered them all away. Now I have only two mounds left, and I want them for myself and people. There is treasure in them. You have stolen mounds containing gold. I have for many years lived with the men I want for my superintendent, agent and traders, and am well acquainted with them. I know they are men of justice; they do what is right. If you appoint them and any blame comes it will not be on you, but on me. I would be willing to let you go upon our land when the time comes,

but that would not be until after the game is gone. I do not ask my Great Father to give me anything. I came naked and will go away naked. I want you to tell my Great Father I have no further business. I want you to put me on a straight line. I want to stop in St. Louis to see Robert Campbell, an old friend."

Red Cloud then pointed to a lady in the room, saying—

"Look at that woman; she was captured by Silver Horn's party. I wish you to pay her what her captors owe her. I am a man true to what I say, and want to keep my promise. The Indians robbed that lady there, and through your influence I want her to be paid."

Secretary Cox said the land was to be paid for in cattle, agricultural implements, seeds, houses, blacksmith shops, teachers, food and clothing. One day would be spent in New York to buy presents.

Red Cloud replied—

"I do not want to go that way. I want a straight line. I have seen enough of towns. There are plenty of stores between here and my home, and there is no occasion to go out of the way to buy goods. I have no business in New York. I want to go back the way I came. The whites are the same everywhere. I see them every day. As to the improvement of the red men, I want to send them here, delegates to Congress."

Senator Morrill, of Maine, and Delegate Hooper, of Utah, visited Red Cloud June 11. Red Cloud told them he had received much kindness from the big white chiefs, but he could not forget his own people. He was sent to care for their interests, and he thought of them, sleeping and waking, for they were on his heart. Fort Fetterman was a curse to his people, and brought nothing but mischief into his country by whiskey drinking, abusing of squaws and other bad work. He hoped there would be no war, and there would be none, if the whites waited for the Sioux to begin it.

Senator Morrill said the Indians had been abused and neglected, but the President, Congress, and the people were disposed to deal justly with them. They had many friends in the North.

Delegate Hooper, in complimenting the Sioux, said that his people, the Mormons, had crossed and re-crossed the plains for the last twenty-two years through the Sioux country—with their women and children, cattle and goods, and they had never lost a life, not an animal nor a bale of goods, until the railroad was built.

Red Cloud answered that the Mormons had always talked straight and dealt fairly with his people.

Red Cloud had another interview with Secretary Cox and Commissioner Parker June 13. Several of the other chiefs delayed attending, being dissatisfied with former proceedings, but they were induced to enter the room. Red Cloud spoke as follows—

"FATHER—I have come to bid you good-by. I want an answer to my request for the men I have named for my agents and traders. I do not want strange men. I also ask for seventeen horses to take us back home from the railroad. Before you sent troops to my country you never had any trouble. I ask you whether I did any damage to those who passed through my country. I divided with them what I had, put moccasins on their feet and made them presents of horses. Listen to me. All of you seem to be against us. The men you send out to my country always make war, and all they want is to make money by destroying us. I do not want any military men for my agents or superintendents. I would rather have other men. You send out men who are poor, who may fill their pockets. These I do not want. I intend to make a speech in New York."

Secretary Cox said he was not prepared to name the traders or agents, but they would not send thieves if they knew it, and if any agent or trader cheated them he would be removed and punished. Fort Fetterman was south of the Platte river and could not be removed now. It protected the Indians as well as the whites. Soldiers sometimes made mischief, but if they were removed there would be more trouble than ever. They were there to keep both sides peaceable. General Smith would have money to buy presents on the way, but he had not yet got the 17 horses. If they

were peaceable, more presents would be given. They would remember all they had said in council.

Red Cloud replied—

"I know you will remember what I have said, for you have good memories. If I had not been for peace I should not have come to my Great Father's house. Tell your children to keep the peace. I do not say to my Father, 'Go to my country and scare the game away.' Tell him to keep his people away. I will not do wrong. If you had kept your people across the Platte you never would have had any trouble. You have your land fenced in and do not want us to come on it. We have our land fenced in and do not want you to intrude on us. All nations are around us. I do not want to make war with the Great Father. I want to show I go away peaceably. I want to raise my children on my land, and therefore I want my Great

Father to keep his children away from me. I was never raised by my father on horses. The Mexicans showed me how to ride them. I want good horses, the same as you gave to Spotted Tail. I am not mad with you. I have got a better heart. I am going home. If you will not give me horses, very well. God Almighty raised me naked. I am much pleased with your offer to give me presents, but I do not want any."

Spotted Tail and his fellow chiefs received from President Grant \$100 each in presents, which they took out in the shape of combs, brushes, umbrellas, blankets, beads, etc. Swift Bear wanted to take a dozen umbrellas, but was dissuaded therefrom. Spotted Tail and band visited Philadelphia and New York, and started for their homes in the west. June 13, tired of civilization and anxious to get back to their hunting grounds.

[TO BE CONTINUED.]

A WOMAN'S VIEWS ON SOCIAL MATTERS.

Salt Lake City, April 17, 1870.

Mr. Editor.—Sir, I have been through years of experience in polygamy, and see fit to offer a few of my reflections on the culminations of the present.

"Comparisons are odious," so are many things that humanity is forced to witness in life's experience—offensive sights, grievous sensations and painful traditions, that oft-times bow the body to faintness and utter prostration.

Our Savior entered into the fullness of a comprehension of this when the pores of his person sweat blood; and veteran men and women of the Church of Jesus Christ of Latter-day Saints know something of it to-day, who witness the movements respecting this people.

Men who have talent, energy and power to command wealth, respect and honor, in any civilized portion of the globe, were, years since, convinced that there was the whole, entire truth, elements of salvation, honor, riches, life immortal, increase and dominion

without limit, in the Gospel of Jesus Christ, secured to man by the atonement of his blood on Calvary, and have rent asunder and forsaken all the loved and the cherished, that would not follow them to the embrace of this Gospel, and have traversed seas and lands to testify of its truth; given their means, wealth, and talent, like water poured upon the ground, to gather the down-trodden and oppressed, assuming cheerfully a perpetual "pocket tax" for the accomplishment of their emigration, an emigration that is considered a model by the parliament of England and sought to be copied after in America.

For this Gospel they have abnegated self, families, property, peaceful, beautiful homes, leisure, luxuries, the concomitants of the little-souled, one-horse arrangements of monogamy, and stood out men, daring "free-thinkers," and actors, too, believing, if God's first commandment, "to multiply and replenish the earth," applied to one woman, it did to all. Permeated with the spirit of the Gospel,

inspired of God, their whole natures were shocked with the realization of the associations of the men and women of the age. "How alter this?" was an inquiry which sprang spontaneously from the hearts of thousands of Saints. Humbly they sought God's word and policy, as exemplified when men and women were guided by inspiration. Who in the illustrious lines of the past shone brightly in the favor of the Lord? Whom has God acknowledged? Who, according to Christians, not "Mormons" verdicts, are accounted worthy as a pattern, carefully gleaning from Adam through the world's examples? Abraham, Isaac and Jacob touched the spirits of these men. Abraham, in the past ages, made alive by the spiritual telegraphy in the touching and sublime account of Lazarus' resurrection; "Abraham's bosom," a place of rest for the righteous; Christ's mortal consanguinity, running back to Obed, coming through a polygamic lineage; the honor of God to Solomon, the last son of a noted polygamous family; the purity of the past, when men, women and children, who believed in polygamy, were compelled by law to stone a person to death for adultery, compared with the status of to-day, roused these veteran Latter-day Saints to action. Action in fervent prayer and faith, revelation came; plural marriage, an outburst from the heavens as God's policy wholly as a purifier, preserver of health and virtue, an extender of life, drying up the rottenness, fast changing the years of patriarchal life to a mere unit, emasculating humanity to an extent that only a question of

how far rushing this fast age of ours would go in prostitution, infanticide, etc., before man, God's son, would be emasculated wholly. These men, acting on the highest and most holy examples (not against any commandment of God), espoused polygamy as religion and a religious duty, experimenting practically where others blindly experimented philosophically. "By their fruits ye shall know them." Two hundred thousand people hissed and persecuted, planted in a desert, every provocative from poverty, every temptation from outside elements, offered to their wives and daughters! The world acknowledges them the most moral people on the civilized earth, freest from the deadly leprosy of the age. These veteran men obeyed God, faced a world of obloquy, sacrificed millions of money, gave up loved homes, fruitful farms, cities, towns, and a county in Illinois, pioneered a wilderness thirteen hundred miles, marking their entire journey with the burial of their loved and cherished, by hundreds, dying, dying daily. Memories tender and hallowed, of old States' homes and childhood's associations, giving heart-stabs to burdens almost unendurable. They settled in Autumn, in the Sahara of America. They present to the world to-day, Utah as she is—made from the material she has been made of—in a great degree from the poor employes of despotic lands, ignorant (i.e.) measurably of the science of philosophy and infidelity of the age.

Most respectfully, &c.,

A MORMON WOMAN IN POLYGAMY.

—*Deseret News*.

Lord Macaulay said that no English writer of prose ever touches the hearts of his readers until he has acquired an intimate acquaintance with the matchless phraseology of the Old Testament.

Beyond attending to our own business, which is important enough, the times seem quite ripe for us all to attend to other people's business. Complaints reach us from all quarters, in letters from our own correspondents, letters in the papers, speeches at public meetings, and reports of proceedings in the police courts, of a very general depravity of manners in almost all classes. The paper which boasts of having the largest circulation in the world has opened its columns to a series of letters from various quarters, begging for Vigilance Committees to protect ladies travelling alone. Its readers are asked to interfere, and to administer a sound correction to persons who address young women with insolent speeches and improper proposals. "What I want to see," writes one gentleman, "is for some one who is a man to give these ruffians a good thrashing." There would be work enough for most of us to do were we to look after all the evil-doers in the island.—"Family Herald."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, JULY 19, 1870.

DEPARTURES.—A company of 269 souls of the Saints, 87 of them from the Swiss and German Mission, and the rest from this country, left this port, on the steamship *Manhattan*, Captain Forsyth, July 18, for New York, on their way to the Territory of Utah. In addition to that number, and on the same vessel, were the following returning missionaries—Elders Karl G. Maeser, Lewis W. Shurtliff, Winslow Farr, Josiah M. Ferrin, Nephi Pratt, Geo. H. Knowlden, Howard O. Spencer, Thomas Richardson, Joseph S. Richards, Levi Garrett, John Tuddenham, Samuel M. Price, Wm. H. Pidcock, H. B. Clemons, Thomas Rodgers, Charles Shumway, jun., and Lewis M. Grant. Elder Maeser presided over the company.

These Elders have been laboring faithfully in the European Mission during periods ranging from nearly one to about three years, Elders Maeser and Grant in the Swiss and German portion of the vineyard, and the other Elders in this country. According to their faithfulness they return with joy and with the blessing of the Lord and the Saints upon their heads. The Elders and the whole company left in excellent spirits, with the hope and prospect of a speedy arrival at their much cherished mountain home. We wish them a safe and pleasant passage.

President Joseph Young and his son Elder Seymour B. visited the company on board, immediately before the departure of the vessel. Elder H. G. Snell accompanied the Swiss and German Saints to this port. President Joseph Young and son left Liverpool, July 15, for Newcastle-on-Tyne, and Elder Snell left, July 16, to return to Basel, via Grimsby and Rotterdam.

CORRESPONDENCE.—We have on hand a number of letters from the Elders, which we shall take the first opportunity to publish. We are always gratified to receive correspondence from the Elders, respecting the interests of the work in their various fields of labor, and we ever take pleasure in giving their letters the best showing that we can in the pages of the STAR.

ARRIVALS.—Elder Richard (not Robert, as erroneously stated in the STAR, No. 26, June 28) Smyth left New York, July 6, on the steamship *Idaho*, and arrived at Liverpool July 17, after a very pleasant passage. He is on a mission to this country.

Elder Jesse N. Smith and other returning missionaries, with a company of Saints from Scandinavia, arrived at Liverpool to-day, to take passage on the steamship *Minnesota* to-morrow.

APPOINTMENTS.—Elders David Brinton has been appointed to preside over the Manchester, and Stephen Taylor over the Cheltenham Conferences.

CORRESPONDENCE.

FRANCE.

Rennes, July 4, 1870.

President Horace S. Eldredge.

Dear Brother,—I take the liberty to write to you as the President of the European Mission, and the successor of President Carrington, whom I saw at Liverpool. I am in good health and spirits, but I am alone in the midst of a people perverted and corrupted in regard to the principles of the Gospel. My desire is to remain faithful until the end, and to be gathered some day with the people of God in the peaceful valleys of the mountains of Utah.

I think the French people are losing confidence in their priests. They have had prayers for nine days in every church in the town for rain to come, but without success. Two weeks ago they had a grand procession, in which were the archbishop and all the priests of the town. A wax figure of a bishop, long since dead, is kept in a gilt box with a glass case in the cathedral. This was carried out in many of the streets of the town, for the rain to come. Everybody expected rain the same evening, but there has been none at all yet, the wax man had no power to cause the rain to fall. I suppose he is too old. This town contains 49,231 inhabitants, most of whom were at the procession. The people now are all puzzled, and even the priests do not know what to think, nor say, nor do about it. They say they never saw such a thing before. If liberty of conscience was enjoyed here, I would say to them, the only way to do is for the people to repent of their sins and obey the laws of heaven, and begin with the priests first. But such is not the case. If a man were to do so here, he would soon see the inside of the gaol. But if I had no business demanding my attention, I would not care about passing a few days in gaol for the Gospel's sake and for telling them the truth. Yet I obey the counsel of Elder John Taylor, which he gave in the Tabernacle, Great Salt Lake City, August 28, 1852, in these words—"I should recommend you strictly to obey all police regulations

and never interfere with any national, civil, or police institutions or regulations." I suppose that is to be obeyed now.

May the Lord our God open a wide door in the French nation for the preaching of the Gospel, and I pray Him to hasten the day when liberty of conscience will be granted to everybody, that our Elders may come by dozens, and I should like to see the day. The people here are kept like slaves under the yoke of the priests, and led by them in false doctrine, like lambs to the slaughter.

My respects to sister Eldredge and all in the Office.

I remain your humble brother in the Gospel of Christ Jesus,

WM. LEFEUVRE, sen.

ENGLAND.

Devonport, July 1, 1870.

President Horace S. Eldredge.

Dear Brother,—I am very thankful to inform you that through the kindness and mercy of God I am in the enjoyment of good health, and am rejoicing in my labors and in the comforting and enlightening influences of the spirit of the Gospel. So are the Saints in general in this Land's-end portion of the Bristol Conference, and, so far as I am acquainted, it is the same throughout the conference. The Saints are very poor, with very few exceptions, throughout this part, and some are without work and can scarcely get bread to eat. They are earnestly desiring to be delivered from this modern Babel. A very few will get out this season. In the midst of their poverty and want, they are very kind to me, and they administer from their last pittance. I pray God to bless and reward them, also to deliver His poor people in His own due time, provide for their wants, and give them patience to endure until deliverance comes.

The Gospel is very unpopular in this region. In some parts many are believing, but none are obeying. I think a few will yet come forth, for such are the prospects. Yet I am not weary, for the Lord gives me much

of His good Spirit, and enables me to warn faithfully those few that come under the sound of my voice, and God has not sent me to make them believe. I bear my testimony as often as I have an opportunity, and then leave the event with Him. The testimonies of God's servants will leave the people without excuse, and the predictions of the Prophets will be fulfilled in the overthrow and destruction of the wicked.

May the blessings of God be multiplied upon all my brethren in the holy Priesthood in all their fields of labor, may they possess much of the spirit of testimony, that all their labors may be accepted, and may He abundantly qualify you to preside over this important Mission with much satisfaction and joy.

With kind regards to all who assist you in the Office, I am your brother in the truth and kingdom of God,

JOHN ALBISTON.

Glamorgan Conference, July 3, 1870.
President Horace S. Eldredge.

Dear Brother,—Since I arrived here, June 1, I have travelled through the Conference. Elder Nephi Pratt has been very successful in his labors here, and has done a good work in the kingdom of God for the redemption of Israel. I found the Saints in general enjoying the Spirit of truth and doing their duty to the best of their ability. They receive the Elders everywhere with unbounded kindness and affection. God bless them with life everlasting.

Brother N. Pratt came here young and inexperienced, but through constant prayer and humility before the Lord he has been filled with the light of truth and his tongue has been loosed to preach the Gospel and to instruct the Saints. His unassuming and affable manner has won the confidence of the Saints, and they sorely regret having to part with him. President T. Howells is taking hold of the Conference with a will. The world are very heedless of the truth and slow to come to hear the Gospel.

My kind love to you and all in the Office.

Yours in the Gospel,
ELIEZER EDWARDS.

Nottingham, July 4, 1870.

President Horace S. Eldredge.

Dear Brother,—Having now labored in Nottingham Conference for over a year, and being on the eve of a move to my new field, I wish to express my feelings for the blessings I have enjoyed and the experience I have gained while here, doing what I could to promote the interests of God's kingdom on the earth. I never enjoyed myself so much or felt so well satisfied with my calling, as while on this mission. I have learned here to trust in that God whose power is supreme, whose world this is and the fulness thereof, and I have been thrown in positions, many a time and oft, where I was compelled to trust in Him alone, as I was in a strange land, among strangers, travelling without purse or scrip. It made me often think of the words of Jesus, "The foxes have holes, and the birds of the air have nests," but I had no place to lay my head until God softened the heart of some one to take me in and provide for my wants. I have had such convincing proof that God does live and has the power and will to bless and sustain those who put their trust in Him, that I cannot doubt. In me the Lord has taken one of the weak things of the earth to preach His Gospel, and by the blessing of His Holy Spirit I have been able to confound the wise and mighty, for when I have stood up in the name of Jesus to speak to a congregation, feeling weak and helpless of myself, by the kind assistance of my heavenly Father my tongue has been loosed in defence of the glorious principles revealed from heaven, for it seems as if the fountains of knowledge have been opened for me to select such truths as would be necessary to substantiate the Gospel of Christ beyond a doubt, and the joy and happiness I experience when I sit down, knowing that God has listened to my prayers and recognized me as His servant and child upon the earth, more than a thousand times repay me for every care, trial, and hardship I have to endure so far from loved ones in the Zion of our God, blessed Utah. The people here have gained my love, friendship and prayers. How I long to see them all peaceably settled in the land that God

has given to His Saints, but it is His work to bear off His kingdom triumphantly and reward every one as he deserves.

The Saints in these lands have a deal to put up with. Scarcity of work, low wages, long days, high prices for some articles of food—all tend to make their burden heavy. Were it not for this, there might not be that *intense* desire to go to Zion, where every man can sit under his own vine and fig tree, with none to molest or make afraid. Were it not for this, then would the pleasures, joys, and comforts of "home" be unappreciated.

Blessed is he who can so control his will as to make it perfectly subservient to the will and pleasure of our heavenly Father, because in him are the seeds of immortal life. Blessed is he whose time and abilities are employed in promoting the interests of God, for he shall receive a crown of glory, brighter than the noon-day sun, whose brightness shall never fade.

President Joseph Young and his son Seymour met the Saints in our chapel on Sunday, and gave them a feast from the Lord's storehouse. The Saints here were delighted with their visit, and they express the greatest feeling of affection for them. Their prayers ascend to God to prosper them on their way, and return them safe to their mountain home. Never before has God's goodness been so manifest to me, and never before had I greater desire to serve that Father who has been so kind to me. O that we may continue faithful, ever basking in the light of the Gospel, so that when the Holy One of Israel comes suddenly to his temple we may be prepared to meet him, in my prayer in the name of Jesus. Yours faithfully,

GEO. W. GEOO.

Norwich, July 5, 1870.

President Horace S. Eldredge.

Dear Brother,—I gladly embrace the present opportunity to let you know that I am here in Norwich, having arrived here yesterday morning, ready and willing to do, in my weak way, whatever may be required of me. I feel my weaknesses, I am nothing but an ignorant boy. Nevertheless, whatever God sees for me to do,

through His servants, that I shall try to do. I know that God has established His kingdom upon the earth, never more to be thrown down. I am determined to live my religion, to the best of my knowledge, for it is Mormonism or nothing with me. I feel well, never better in my life. This is truly a high school for me, and I feel very thankful that I was counted worthy to come on this mission. The short experience that I have already gained is worth more to me than all the gold and silver in England.

Brothers Knowlton, Barber, and Neslen join in kind love to yourself and all in the Office.

Ever praying God to bless you with the spirit and power of your high and holy calling, I remain yours, &c.,

GEO. O. NOBLE.

Pendleton, July 11, 1870.

President Horace S. Eldredge.

Dear Brother,—We had a District Meeting in Manchester July 10. At 10.30 a.m., after singing and prayer, the Branches of the First District were represented by the Presidents of the same, who for the most part reported favorably, but all having a few who are dilatory in regard to their duties as Latter-day Saints.

In the absence of three of the Presidents of the most distant Branches—Mellor, Macclesfield, and Burslem, those places were represented by Pres. W. W. Taylor.

The meeting in the morning was moderately attended, but in the afternoon and evening the room was filled, a number of strangers being present. In the afternoon Elder O. Snow bore testimony to the truth of the latter-day work. He was followed by Elder D. Brinton, upon the great plan of salvation. In the evening Elder J. M. Ferrin spoke upon the first principles of the Gospel of Jesus Christ, and Elder W. W. Taylor bore testimony to the truth of the work of God and the divine mission of Joseph Smith.

The Saints felt well, the instructions were good and timely, and we enjoyed much of the good Spirit of God.

Brothers Brinton and Snow join me in kind regards.

Your brother in the Gospel,
W. W. TAYLOR.

London, July 12, 1870.

President Horace S. Eldredge.

Dear Brother,—Having been released to return home, I feel it a duty to give a short sketch of my labors while in this Mission.

At the April Conference, 1867, in connection with many others, I was called to take a mission to Europe. I left Salt Lake City May 17, and after a long journey by ox and mule teams across the Plains, I took train for New York, and thence proceeded to Liverpool on the steamship *Manhattan*, where we arrived July 26.

Pres. F. D. Richards met us at the landing, and after a day's rest I was appointed a Travelling Elder in the Nottingham Conference, where my labors were continued until August, 1869, when Pres. Carrington appointed me to preside over the London Conference, where I have labored in connection with my brethren there until the present, with much joy and satisfaction.

Allow me through this communication to thank Presidents F. D. Richards and A. Carrington and yourself for their and your kind and fatherly counsel to me, also all the Saints for their many acts of kindness to me while in this foreign country.

The earnest prayer of my heart is that our Father will abundantly bless yourself, all His servants, and all the faithful Saints.

From your brother in the Gospel covenant,

L. W. SHURTLIFF.

Liverpool, July 12, 1870.

President Horace S. Eldredge.

Dear Brother,—As it has been the custom of the Elders before leaving Europe's shore to give a brief sketch of their missions to these lands, I may say that in April, 1868, at a Conference held in Salt Lake City, I was called to go on a mission to Europe, or the British Isles. In response to that call, and in company with Elder J. M. Ferrin, I left Ogden in June and joined Capt. Loveland's mule train, bound eastward for the emigrating Saints.

We arrived at Laramie City in July, then the terminus of the railroad. We were soon joined by more of the

missionaries, and we then took our departure by rail for New York, arriving there safely after a pleasant ride. We went on board the steamer *France*, and arrived in Liverpool July 31, came up to 42 Islington and were kindly received by the brethren in the Office.

Soon after my arrival, I was appointed to labor as Travelling Elder in the Liverpool Conference, under the direction of President M. Ensign. In August, 1869, President Ensign was released to return home, and was succeeded by brother George Romney as President. I continued my labors with brother Romney until October, 1869, when I was appointed to preside over the Kent Conference. In connection with brother George Barton I labored there to the best of my ability to build up the Saints and to forward the interests of the kingdom of God in these lands.

As I soon expect to return to my mountain home, I take this opportunity of bidding the Saints farewell, and thanking them kindly for their kindness unto me since I came to England. I feel to say, may God bless them, preserve them in the truth, and open up their way to be gathered to the peaceful vales of Utah in the due time of the Lord.

I will now conclude, praying God to bless you, brother Eldredge, that you may have joy in your labors in this Mission, and may similar blessings rest upon all your co-laborers in the cause of truth.

Yours in the Gospel covenant,
WINSLOW FARR.

AT SEA.

S. S. *Manhattan*, Queenstown,
July 14, 1870.

10 a.m.

President Horace S. Eldredge.

Dear Brother,—Our little company generally are well and in high spirits. As you are aware, we left the *Mersey* at 11 a.m. yesterday. Brother Karl G. Maeser, President of the company, with L. W. Shurtliff and Lorin Farr his counselors, proceeded at once to organize the company. The following officers were elected—Secretary, G. H. Knowlden; Captain of the Guard, Joseph S. Richards; with Lewis M.

Grant to preside over the German portion of the Saints. Two meetings are held each day, and of two kinds, namely, English and German, the English occupying the forward part of the ship, while the German occupy the middle. All seem to aim to make our journey pleasant, each extending the helping hand whenever necessary for the benefit of all. The returning Elders are all at the table this morning, and many who had various complaints during the last half year are braving the storm and getting fat, our mutual friend Levi not excepted. The Saints appear determined to feed the fishes, if possible. We anticipate the best kind of a time on board, and realize the saying of brother Joseph before leaving us, that we have a through ticket. The weather is calm this morning, and merrily on the way we go.

Wishing a kind remembrance to all the brethren at the Office and all Saints, I remain your brother in the Gospel,

KARL G. MAESER.
per G. H. KNOWLDEN, Sec.

Steamship *Manhattan*, July 13, 1870.
President Horace S. Eldredge.

Dear Brother,—In taking my departure from the British Isles for my mountain home, I feel that a line is due from me through the pages of the *STAR*, to acknowledge the many kindnesses I have received from the Saints while on my mission to this land, for truly can I say that I have travelled among a good, generous, and warm-hearted people ever since my arrival here, and time I hope will not efface the very many pleasant associations I have formed while travelling among the good Saints of England.

On my arrival, in June 1869, I was

appointed to travel in the London Conference, under the direction of Elder Platte L. Lyman, with whom I labored with much pleasure till his departure for the Valley in September last, and afterward under the watch-care of Elder L. W. Shurtliff I labored with increased joy till my appointment to the Presidency of the Southampton Conference in October last. Since then I have endeavored, in my humble way, to spread the principles of truth among the people to the best of my ability, and have had much joy in my labor, and although travelling a good deal and among a poor people, so far as this world's goods are concerned, I have never regretted leaving all that was near and dear on earth to be a minister of life to the people who are in darkness regarding the great truths which have been revealed in these last days for the salvation of the human family. To the wise and fatherly counsels of President Carrington I am much indebted, and for which I feel truly thankful, also to all Saints that have kindly administered to my wants. May the blessings of God rest upon them, and may they have all the happiness and joy their hearts can desire in righteousness.

Thanking you for the courtesies shown me since your arrival, and the brethren in the Office, and with kind regards to all Saints of my acquaintance and all who love the truth, I will say good-bye for the present and remain your brother in the Gospel,

G. H. KNOWLDEN.

Queensdown, 14th, 10 a.m.

We have but little sea-sickness on board. The weather is colder, the Saints are singing and rejoicing all the time, and merrily on the way we go.

G. H. K.

UTAH NEWS.

The following are from the *Deseret News* to June 29 :—

Governor Shaffer returned to Salt Lake City from Illinois June 25.

Agents of tanneries in the States were buying up hides in the Territory.

The Eureka base ball club consider themselves the champions of the Territory.

The *News* seems to take special interest in the Chinese immigration and labor question.

Brother Mark Lindsay brags of his fine early peas, and James Bunting of his fine early potatoes.

Hot weather in Utah, 92° in the shade, June 26, at Salt Lake City, and 112° at St. George, June 25.

President B. Young and party arrived at Salt Lake City, June 24, on their return from their northern trip.

Dead grasshoppers were knee deep on the shores of Salt Lake, and could be "smelt a mile," or half a mile anyhow.

The Porterville, Morgan County, Co-operative Company were delivering bricks in the city at 18 dollars per thousand.

Henry Hall, a boy in the employ of President Wells, was kicked in the breast by a horse and severely bruised June 24.

John Stewart was tried, convicted, and condemned to be shot to death, by the Probate Court of Sanpete, for the murder of the Indian girl, Sally Woodward.

Croxall's band serenaded Bishop John Sharp June 22, complimentary of his return from the Eastern States, June 20. By letter we learn that he had again returned to the States.

Brother Seth M. Blair wrote to Pres Geo. A. Smith from Iron City, June 16. The people were prosperous, good health prevailed, the spring had been dry and cool, 'hoppers there were none.

Monroe and Taysum had been convicted, by the District Court held at Provo, of robbing the southern mails, and sentenced the former to three and the latter to two years in the Penitentiary.

Brother Norman J. Brimhall, of South Cottonwood, has discovered that the way to destroy grasshoppers is to thrash them to death with willow rods. Therefore he that spareth the rod loseth his grain.

Elder Robert L. Campbell, Secretary of the Regency of the Deseret University, had visited the Timpanogas Branch of that institution, and made a very favorable report. A sub-regency had been appointed, with Elder Myron Tanner chairman.

The 16th and 19th Ward schools made an excursion to Ogden and to Lake Side, June 23, the party consisting of 740 persons in nine cars, Beesley's martial band accompanied. Among the excursionists were Messrs. O. Pratt, sen., and J. F. Smith, Bishop Kesler, and Messrs. T. McKean, W. Asper, and H. Grow.

"Amicus" wrote from Farmington, June 16. The Female Relief Society, presided over by sister Sarah J. Holmes, was in a flourishing condition. Prospects of half a crop in Farmington. Most of those interested had donated the portion of land required by the U. C. R. R. for their track and buildings to the Company.

Brother Geo. Farnsworth reported Sanpete County almost entirely stripped of its crops by grasshoppers. Some fields at Ephraim were not cleared off, but the 'hoppers were numerous enough to finish them. In some places in Juab County the crops looked tolerably fair. In Utah County the crops looked well and a fair yield was expected. The pests appeared to be flying westward.

The 12th Ward Sunday school, parents, teachers, and children, about 200 in all, had a grand gala day under the direction of Bishop Hardy at Mark Lindsay's gardens, carriages, wagons, and music being gratuitously supplied. Dancing, swinging, whirligigs, giant striding, bathing, base ball, copenhagen

and other games, cakes, candies, summer drinks and other good things being among the enjoyments.

Elder Isaac W. Pierce wrote from Levan, Juab County, June 15, that the grasshoppers had greatly damaged the small grain crops, but the people were busy replanting, and the pests were on the wing northward. Gardens were damaged but little. The settlers had enlarged their field last spring, having now 1050 acres of good farming land inclosed. The co-operative store, Female Relief Society, and Sunday and day schools were flourishing.

The following are from the *Ogden Junction* to June 22—

Mr. John Baus, while riding a mule, was kicked by a colt, resulting in a broken leg, June 18.

Mr. Joseph Hancock had his left hand cut nearly off, below the wrist, by a saw at Mr. Levi Wheeler's saw-mill, 30 miles north-east of Ogden, June 20. The limb was amputated at the wrist joint.

SCRAPS OF NEWS.

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FRANCE declared war against Prussia, July 15, because the King of Prussia, as King of Prussia, would not guarantee that no member of the house of Hohenzollern should accept the crown of Spain. On the next day Prussian troops had entered France near Luxembourg, occupied Longwy and a neighboring village, and torn up the railroads. France borrowed 500,000,000 francs, provisions in England and France began to rise, and Belgium prepared to protect itself, though assured by both France and Prussia of neutral immunity.—The New York "Tribune" says that Gen. B. F. Shaw, of Dixon, Ill., is among the applicants for the Secretaryship of Utah, and that another man put in his application in less than an hour after Col. Crowe's death. President Grant says he thinks he won't make any change for the present, but leave Mr. Mann in office for a while. The next appointee, however, is to be from Alabama.—Dr. J. P. Newman writes to the New York "Herald" a reply to Elder Orson Pratt's letter, and states that he proposes to visit California in August, stopping en route at Salt Lake City, and while there will either preach a series of sermons on polygamy, or debate the subject.—The Cunard steamship "Russia," on her last voyage, was 8 days 6 hours from New York to Queenstown. The "Scotia," paddlewheel, has also recently made very quick voyages out and in.—In the U. S. Senate, June 11, another call was made for the Cullom Bill, when Mr. Fowler said, "Let that be passed over." The presiding officer said, "The bill will be passed over, objection being made."—Mr. Van Horn introduced a bill in the U. S. House of Representatives, to aid the construction of a narrow gauge mountain line of railroad from a point on the Union Pacific Railroad, near Echo City, to the mouth of Cottonwood Canon, Utah; referred.—Footpads are numerous and daring in Virginia and Gold Hill, Nevada.—Hon. E. D. Holbrook, who once insulted and assaulted Hon. W. H. Hooper, was shot and mortally wounded by Charles H. Douglas, in a street brawl at Idaho City.—Mercury up to 106 degrees in New York.—Ellen Storge, in the "Woman's Advocate," Dayton, Ohio, wants marriage to be considered a human, not a divine institution, and that the marriage contract be limited to from one to three years, at the option of the parties.—A bill passed the U. S. House of Representatives, June 16, granting to the Utah Central Railroad Company the right of way for the construction of a railroad and telegraph line from Ogden to Salt Lake City.—They have got a "monster" in Harwood Lake, Michigan.—Spotted Tail's wife has died, and he says the visit to Washington was bad medicine.—In the House of Lords, July 12, the Marquis Townshend moved the second reading of the Bill for the extension of the Contagious Diseases Act over London. The Earl of Morley objected, and the Marquis reluctantly withdrew his motion.—The last rail of the Denver Pacific Railroad was laid June 22, the first train arrived at Denver the same evening, and trains commenced running regularly the next day.—A great fire at Stamboul, Constantinople, July 13, burning 1500 houses.—At the Old Bailey sessions, London, Mr. Commissioner Kerr, in sentencing a respectable-looking man for indecently assaulting several lads, remarked that this was a class of offence that had been much more frequent as well as fashionable of late than formerly.

VARIETIES.

More men lack integrity than ability.

A cynical young man says the girls are either over-dressed or half-dressed.

Let a man do his work; the fruit of it is the care of another than he.—*Carlyle*.

Many religionists in America are beginning to believe that none but the good will live hereafter.

A Chicago woman says she has tried both, and being well dressed gives her more peace of mind than religion.

Rev. Mr. Hepworth, of New York, says, "Divorces are so common that the whole continent is startled and shocked."

A board of guardians gave a workhouse master a certificate of good conduct, because they wished to get rid of him, and thought the simplest way was to pass him on to another union, to bother some other board, who might do for a smaller place until he was found out."

Miss Nightingale, in sending £5 to the Lord Mayor of London for the British and Colonial Emigration Fund, writes—"Small as the sum is—and I wish it were a hundred times as much—I think it is more like casting one's mite into the Temple to help people to help themselves in cultivating God's earth, than ninety-nine out of the hundred charities, and I wish that at this time nearly all people's charity flowed your way."

A Boston correspondent of the Springfield *Republican* talks of "that flabbiness of character as to political morality which has characterized public affairs generally since the war closed, and which always characterizes a community devoted to trade, manufactures and commerce," instancing a report on the Hartford and Erie Railroad, the logic of which was as follows—the road is bankrupt, its managers are scoundrels, therefore, let us help it out of its difficulties.

POETRY.

"MAYN'T I BE A BOY?"

"Mayn't I be a boy?" said our Mary,
The tears in her great eyes of blue;

"I'm only a wee little lassie—
There's nothing a woman can do.

"Tis so; I heard Cousin John say so—
He's home from a great college, too—
He said so just now in the parlor:
"There's nothing a woman can do."

"My wee little lassie, my darling,
Said I, putting back her soft hair,
"I want you, my dear little maiden,
To smooth away all mother's care."

"Who is it, when pa comes home weat,
That runs for his slippers and gow."

What eyes does he watch for at morning,
Looking out from their lashes of brown?

"Is there nothing you can do, my darling?
What was it that pa said last night?
"My own little sunbeam is coming,
I know, for the room is so bright."

"And there is a secret, my Mary—
Perhaps you will learn it some day—
The hand that is willing and loving
Will do the most work on the way."

"And the work that is sweetest and dearest—
The work that so many never do—
The work of making folks happy,
Can be done by a lassie like you."

ADDRESSES.

George O. Noble, College street, St. George's, Norwich.

Wm. W. Taylor,

David Brinton,

Oliver G. Snow,

57, John street, off Broad-street, Pendleton, near Manchester.

DIED.

MORRIS.—In Salt Lake City, June 25, David B., son of Benjamin and Emma Morron, aged 1 year, 10 months, and 14 days.—"Deseret News."

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LIVERPOOL:

EDITED, PRINTED AND PUBLISHED BY HOBACK S. ELDRIDGE, 42, ISLINGTON.

LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 20, BISHOP'S GROVE, ISLINGTON,
AND BY ALL BOOKSELLERS,

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Repent: for the kingdom of heaven is at hand."—JESUS CHRIST.

No. 30 Vol. XXXII.

Tuesday, July 26, 1870.

Price One Penny.

CROP PROSPECTS IN UTAH.

THE report from W. L. Farrell, of Logan, Cache County, published in yesterday's *News*, will be read and heard of with pleasure by all in the Territory. Such a report in a season like this, when in almost every direction such destruction to crops has been wrought by the grasshoppers, will reassure the minds of many who might have given way to despondency at the prospect for bread. For the last three or four years, or since the locusts made their re-appearance, Cache County has suffered and lost heavily, which has had a serious result on the total yield of breadstuffs raised, for Cache County is the great grain district of the Territory. In the report of brother Farrell he says, "Our crops are looking excellent. We have not had so good a prospect for five years. Our fall rye is headed out and looks fine. Fall wheat is heading out; spring wheat, corn, peas and vegetables also look very well, and with the blessing of the Lord and the present prospects we will have the most bountiful harvest ever gathered in Cache County."

Next to Cache, Sanpete County has yielded the most abundant crops of breadstuff, and while Cache for several years past has suffered so heavily, the ravages of the pests in Sanpete have not been so heavy. But now the case seems to be reversed, for from all accounts from Sanpete this season, so

great is the destruction wrought that if the people of that county raise enough to bread themselves, they will do very well.

In Southern Utah, or Dixie, they will probably do that; their grain harvest is over, and as the hoppers had not visited there before harvest, it is more than likely that more than enough wheat to supply the wants of the settlers will be raised there.

As a general thing the potato crop, we believe, has not suffered very severely; cabbages, onions and peas have suffered heavily; but with an abundant harvest in Cache County of wheat for bread, and vegetables, and of corn, rye, peas, etc., to feed stock, of which there seems to be every prospect, as also in some of the more southern counties, we see no need to fear a scarcity. We do not know that any have done so; still the destruction of crops has been so heavy that it has seemed to require considerable faith to feel otherwise.

The locusts are now on the wing. They have been very numerous in and around this city, and have done much damage. The vicinity, at the present time, is almost clear of them. This will give the owners of land in the Big Field and in other parts a chance to plant such crops as will be most likely to ripen during the remainder of the season. We are glad to hear that this

course is being pursued by many of the brethren in this and many other portions of the Territory, and we have faith that the hearts of the people generally, at the close of the season, will be cheered with the knowledge that more than enough has been harvested to supply the wants of all.

The following telegram received this morning by Deseret Telegraph line, shows the general state of the crops and the prospects throughout the Territory—

June 23.

Crops in Cache Valley look beautiful ; no hoppers of consequence.

Willard—Half the crops gone ; hoppers at work.

Ogden—Some parts, crops used up.

Kaysville—Taken nearly all the grain ; the people replanting.

American Fork—Destroyed some ; in the main the prospect is favorable.

Provo—The crops look fine ; grasshoppers nearly all gone.

Spanish Fork—The crops look well ; hoppers gone.

Payson—Have taken full half the crops in the old field ; the new field is not hurt.

Fairview—The crops almost entirely devoured ; the people all re-sowing.

Mount Pleasant—All the small grain gone ; may raise potatoes and peas.

Ephraim—Three thousand acres of small grain gone ; five thousand acres left ; potatoes and peas look well.

Scipio—Two-thirds of the grain gone.

Fillmore—Crops destroyed at Chalk Creek ; Meadow and Corn Creeks good ; Cedar Springs and Oak Creek good.

Cove Creek—Not much damage here ; at Pine Creek they have taken a good portion.

Beaver—Destroyed nine-tenths of small grain in Beaver, Greenville and Adamsville ; good crops at Minersville.

Parowan—Grasshoppers nearly all gone ; crops look better than ever before.

Cedar City—Destroyed one-eighth of the wheat crop ; rest looks well. Good crops at Hamilton's Fort—no hoppers there.

Kanarra—No hoppers have been seen here yet.

Toker—No hoppers in Washington and Kane Counties.

Sr. George—No hoppers in this county.

—Deseret News, June 23.

A GLIMPSE OF THE MORMONS.

BY BAYARD TAYLOR.

Bayard Taylor's notices of the Mormons during his recent visit to Salt Lake City are rather meagre and in some respects superficial. We present some extracts as we find them in the *New York Tribune*—

"Ogden, Utah, May 22.—Like all others who visit Salt Lake City, I endeavored to see as many of the principal Mormon personages as my brief stay would allow. The material successes of the sect are so remarkable that one involuntarily connects them with its organization, and desires to ascertain the strength and soundness of the bond which binds the people together. The general view is, that Brigham Young's Government, like Louis Napoleon's, is *personal*, in the

most extended sense—that its advantages spring from his own individual skill and shrewdness, even as its faults may be traced to his individual weakness.

"In seeking an interview with Brigham Young, I had no intention of asking him a single question in regard to his system : my object was to obtain a clear personal impression of the man. I first called upon Mr. George Q. Cannon, the editor of *The Deseret News*, and one of the Twelve Apostles—a very intelligent and courteous gentleman, whom I found ready to converse freely and with a frank, impartial manner, upon all vexed questions, including the Cullom bill. *The Deseret News* is the official Mormon organ, and has a large circulation throughout the

Territory. It is printed on paper made, and types cast, in Utah.

"While I was talking with Mr. Cannon, President George A. Smith, First Counselor of Brigham Young (the place formerly filled by Heber Kimball), came into the office. He is a cousin of Joseph Smith, but does not hold to the views of the latter's sons. He is a large, tall man, with an unusually bright, cheerful countenance, florid complexion, keen, lively eyes, and wears a brown wig. His voice and manner are alike hearty and agreeable, and I should think he had the power of winning men to his side. He also holds the office of Historian, and has just issued a very well-arranged pamphlet entitled, "Answers to Questions," designed especially for inquisitive travelers.

"On mentioning my wish to see Brigham Young, both Mr. Cannon and President Smith offered to accompany me. The Prophet's House is at the other end of the block, within the same inclosure. The stone wall, with rough semi-pillars every twenty feet, is twelve feet high, and effectually hides what is behind it; a part of the space is a garden. From this elevated position you have a magnificent view of the great Valley and the two snowy ranges.

"I was ushered into a handsome, well-furnished room, divided by a wooden screen from a dim back-office. The floor was carpeted, a circular table, with a great globe of gold-fish, was in the center, sofas and chairs were on either side, and the walls were covered with pictures—portraits of Joseph and Hyrum Smith, Alpine landscapes, and a chromolith of Bierstadt's "Sunshine and Shadow," which the artist had sent to Brigham Young. We took seats upon one of the sofas, while two or three strangers—apparently Mormons from the country—waited on the opposite one.

"In a few minutes Brigham Young came out from his office. At the first glance you would take him to be a successful Bank or Railroad President, and his quick, straightforward, business-like manner carries out the impression. After he is seated, however, and you have a chance of observing his features more closely, the

signs of a quality with which Bank Presidents are not accustomed to deal, begin to manifest themselves. He is both short and broad, but his thickness gives the impression of strength, rather than corpulence. Although sixty-nine years old, there is no gray in his sandy hair, and his small blue eyes are keen and full of power. His head is large and approaching to squareness in its form, and his complexion is a strong healthy red. His thin, firm-set mouth and large jaws express an indomitable energy. The general expression of his face is at once reticent and watchful.

"In his greeting there was the blandness of an acquired rather than a natural courtesy. His voice is mild, even-toned, and agreeable, and I can imagine that he might make himself fascinating to women, most of whom find a peculiar charm in a playful and purring lion. He said but little at first, and (I thought) seemed to be holding himself secretly at bay for questions which I did not intend to ask. By-and-by, when I referred to the similarity of the scenery to that of Asia Minor, and led the conversation to the resources of the Territory, he spoke freely and fluently, and gave me considerable information concerning the remote southern countries. On all points of material growth he was frankly communicative. While he was talking I studied his face sufficiently to detect the three chief qualities of his nature—great prudence, great determination, and great belief in himself.

"Hearing a bell ring somewhere in the interior of the house, I took my leave. Curious travelers, among them some Englishmen, were coming, shaking hands, and leaving again, during the hour of my interview, and the conversation was made fragmentary by so many interruptions. A register is kept in the room, and the visitors are always requested to leave their names.

"The Mormons, of course, feel some anxiety regarding the action of Congress in their case. This is one of those instances where a policy adapted for the purpose of making political capital is especially to be deprecated. There are many features of the question which impose the greatest prudence upon those who deal with it.

"I tried to ascertain the extent to which polygamy is practiced, and also the proportion of the sexes of the children born in it. The estimates varied between 10 and 15 per cent of the married population, while the general impression is that the ratio of male and female births is about the same as in monogamic marriages. If the latter be a fact, however, it proves nothing. Polygamy is condemned by the intelligent instinct of the race, and the history of the nations which have allowed it. The question is social, not religious; and herein the Mormons have made the same mistake as many of their opponents."

If Mr. Taylor had said that polygamy is condemned by the traditions of a portion of mankind, he would have been nearer to the truth. If polygamy is to be condemned by the history of corrupt nations who have abused it, so must monogamy be condemned by the history of the nations who have abused it, and men and women would then be left without marriage, like the beasts of the field and the forest. What could be more scandalous and soul-sickening than the true social history of Greece, Rome, America, England, France, Spain, Prussia, and Austria, and other "civilized" monogamic nations? Nothing that ever occurred in polygamic countries. And the general "depravity of manners" among the foremost monogamic nations is confessedly and undeniably increasing.

Mr. Taylor makes the same mistake as most other people do, that God Almighty has nothing at all to do with social matters, which would be a great calamity if true, because in nothing is divine light and heavenly purity more needed than in the conduct of the social relations.

Mr. Taylor says—

"Admitting that there are rare

cases where polygamy is spiritually justified, we must not forget that all human law is a general compromise between what *ought to be* and what *can be*, and therefore it cannot be framed to meet exceptional cases. I mentioned this argument, and insisted, further, that to permit polygamy for the sake of the very few whom it might possibly make happy, would be at the same time to give license to the multitude of coarser natures to whom the spiritual glory of marriage is simply incomprehensible."

Mr. Taylor seems unaware that the law of God provides an effective method of checking the license which coarser natures might be disposed to seize if they could. Thus his objection is without point.

Mr. Taylor thinks that daily intercourse with the outside world will effect the solution of the Mormon question, and he concludes as follows—

"Meanwhile, we must admit that Salt Lake City is one of the most quiet, orderly, and moral places in the world. There are a few Gentile liquor saloons; but the Mormons, as a people, are the most temperate of Americans. They are chaste, laborious, and generally cheerful; and what they have accomplished in 23 years, under every circumstance of discouragement, will always form one of the most remarkable chapters in our history. The Territory does not owe a dollar; the people have established manufactories, built roads and bridges, irrigated wastes of sage-bush, colonized the oasis of the interior desert for an extent of 400 miles, and made a nucleus of permanent civilization in the most forbidding part of the continent. We need only to wait a little longer, until they have outgrown the narrowing effects of their long isolation, and the problem of their relation to the Government will solve itself."

RETRENCHMENT AT SALT LAKE.

RESOLUTIONS

Adopted by the First Young Ladies' Department of the Ladies' Co-operative Retrenchment Association, S. L. City, organized May 27, 1870.

Resolved—That, realizing ourselves to be wives and daughters of Apostles, Prophets, and Elders in Israel, and, as such, that high responsibilities rest upon us, and that we shall be held

accountable to God not only for the privileges we inherit from our fathers, but also for the blessings we enjoy as Latter-day Saints, we feel to unite and co-operate with, and do mutually pledge ourselves that we will uphold and sustain each other in doing good.

Resolved—That, inasmuch as the Saints have been commanded to gather out from Babylon and “not partake of her sins, that they receive not of her plagues,” we feel that we should not condescend to imitate the pride, folly and fashions of the world; and inasmuch as the Church of Jesus Christ is likened unto a city set on a hill to be a beacon of light to all nations, it is our duty to set examples for others, instead of seeking to pattern after them.

Resolved—That we will respect ancient and modern apostolic instructions. St. Paul exhorted Timothy to teach “the women to adorn themselves in modest apparel—not with braided hair or gold or pearls, or costly array; but which becometh women possessing godliness, with good works.” Peter, also, in his first epistle, in speaking of women, says, “Whose adorning, let it not be that outward adorning of plaiting the hair, and wearing of gold, or of putting on apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price: for after this manner in old time, the holy women also, who trusted in God, adorned themselves.” In a revelation given to the Latter-day Saints in 1831, the Lord said, “Thou shalt not be proud in thy heart; let all thy garments be plain, and their beauty the beauty of the work of thine own hands.” All of which we accept as true principle, and such as should be fully illustrated in our practice.

Resolved—That, with a firm and settled determination to honor the foregoing requirements, and being deeply sensible of the sinful ambition and vanity in dress among the daughters of Zion, which are calculated to foster the pride of the world, and shut out the Spirit of God from the heart, we mutually agree to exert our influence, both by precept and by example, to

suppress, and to eventually eradicate these evils.

Resolved—That, admitting variety has its charms, we know that real beauty appears to greater advantage in a plain dress than when bedizened with finery, and while we disapprove extravagance and waste, we would not, like the Quakers, recommend a uniform, but would have each one to choose the style best adapted to her own taste and person; at the same time we shall avoid, and ignore as obsolete with us, all extremes which are opposed to good sense or repulsive to modesty.

Resolved—That, inasmuch as cleanliness is a characteristic of a Saint, and an imperative duty, we shall discard the dragging skirts, and, for decency's sake, those disgustingly short ones, extending no lower than the boot tops. We also regard “paniers,” and whatever approximates in appearance towards the “Grecian Band,” a burlesque on the natural beauty and dignity of the human female form, and will not disgrace our persons by wearing them. And, also, as fast as it shall be expedient, we shall adopt the wearing of home-made articles, and exercise our united influence in rendering them fashionable.

MRS. ELLA Y. EMPY, Pres.

MRS. EMILY Y. CLAWSON,

MRS. ZINA Y. WILLIAMS,

MRS. MARIA Y. McDUGAL,

MRS. CAROLINE Y. CROXALL,

MISS DORA YOUNG,

MISS PHEBE YOUNG,

Counselors.

RESOLUTIONS

Adopted by the Second Young Ladies' Department of the Ladies' Co-operative Retrenchment Association, S. L. City, organized May 31, 1870.

Resolved—That we, the daughters of Zion, realizing the evils resulting from our compliance with the vain and foolish fashions of the Gentiles, and also feeling sensible of the sacred, high and important duties devolving upon us as Saints, wives and mothers in the kingdom of God, will from this day retrench in our dress, and make our apparel plain, neat and becoming to us as daughters of Zion.

Resolved—That we, being endowed with natural sense and abilities and with intelligence from on high, appreciating these blessings, are determined to use them to the honor and glory of God, and shall endeavor hereafter to refrain from speaking evil of any one, friend or foe, and improve every opportunity for doing good to those around us, ever striving to build each other up in truth and righteousness, and, by so doing, ennoble ourselves, and also gain the approbation and blessing of our heavenly Father.

Resolved—That we, being very desirous of storing our minds with useful knowledge, will devote such opportunities as we derive through this association, to mutual efforts for self-improvement; and instead of wasting precious moments, will use them for

the purpose of becoming thoroughly acquainted with the principles of the Gospel and the various useful branches of education—also study and practice the laws of human physiology and health, that we may have health, strength and long life to do good in the kingdom of God.

MISS LONA PRATT,
President.
MRS. LIBBIE PRATT,
MISS VIA. PRATT,
MRS. LOIS WIDDISON,
MISS ELLEN WILCOX,
MISS LUCY ARNOLD,
MISS MARY NEBEKER,
Counselors.
MISS ANNIE SMITH,
Secretary.

—Deseret News.

INDIAN CHIEFS IN WASHINGTON.

[CONCLUDED FROM PAGE 454]

Red Cloud and his party went to New York, and a public reception was got up at the Cooper Institute, June 16 Mr. Peter Cooper presiding. The hall was crammed, five thousand enthusiastic persons having assembled, "such was the curiosity of the people to see the most distinguished living representatives of the race who originally possessed the American soil, and whose history contains so much romantic interest, albeit little to the credit of the white race." Many prominent citizens were present. The Chairman and the Rev. Dr. Howard Crosby made brief addresses, after which Red Cloud arose and addressed the assembled multitude as follows—

"My brothers and friends who are here before me to-day, the Almighty has made us all, and He is here to listen to what I have to say. The Great Spirit made us both. He gave us lands. You came in here; we gave you those lands, and received you as brothers. (Applause.) When the Almighty made you He made you all white and clothed you, and He made us with red skins, and made us poor. When you first came we were very many and you were very few. Now

we are very few and you are very many, and we are very poor. You do not know who it is who appears before you to-day to speak. We are the representatives of the original American race, the first people of this continent. (Applause.) We are good and not bad. The reports you have heard concerning us are all on one side and from interested men. We are all good, although you hear that we are all murderers and thieves. We have given you all the lands we had, and now we have no more, but a small island. If we had any more we would willingly give them. And now, our dear friends, we want you to help us with the Government of the United States. (Applause.) The Great Spirit made us poor and ignorant, and made you rich and wise, and skilful in doing things about which we know nothing. He made you to eat tame game and us to eat wild. You ask any one who has been across the continent to Utah whether we have not always treated him well. We have children to raise like you, and we want you to help us to raise them. (Applause.) At the mouth of Horse Creek, in 1852, the Great Father made a treaty with us

which required that we should leave the country open for transit for fifty-five years. We kept that treaty. We never committed any depredations until the troops were sent into the country and killed our people. Then we could not do anything else. Since that time there have been goods sent us from time to time; but only once have they reached us. Very soon the Government took away the only good man—Colonel Fitzpatrick—who ever helped us to goods. The Government said we should go to farming. Some of our people went to Fort Laramie and worked, but got very poor. We only want peace and justice, and we went to Washington for that purpose, and that is the reason we are here now. In 1868 men came out and brought papers. We are ignorant and cannot read papers, and they did not tell us what was in those papers. We thought at first that the United States Government would take away those forts and give us traders. They misrepresented and deceived us, and we did not know what the papers contained. When I went to Washington and saw the Great Father he told me what the treaty was, and that the interpreters had been false to me, and did not let me know what the real subject of the treaty was. (Applause.) I want no more than right and justice, and I did not succeed altogether in getting what I wanted. I want you to help me. I am the representative of the old Sioux nation. I am no Spotted Tail, that will say one thing one day, and be bought with a fish the next. (Great applause.) Look at me. I am poor and naked, and yet I am the chief of the nation. We do not ask for riches. We do not want them, but we do want our children properly brought up. Riches bring no good. We can't take them with us into the other world, and all we want is love and peace. (Applause.) The riches that we have in this world—as Secretary Cox rightly told me—cannot be taken into the next life. Now, if that be so, I would like to know why the commissioners, who are sent out to us, do nothing but rob us all the time. (Laughter.) I was brought up among the traders and those who came out to us in the early times, and I had plea-

sure with them. They taught me to wear clothes, to smoke tobacco, the use of firearms, and all was well until the Great Father sent out to us men who used to drink fire water; men who were so bad that the Great Father could not keep them at home, and so he sent them to us. (Laughter and applause.) I have sent a great many words to the Great Father, but I do not believe that they ever reached him. They were drowned on the way, and I was afraid the words I spoke lately to the Great Father would not reach you, so I thought I would come and say it myself. I am going to leave you to-day, and go right home. I want to have men sent out to me and my people that we can trust. We do not want strangers. You belong to the East, and I to the West, and we ought to have an interest in one another. (Applause.) I do not want any more such men who are so poor that their only thought is to fill their pockets. We want honesty and honest men on our reservation, and want you to help keep us there. I am very much obliged to you for listening to me. I hope you have heard what I said. And now I bid you an affectionate farewell." (Great applause.)

Red Dug, who is a short, thick-set Indian, with a broad, open face, and a pair of cogged wheels in his swarthy ears, spoke briefly as follows—

"I have but a very few words to say to you, my friends. The Great Spirit gave us good men for our councils, and gave you good men for your councils, but now your councils are growing worse while ours remain good. (Applause.) These are my young men (pointing at the braves). I am their chief. Look among them and see if you can find any that are sick. They are all poor, because they are all honest. (Applause.) Whenever I call my young men in council they all listen carefully to what I say. Now, you have all come together in council, and I want you to listen, and ask your children to listen, to what I say. When the Great Father sent out men to us first I was slim, and I am now fat. It is because there were so many liars sent out there, and I am stuffed full with their lies. (Great laughter.) I know all of you to be men, and men

of respect, and, therefore, ask you confidently to see to it, that the Great Father sends out to us none but good, honest men, who will stand by us and do us no harm. Good-by." (Applause.)

Each sentence was interpreted separately as it was spoken. Almost every sentence was received with loud applause by the company, while the other chieftains and warriors signified their assent by a guttural "Ugh."

The assembly was also addressed by Dr. Washburne, Dr. Bellows, and Judge Daly. Dr. Washburne asked whether the reply to the Indians should be, "A war of extermination." (Cries of "No, no.") When the interpreter explained this sentiment of the meeting, the Indians gave a loud war

whoop, and Red Cloud arose and shook hands with the Doctor.

At the conclusion of the meeting, three cheers were given for the Indians, who had some difficulty in getting from the hall, so much hand shaking being pressed upon them.

After the reception, the Indians went shopping, and the next morning (17th) they started for their homes in the mountains. On leaving the Pacific Railroad, Red Cloud obtained the 17 horses for his braves, and the party went on their way rejoicing. At last accounts Red Cloud had started on a grand buffalo hunt.

American papers report another depopulation of Sioux chiefs at Washington.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, JULY 26, 1870.

DEPARTURES.—A company of 357 souls of the Saints, 7 of them from Britain and the remainder from Scandinavia, left this port, July 20, on the steamship *Minnesota*, Capt. Whineray. On board were also the following returning Elders, the first ten from Scandinavia, and the other two from England—Jesse N. Smith (and wife), C. D. Fjeldsted, Carl Larsen, Samuel Pedersen, L. P. Borg, Lauritz Larsen, M. Morte sen, John Hangaard, James Jensen, Eric J. Pehrson, J. Q. Knowlton, and O. J. Moseley. Elders Geo. Barber and Joseph Bean (and wife) were with the company, returning from brief visits to their friends in this country. The whole company appeared to be in excellent health and spirits, and were blessed with beautiful weather on starting upon their journey, the Elders looking forward to a happy union with their families and friends in the mountains, and the whole company filled with buoyant hopes and with rejoicing because of their deliverance from the wars and rumors of wars and the sins, corruption and miseries of Babylon the Great.

Elder W. W. Cluff succeeds Elder Jesse N. Smith in the Presidency of the Mission in Scandinavia.

ARRIVALS.—Brothers George and Samuel Stringfellow and William Cooper and his brother, Mr. Samuel Cooper, left Salt Lake City, June 27, and New York, per steamship *City of Brooklyn*, July 9, and arrived at Liverpool, July 19, in good health and spirits, after a very pleasant passage. They are on a short visit to their friends in this country.

TRANSFER OF BRANCHES.—For the furtherance of the interests of the work and in accordance with the wishes of those immediately concerned, the H mel Hempstead and Kensworth Branches, formerly belonging to the Bedfordshire Conference, have been annexed to the London Conference. The Ipswich Branch, formerly belonging to the London Conference, has been annexed to the Norwich Conference. The Presidents of those Branches will please to make out their reports in accordance with these changes, commencing with the report for July.

APPOINTMENTS.—Elder Milford B. Shipp has been appointed to preside over the Leeds, and Elder Richard Smyth has been appointed Travelling Elder in the Liverpool Conference.

SPECIAL TRAIN TO MEET PRESIDENT B. YOUNG AND PARTY.

President George A. Smith and Elders O. Pratt, Geo. Q. Cannon, Joseph F. Smith, Joseph A. Young, John W. Young, Wm. Jennings, F. Little, Jesse W. Fox, D. H. Wells, jun., and several ladies, left the city this morning on the special train which went to Ogden at 8 50 to bring President Young and his company, who have been with him on his late preaching tour, to the city. The train reached there a short time before the arrival of the company in their carriages, they having driven from Brigham City after breakfast. The members of the company were in the enjoyment of good health; the President had suffered from a cold, but was free from it; and there was but one expression respecting the trip, all agreeing in describing it as an exceedingly delightful one. The change from the vehicles in which they had been riding, and the dusty and rough, jolting roads over which they had travelled, to the comfort and speed of the railroad train, was fully appreciated by the party, their recent trip enabled them to place

a high value upon its convenience.

The absence of President Young and his companions from the city is always felt, and their return is invariably welcomed with gladness. It is a cause of gratulation to Israel that their leader has the necessary bodily and mental vigor to make these lengthy, and in some respects wearisome, journeys a pleasure to him. They are beneficial in more ways than one; they furnish a change of air, scenery and association which is very refreshing to those who have onerous and numerous duties to attend to, and relieve the routine which, without them, might become irksome; they also bring the leaders into close and familiar contact with the people, make them acquainted with their circumstances and the condition of the country, and give them the opportunity of imparting such counsel and instructions as may be needed, and for long periods after such visits the influence of their teachings and counsels is felt for good in every settlement.—*Deseret News*, June 24.

CORRESPONDENCE.

AMERICA.

Salt Lake City, Utah, June 29, 1870.
H. S. Eldredge, Esq.

Dear Brother,—Your very welcome letter of the 9th inst. was received night before last, and I was really

much pleased to hear from you, of your safe arrival, &c.

I was sorry you did not see Capt. Hooper. He is pretty well, and leaves for home about July 15. Mrs. Hooper has a boy, and the Captain feels fine,

according to all accounts. Brother Morris came home on account of his health. Brother John T. Caine remains. Bishop John Sharp has been home and has returned to Boston.

I presume you are posted about local affairs pretty well through the papers. The *Daily Herald*, published by Dunbar and Sloan, over the old Eldredge and Clawson store, seems to be making a good start. The *Telegraph* has about petered out. It has not been published for some time, and the fixtures are advertised for sale by the U. S. Marshal for debt.

I should hardly think the climate and atmosphere of Liverpool would suit you, from your description, and I am pretty certain I should not like it. There is no place like home after all.

I think your folks are all quite well, as I see some of them nearly every day. Remember me kindly to all the mountain boys.

Your brother,
LEW. S. HILLS.

St. Louis, June 30, 1870.

Mr. H. S. Eldredge.

Dear Sir,—I have had the pleasure of visiting your beautiful city—Salt Lake City. I returned from there on the 25th. I had not any idea that you had such a paradise of a place in the far off wilderness as the country is for hundreds of miles.

I enjoyed my visit of four days very much, and would have liked to extend it to weeks, if I could have done so. I was disappointed at not finding you at home, but I renewed my acquaintance with those I formerly knew here, and made some very pleasant acquaintance with others, among whom was your partner, Mr. Hills, who was very kind in his attentions to me.

President Young was away from home, also Elder Taylor. I wanted to make the acquaintance of the President, for I admire the man for his energy and ability. As a governor and statesman he has more sense and power than there is in the whole Cabinet and Congress of the United States at the present time. Had we had such a man as President Young at the head of our Government for the last ten years, abolitionism and negroism would not have destroyed and de-

moralized our country as they have done.

I would like very much to pay another and longer visit next year, if I live, to Salt Lake City.

Yours truly,
W. D.

ENGLAND.

Liverpool, July 13, 1870.

President Horace S. Eldredge.

Dear Brother,—As I have been released from my labors in England, I conform to the custom of giving a brief account of my mission in this land.

I left Ogden City, in company with others, May 20, 1869, and after a pleasant ride over the U.P.R.R. and a comfortable voyage across the waters, I found myself on the shores of England, June 9, having made the journey in 16 days and 21 hours travelling time.

I was appointed to labor in the Birmingham Conference, under the direction of President Egan, where I have labored to the best of my ability until the present time. I feel to thank God for the privilege of gaining a little experience in trying to preach the Gospel of the Lord Jesus, and becoming acquainted with the ways of the world. I can truly say that my mission, though a short one, has been very profitable to myself, if to no one else. The Saints have been very kind to me and have administered to all my necessities, for which I feel to thank them, one and all, and I pray God to bless them and hasten the hour of their deliverance from Babylon.

I now set my face Zionward, to help to build up the waste places of the land that gave me birth (Utah). Praying God to bless you and all my brethren who remain here in the ministry, together with all the Saints in the Lord's vineyard, I remain your brother in the Gospel,

CHARLES SHUMWAY, Jun.

Nottingham, July 13, 1870.

President Horace S. Eldredge.

Dear Brother,—I now have spent one year and two days in the land of England. When I was called on this mission I certainly was brought to a stand still. I looked at my wife, then

at my children, with tears in my eyes; then at my blacksmith shop, with my hands in my pockets feeling for green backs; then gave a look over my farm, where there was some grain growing, with a prospect of a visit from the peas of that country, the grasshoppers, which I expect was punctually filled, to the destruction of all that was left for the support of my family; then, last of all, I took an external and internal view of myself. After getting my feelings well fermented in a pecuniary point, in connection with my deficiency of education and experience in Church matters, and considering that I was better adapted for eating bread and beef than anything else, I sat down and asked myself these questions—"Was Joseph Smith a Prophet of God? Is Brigham Young his legal successor? Is the kingdom of God again upon the earth, with all its gifts and blessings?" The living form of my wife and one child who then stood in my presence, though but a few days before they had lain at the point of death, had been given up as being so by the doctors, and I knew had been saved by some supernatural power, which power had been manifested by calling in the Elders of the Church, whose anointing of the afflicted with oil, and the prayer of faith, had saved not only the sick but the dying—this confirmed the gift of healing with me. Then as to Joseph and Brigham being Prophets, the test our Savior gave us was strictly applied and I found, even in my liability of passing a selfish judgment, that they favorably stood the test, and more if possible. As to the kingdom, the pattern which the Savior gave was before my eyes, and on examination I found the power of that kingdom plain to the observation of my reflecting mind. After giving this matter a careful and dispassionate consideration, I decided that it was my duty to fill manfully my mission, as God had called, or His servants, which is by the same authority. I arose from my seat, went into my secret closet, and poured out my soul to God, and He blessed me. I then dropped the hammer, the hoe, the pick, the axe and the spade, shook hands with wife, children, and friends, dedicated them unto the Lord, and

asked Him to protect them. Up to the present He has done so, and I know He will do so. I truly knew I was a weak instrument, but I often prayed for Him to make me strong. This He has done, in body and spirit.

On arriving in this country, I was sent to labor in the Durham and Newcastle Conference, where I labored until about a month back, with pleasure and a great degree of satisfaction. Justice compels me to say that the people of that Conference have been fathers and mothers to me, brothers and sisters indeed. True, I have talked and written sharply about some of them, but no doubt they consider the reproof of a friend better than the kisses of an enemy. They are a good people and they deserve to be gathered. I look back upon that Conference as composed of a people who are friends to God and His kingdom. My feelings towards that people pen and words will not describe.

Since I arrived here I have visited among the Saints considerably, and so far I find them a good people, desirous of doing all they can for our Father's work. Under the able supervision of Pres. Lake, assisted by Elder Groo, the Saints have been made to rejoice. I hope that they will also under mine, and I know they will if we all strive to live our religion. I am well pleased with the place, I wish to do my duty, and I solicit the faith and prayers of the Saints, as I feel a need of them, in order that I may prove a blessing to the people and myself.

I feel assured that the people of my previous field of labor will be blessed under the worthy and efficient guidance of Pres. Lake, as I am satisfied the people will endeavor to carry out his counsel, as they have been willing to do mine. My heart aches sometimes when I see how the Saints, many of them, are struggling to live up to the requirements of the Gospel in the depths of poverty, in connection with their anxiety to go to the land of Zion. But the Lord is blessing those who are struggling in faith.

So far under the guidance of the Spirit of God, I find myself competent to defend the Gospel truths we so much love and prize. A few words, tempered with the Holy Ghost, are

worth more than a whole sermon, spoken with all the eloquence of modern Christianity, but divested of that life-giving Spirit which is essential for all to have who are defenders of eternal truth.

The people here are quite anxious to see you at a Conference of the Saints in this part of the vineyard. I feel well determined to do the best I can for the benefit of the Saints and the kingdom generally.

Be good enough to remember me kindly to all of the brethren in the Office. With many thanks for the kindness of all the Saints, with prayers in your behalf and all in the kingdom of God at large, I remain yours in faith,

Geo. H. PETERSON.

Bedford, July 14, 1870.

President Horace S. Eldredge.

Dear Brother,—I am well and I feel thankful that I have been counted worthy to take a mission to my native land

I left Echo June 1, 1869, and reached Liverpool in 19 days. After visiting Bedford, my native town, President Carrington sent me an appointment to travel in the Warwickshire Conference, under the counsel of Elder John Toone. I found brother Toone had poor health and he travelled but little, so he wished me to visit all the Branches and give such counsel as I thought best. The Saints received me with kindness, supplied all my needs and made me comfortable. I travelled with pleasure, having the good feelings of my President, and the blessing of the Lord went with me.

About the last of Oct. 1869, most of the Branches were annexed to the Leicester Conference, and the Warwickshire Conference organization was discontinued. I found by the STAR that I was to travel in the Leicester Conference, under the counsel of Elder Nebeker. He came to Coventry and after some counsel he thought it best for me to still travel in the same Branches, so my field of labor was not changed. The few Saints were poor and much out of work in the winter, still they were kind and free to make me as comfortable as possible. I have had many good times in my labors.

The Lord has blessed me with His Spirit. Some two or three persons have come into the Church and some who had fallen away have returned and been re baptized, so I feel to hope that I have not labored in vain. So far as I know, I have sought for the counsel of Elder Nebeker, and when obtained I have done my best to carry it out in teaching the Saints or building up the kingdom of God. If I have failed, it is for lack of knowledge. I feel to return my best thanks to the Saints for their kindness to me while with them, and I should have been glad if my mission had been a little longer one, as I feel best while in the Gospel field, trying to do good to mankind, yet not my will, but the will of the Lord be done. I feel thankful to President Brigham Young for sending me here, also to President Carrington and yourself for all the good I have received from you both while here.

Accept my best wishes, hoping that the Lord will make you a blessing while on this mission for Christ's sake. Amen.

JAMES LAVENDER.

Bedfordshire Conference,
July 9, 1870.

President Horace S. Eldredge.

Dear Brother,—Having been released to return to the joys and pleasures of my loved "mountain home," after an absence of over two years, I could not do so consistently with my feelings without returning to Presta F. D. Richards and Albert Carrington, yourself, and the brethren in the Office, my sincere thanks for the kindness and urbanity which have marked all the business and social relations which have existed between us while I have been in this country. To the many good Saints with whom I have had the pleasure of becoming acquainted in the Birmingham, Herefordshire (since attached to the Birmingham) and Bedfordshire Conferences, I feel truly grateful, and I tender to them my thanks and gratitude for their many acts of kindness in doing all they could with their limited means to uphold and sustain the Priesthood and forward the work of the Lord in which they are engaged. In this Conference, in which I have been longer and with

which I have been more particularly connected, I feel to thank the local Priesthood for their unanimity in sustaining me and carrying out my counsels and instructions. I was appointed to succeed Elder J. S. Richards in the presidency of this Conference, July 31, 1869. Since that time, by the assistance of the Lord and His holy Spirit, I have been laboring for the spread of those great truths which, if obeyed, will secure to us an eternal salvation and exaltation in the kingdom of our God. My efforts to gather the honest in heart have not been as successful as I could desire or wish. If the harvest has not been great, yet the Lord has blessed my labors and those of the brethren connected with me in the Priesthood, so that I feel to bless and glorify His holy name. There have been added to the Church in this Conference within the last few months sixteen persons, ten of them within the last four or five weeks. The spirit of inquiry is still manifest in some portions of the Conference, and I have faith that more will embrace the truth.

Besides those emigrating on the *Manhattan*, others will go after harvest, if their expectations are realized. There are a few, but a very few, who will gather as soon as the *Cullom Bill* and all other difficulties are removed, and they can *make more money* and live more comfortably there than they can here. Then and not till then will they gather. They will risk their eternal salvation for fear they may have to toil a little harder or do something for the upbuilding of the kingdom of God. Well, I don't know but they will be as useful here as over there. To all who can gather, I say, do so if you wish to serve God and be blessed, temporally and spiritually.

The Branches are doing as well as they can under the present circumstances, and the members individually are striving to live as become Saints of God. As a general thing there are some who neglect their duties, such as attending their prayers and meetings and paying their tithing. If they do not live for the blessings promised, they surely cannot expect to receive them. Many, very many of the Saints have done exceedingly well, considering the small pittance that is doled

out to them by their hard task-masters. But notwithstanding their poverty they have been very kind, generous and hospitable to me, administering to my wants and necessities, for which I feel to return my heartfelt thanks and gratitude, praying God to bless them at all times with His holy Spirit, that they may be blessed in their outgoing and in-coming and in everything they lay their hand to do in righteousness, and that their way may be speedily opened that they may be gathered to Zion. I hope it will not be considered invidious to particularize when many have done so well, but I could not close without thanking brother James Durrant for the great assistance he has rendered to me and the Saints in various ways, and for the uniform kindness that I have always experienced from him and his family.

For the last two or three weeks I have been "showing brother Thomas Woolley round" the Conference and introducing him to the Saints.

May God bless you, and may we soon have the pleasure of meeting in Zion, is the wish and prayer of your brother in the Gospel,

H. B. CLEMONS.

London, July 18, 1870.

President Horace S. Eldredge.

Dear Brother,—All is well with us here, and we are getting along very well in our labors among the Saints. Brother Neslen's health is gradually improving. He joins me in love to yourself and sister Eldredge, also to brothers Jaques and Carlson. Brother Wm. W. Taylor is with us. He came last Tuesday. His health has been very good since he came here. He sends his love to all in the Office.

I remain as ever your brother in the new and everlasting covenant,
GEORGE ROMNEY.

SWITZERLAND.

Bern, July 19, 1869.

President Horace S. Eldredge.

Dear Brother,—I congratulate you on your appointment as President over the European part of the Lord's vineyard, and wish that your efforts will be crowned with the desired effect, and that the blessing of God may rest upon you. May the brethren whom

the Lord has called to work with you and under you, among whom I am numbered also, be always filled with that spirit of faith and strict obedience which should be so familiar to the Priesthood.

When I saw my appointment, in the last number of the *MILLENNIAL STAR*, to preside over the Swiss and German Mission, I felt as if I were too weak to come up to the requirements connected with this office and call, but I trust that, with constant prayer, strict obedience, faithfulness in bearing my testimony unto this nation, and with the help of God and the kind assistance of my brethren, I shall be

instrumental in the accomplishment of that work which the Lord intends to do through me. I hope we shall soon fill up the empty places in our meeting rooms, so that we may recruit our numbers to make up for the losses which have occurred through this year's emigration.

I wish to be kindly remembered to brothers J. Jaques and A. W. Carlson, also the remaining Saints in London with whom I had the happiness to form an acquaintance some 14 years ago.

Yours, in the everlasting covenant,
EDWARD SCHOENFELD.

UTAH NEWS.

The following are from the *Deseret News* to June 30:—

A new liberty pole, 90 feet high, had been erected in front of the City Hall.

In many gardens in Salt Lake City the apple trees were being stripped of their leaves by numbers of small light-colored worms.

Two Thistle Valley Indians came into Fairview on hearing of the recent shooting near there, and with three brethren went and found tracks of four mounted red skins, believed to be Elk mountain Indians, who had driven off about a dozen head of horses, going up Sanpitch cañon.

Bishop Kesler cut a field of Winter Taos wheat June 22, sown last September. Ten days before harvest, countless numbers of grasshoppers made a raid upon the field, devouring half the crop, but an average of 15 to 20 bushels is the expected yield notwithstanding. The field was not irrigated.

C. Dorens wrote from Ephraim, June 19, that brother Johan Christian Christensen was struck dead by lightning, June 13, while in the field irrigating. Five Indians had come into Ephraim and stated that the shooting near Fairview was accidental, as the Indians were hunting deer at the time.

Presidents B. Young and D. H. Wells, Elders John Taylor, W. Woodruff, Jos. A. Young, Phineas and Levi Richards, Judge Elias Smith, Marshal J. D. T. McAllister, the city fathers and several other gentlemen rode to the Asylum and Quarantine Hospital, June 28, and dedicated them for the purposes for which they were designed.

"G." wrote from Provo, June 22. Going from Salt Lake City southward, he saw little but peas growing between the Cottonwoods and the Point of the Mountain. At Lehi, American Fork, and Pleasant Grove the crops looked remarkably well. On Provo Bench there were small crops, the insects had been there. The "noble red men," some of Tabby's Piutes, in going north to attend to their religion, "borrowed" a few horses and mules on the way and sold some of them also.

Brother W. G. McMullin of Harrisburg, Washington County, wrote June 18 — "The season thus far has been very dry, in consequence of which feed for stock is very scarce near the settlements. The people of our Southern settlements have formed a co-operative stock herd, which is kept at Maxwell's old ranch at Kanab, and is doing well. The people of Kanab have plowed and

planted a hundred acres of land there. Wheat in this country is ripe and is being harvested, and more in quantity than at any one season previous. Apples are ripe, and grapes, apples, peaches and plums bespeak a bountiful fruit harvest. Cotton, corn and cane also look promising for an early and good crop. The health of the people in the different settlements is good. The weather up to this date has been hardly as warm as usual at this season. There are no grasshoppers here, and we do not want any, we had plenty last year. Peace, prosperity and contentment prevail in our Dixie Settlements."

A Conference of the Southern Mission was held at St. George, Utah, June 3, 4 and 5. Elder Erastus Snow presiding. The congregations were addressed by Elders Jacob Gates, Erastus Snow, Henry Harriman, Levi W. Hancock, Joseph W. Young, Robert Gardner, James G. Bleak, Joseph Birch, John Bennion, James A. Little, Samuel Hamar, and Levi Stewart, and Bishops Edward Bunker, A. P. Winsor, Melitiah Hatch, J. T. Willis, William Snow, and Charles N. Smith. The teachings were chiefly upon the advantages of co-operation. Among the local authorities presented and voted for were the following—Erastus Snow, President of the Southern Mission; Joseph W. Young, President of that Stake of Zion, and Robert Gardner and James G. Bleak his counselors; Walter E. Dodge, John O. Angus, Taylor R. Bird, Wm. Empey, E. W. McIntyre, Samuel Miles, John R. Young, Marius Ensign, Joseph Birch, Jesse W. Crosby, jun., Richard Bentley, and Miles P. Romney, members of the High Council; and William G. Perkins, Patriarch of that Stake of Zion. The following names were called to go and strengthen the Western valleys—James Lewis (his sons and sons-in-law having permission to go with him), Oliver Elmer, Geo. W. Gould, Robert Smith, James Clark, John M. Thomas, Taylor R. Bird, W. J. Spencer, Edward Bunker, jun., Geo. W. Lufkin, Benjamin H. Brown, John Adair, Lorenzo Johnson, W. J. F. McAllister, Henry Riding, Wm. Wood, Wm. Pratt, and Charles L. tie.

SCRAPS OF NEWS.

—o—

The lecturers of Surgeon's Hall, Edinburgh, have determined to admit women to the medical classes without any restrictions or limitations whatever.—The Liverpool "Mercury" sums up the glorious Orange anniversary (July 12) at Liverpool as "much beat, dust, dirt and drink."—The Thames embankment was opened July 13.—The screw-steamer "Scandinavian" recently made the passage from Quebec to Liverpool in 8 days, 13 hours, and 55 minutes, the fastest passage yet.—The report that Russia had joined Prussia caused gold in New York to go up to 120½.—Mr. Spurgeon does not intend to go to America.—One poor pauper to every 20 of the population of England, how many rich ones is not stated.—The Franco-Prussian war is considered the beginning of an epoch, of which no man can see the end.—The "Times" calls the French declaration of war the greatest national crime since the days of the First French Empire.—Pauperism continues to diminish in Ireland.—A hundred and eighty "fallen women" of Portsmouth have petitioned the House of Commons in favor of the Contagious Diseases Acts. Those women like to be inspected and licensed, and they urge the great benefits arising therefrom.—The English Government is preparing for possible contingencies.—The Cork and Dublin Fenians proclaim in favor of France.—The Prussians blew up the bridge between Kiel and Strasbourg.—England wants to be neutral, so does Russia and Holland and Belgium and Italy and Denmark and everybody but France and Prussia and the Fenians.—The Fenians in America think England's difficulty will be Ireland's opportunity.—Spurgeon has the gout.—A Parisian critic says the girls dress like horses, with both mane and crupper.—The Cincinnati "Times" says other nations owe Great Britain \$4,000,000, 000, of which the United States owes half, but there is nothing due from foreign nations to the United States.—The American papers represent that a general Indian war is imminent, Sherman and Sheridan think so, and they talk of making it short, sharp, and decisive, though they want more troops.—Mrs. Hugg, of Chicago, wants a divorce from Mr. Hugg. She does not wish to be hugged by Mr. Hugg any more.

**LIST OF DEBTS DUE FOR BOOKS, STARS, &c., BY THE SEVERAL
CONFERENCES, FOR THE QUARTER ENDING JUNE 30, 1870.**

(THIS ACCOUNT IS MADE UP TO STAR NO. 26 INCLUSIVE, VOL. 32.)

CONFERENCE.	AGENT.	AMOUNT.
Birmingham	*Lot Smith	£ s. d. 1 5 4
Bristol	*Alma Eldredge	7 18 11½
Durham and Newcastle	*George Lake	2 0 3½
London	*George Romney	0 18 4
Leicester	Peter Nebeker	£ 3 6½
Monmouthshire	L. W. Richards	3 12 6
Newington	*Geo. H. Peterson	0 4 1½
Norwich	*Geo. O. Noble	2 11 9½
North Wales	Thos. P. Green	4 3 9
Southampton	*Albert Dewey	4 4 9½
Shfield	Frank H. Hyde	0 15 2
New York	P. Botts	5 12 8
Total		34 12 1

The debts of these Conferences were contracted previous to the appointment of the present agents.

CREDITS.

CONFERENCE.	AGENT.	AMOUNT.
Bedfordshire	Thomas Woolley	£ s. d. 0 0 0½
Cheltenham	Amos H. Neff	0 0 9
Glamorgan	Thos. Howells	0 14 5½
Glasgow	H. G. Park	3 19 0½
Kent	Geo. Barton	0 1 5
Liverpool	A. P. Shumway	0 2 0
Leeds	M. B. Shipp	0 0 0
Manchester	David Brinton	0 0 0
Pembrokeshire	Wm. White	0 1 9
Swansea	John S. Lewis	0 2 1
Total		5 1 6

INFORMATION WANTED.—Any person knowing the whereabouts of David Grundy, who left the Wigan Branch, Wigan, and emigrated to Utah in 1853, will confer a favor by forwarding his address to William Berry, Brook-street, Ince, near Wigan, Lancashire, England.—Utah papers, please copy.

ADDRESS.

M. B. Shipp, 33, Bright-street, Litherhills, Bradford.

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LIVERPOOL:

EDITED, PRINTED AND PUBLISHED BY HORACE S. ELDREDGE, 42, ISLINGTON.

LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 20, BISHOP'S GROVE, ISLINGTON,
AND BY ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Repent: for the kingdom of heaven is at hand."—JESUS CHRIST.

No. 31. Vol. XXIII.

Tuesday, August 2, 1870.

Price One Penny.

EUREKA!

THE discovery of the ancient geometer when, in nature's garb, he ran through the street making the above exclamation, was utterly insignificant and valueless when compared with the discovery of a method of destroying the hosts of grasshoppers, or locusts, which have infested the fields and gardens of this Territory for the past four or five years. The discovery of Archimedes did not affect the food and lives of the people; but as the hoppers threaten the destruction of the people's bread, a method of destroying them and preventing their doing harm to the crops might save life. Such a discovery has, we are assured, been made, and in proof of the assertion, the discoverer can show eight acres of wheat, treated by this method, untouched by the pests, while the crops of his neighbors all around him have been destroyed by them.

The author of this discovery is brother Norman G. Brimhall, of South Cottonwood, who, for the benefit of all, called this morning and reported his method of procedure, assuring us that, from his own experience, he can guarantee success to all who will follow his plan.

Early in the season, when the pests began to move and threaten the crops, brother Brimhall commenced experiments for their destruction. He first

drove them into herds, which is easily done, and then put straw around them and set it on fire, burning large quantities of them. He constructed water ditches, so as to turn the course of the hoppers, and in this way caught many bushels in sacks, and buried them. He also dug pits and drove them in and covered them with dirt.

But the way is not yet told, that was to scourge them with willow scourges, at which he and his boys worked, until they completely vanquished the foe, the result being, brother Brimhall assured us, that he has a better prospect for crops than he has had for nine years past, the period during which he has farmed the same ground.

When, by the scourging process, a goodly number of the pests are killed, the survivors will not touch the crops, preferring to feast on the bodies of their defunct fellows. Brother Brimhall being deeply interested in this branch of entomology, studied the habits of these noisome insects, and he knows by observation that where parties will take this course and scourge and slay the pests while young, there is not the least fear of their touching any other kind of food so long as they can feast on the dead of their own kind.

There is one period in their youthful days which is said to be peculiarly

favorable for despatching them, that is before their wings are developed. They are then very dull and will not move, and while thus situated they can be destroyed in large numbers. While they are shedding their coats they are also harmless and may be easily killed.

Brother Brimhall and his boys carried on the war for twenty-four days and triumphed; neighbors on every hand, who gave up the contest, now wonder at his fine prospects, and mourn over their own blighted and barren fields.

The scourging process may be car-

ried on in wheat fields, before the grain comes into the boot, when instead of doing any damage it is said the crop will be improved by the operation.

This is the process related to us this morning. Others have had a somewhat similar experience. Such a remedy is within the reach of all; and if the liberal use of the willow will save the crops and make bread plentiful, we predict for that whilom terror of school children—the birch rod, a much higher standard in public estimation than it has ever enjoyed heretofore.—*Deseret News*, June 29.

LAWS AGAINST POLYGAMY.

(From the *Deseret News*.)

We are indebted to Elder Orson Pratt for a copy of the following highly interesting letter to Governor Shaffer, and though we cannot endorse the writer's views in every particular, we have much pleasure in giving the letter publicity, evincing as it does far broader, unprejudiced and enlightened ideas of the great question of patriarchal marriage than we usually meet with in those who differ with us in religious views.

It is but justice, however, to Governor Shaffer to say, that from the best information we have been able to obtain, the garbled statements contained in the telegram upon which the writer bases his remarks do not contain the real sentiments of that gentleman with regard to "the situation" in this Territory.

A letter from Wm. K. Griffin, of Equality, Illinois, to Gov. Shaffer, of Utah—

"I saw, a few days since, a brief notice of your arrival in Utah, and of your publicly expressed intention of enforcing the laws of the United States there, which I suppose means, more especially, the laws against polygamy. Though an obscure citizen, I am induced by considerations of humanity to offer for your serious contemplation some criticisms upon the present popular theory of enforcing laws simply because they are laws, and also to offer

some apology for the venerable institution of polygamy.

"It was not long ago said by a person of no less eminence than the President of the United States, that 'the surest way to get rid of a bad law is to enforce it.' This may be true, but it is often a very cruel way. The breaking up of the polygamous families of Utah may afford fine amusement for executive officers, and for those by whom they are employed; but it will prove far otherwise to the victims. The women and infant children who shall be deprived of their natural male protectors, and shall be cast adrift upon an unsympathizing world by your official acts, will seem to appeal to the humanity of their persecutors, as did the frogs in the fable—"You do not consider that though this may be sport to you, it is death to us." The story of their wrongs will go down upon the pages of history, to be judged by a more liberal and enlightened age than this.

"The long-continued toleration of free speech and of a free press, has been highly favorable to the development of conscience and reason; but it has greatly weakened the authority of precedent—of ancient standards and rules of government. Free discussion has proved unfavorable to conservatism. By the more progressive and enlightened reasoners, enacted laws

are no longer regarded as legitimate objects of blind veneration. The corrupt source from whence they spring precludes any such claim upon our unqualified respect. Laws are undoubtedly necessary; but they are a kind of necessary evil, and require to be enforced with caution and discrimination.

"If laws were always enacted by the unanimous voice of the whole people, there would be some excuse for their rigid enforcement. But there is often a numerous, and still oftener a very intelligent minority whose voice in the government is entirely ignored. Are not the conscientious convictions of such minorities entitled to some respect? That a government which, at every step of its progress, ruthlessly casts overboard a grumbling minority, can long survive, is a problem not yet satisfactorily solved. Time and experience have exposed grave defects lying at the heart of our political system, and the wise and prudent magistrate will not be too anxious to subject so imperfect a system to an unnecessarily severe test. It is, indeed, a hopeful omen that, of late years, executive officers, juries, etc., not unfrequently assume the responsibility of exercising a kind of discretionary power. They adhere less scrupulously than of old to heathenish oaths, to demagogue-begotten laws, and allow themselves instead to be governed somewhat by the higher faculties of reason and conscience. This increasing influence of the public conscience has a tendency to diminish to some extent the political evils complained of.

"It seems to me a self-evident moral axiom that a criminal law should never be enforced simply because it is *the law*. If it is not obvious that some good will result to individuals or to the community at large, or some evil be averted, then it is certainly better that the law, in that particular case, should remain a dead letter, than that its penalties should be inflicted upon our peaceful, well-disposed and useful fellow-citizens.

"With a conscientious, intelligent and independent magistrate, the righteousness of a criminal law will always be a subject of consideration. He will

look upon enacted laws simply as instruments for the enforcing of what he believes to be justice. He will regard such laws, not as his masters, but as his servants, and he will enforce them or not just as justice seems to demand. Had you been an executive officer in the days of the Salem witchcraft (possessing at the same time your present intelligence), would you have lent your aid in inflicting the murderous penalties for that imaginary crime, simply because you were bound by your oath and by the law to do so? And did it ever occur to you that we may, even at this day, have in our statute books laws which, to our descendants 200 years hence, will appear quite as absurd (if not quite so cruel) as does the witchcraft law of our Puritan forefathers now appear to us?

"These teachings you will regard as political heresy; but they will impress you, I hope, as being tempered with humanity and common sense. They are the *unwritten* laws of conscience, without whose humanizing influence many of our *written* laws would become an unbearable oppression. Conscience is an obstinate opponent. When the awakened conscience of the nation pronounces against the law, *that law is ignored at once and repealed at leisure*. Such was the fate of the fugitive slave law, and such I hope and predict will be the fate of the not less inhuman anti-polygamy law which you propose to enforce.

"It is gradually becoming a political maxim among the more advanced and logical thinkers everywhere, that the social and sexual arrangements voluntarily entered into between individual men and women are not fit subjects for legislative dictation. Within the last few years there has been a marked tendency in the public mind to favor a more liberal and natural marriage system, and to look with comparative indifference upon the frequent violations of our stringent sexual laws. Laws against fornication, adultery and bigamy are no doubt to be found among the statutes of every State; but it is only occasionally and in extreme cases that such laws are now enforced. It is only when it is obvious that somebody's just rights have been encroached upon, or when

somebody has been damaged by fraud, by deception, by contagion, that legal steps are taken to interfere with sexual freedom. And this indulgent course has not been pursued by the local authorities alone, but by the general government as well. The fact that the Mormons have been suffered for the last twenty years to openly practice polygamy, is a conspicuous illustration of the generous policy which has, during that period, emanated from the highest wisdom of the nation. Had Congress been determined to crush out polygamy in Utah, it could have done so long ago much more easily than at present.

As to the Mormons—their religious and social concerns, I know little, except what has come from the pens of

their enemies, for rarely indeed have our public journals been open to their defence. I do not propose to discuss the merits of their religion, of which polygamy, by them, is claimed to be a part. In the eyes of an impartial government a man's convictions are equally sacred, whether he calls them *religion* or gives them some other name. It is sufficient to say that, to the mind of the cosmopolitan, the original story of Joseph Smith and the gold bible is not more incredible or absurd than is the story of that other and more ancient Joseph, who dreamed that an angel told him that his intended wife was pregnant by the Holy Ghost, and upon which dream our own so-called religion was originally based.

[TO BE CONTINUED.]

FOURTH OF JULY IN SALT LAKE CITY.

The Fourth of July, as we learn from the *Deseret News*, was observed at Salt Lake City by firing of artillery, unfurling the stars and stripes to the breeze, a procession of 4,000 school children, the civil officers, committee of arrangements, and other gentlemen, to the New Tabernacle, where about ten thousand people assembled, and a ball at the Theatre in the evening. Croxall's, the 10th Ward, and the Martial bands made the air vocal. On the stand in the Tabernacle were Presidents B. Young, Geo. A. Smith, and D. H. Wells, Elders Orson Pratt, John Taylor, Wilford Woodruff, Geo. Q. Cannon, B. Young, jun., of the Quorum of the Twelve; the City Council, the Committee of Arrangements, Marshal of the Day and others.

The Orator of the Day, Hon. Geo. Q. Cannon, delivered the

ORATION.

FELLOW CITIZENS—

Ninety-four years ago this day the Representatives of the United States of America, in General Congress assembled, appealing to the Supreme Judge of the world for the rectitude of their intentions, did, in the name and by the authority of the good people of the Colonies, solemnly publish

and declare that the United Colonies were, and of right ought to be, FREE and INDEPENDENT STATES. Conscious of the justice of their cause, these heroic men pledged to each other their lives, fortunes and sacred honor to maintain this glorious declaration of freedom at all hazards. This was no idle pledge. Those who made it knew full well the terrible consequences which awaited them in case of failure. It was an easy matter to declare the colonies free and independent, but it was not so easy a matter to maintain that Declaration. The power with which they had to contend was a nation in the plenitude of its strength, whose flag swept every sea, and whose armies had gained the title of invincible on many a hard-fought field. It is eminently proper that we, who have so large an interest in liberty and have suffered so much for its sake, should assemble together, as we have on this occasion, to solemnize the anniversary of this day. We would not detract from the value which others may place upon this grand palladium of rights, which was the electric touch that thrilled all nations and awakened a latent but inexpressible yearning for freedom in the hearts of the slaves

who dwelt under the shadows of despotism; but who can better appreciate the sublime courage, self-denial and the steadfast devotion to liberty of the men of '76 than the people of this Territory? or who, in view of present events, ought to feel more grateful to the Almighty than they for that glorious manifesto in the signing and proclamation of which even the first Napoleon, sceptic as he was, had to acknowledge that "The finger of God was there?" To such a people the celebration of the Fourth of July is no hackneyed theme. It is consolatory and inspiring to listen to the stirring and courageous words of the men who made that day historic, to ponder upon their deeds and properly estimate the greatness of the sacrifices which they were willing to make to secure and perpetuate the freedom which we now enjoy. The examples of men who loved Liberty more than life, and who thought that Freedom was a counterbalance for poverty, discord and war, can always be studied with profit by any people, and most of all by a people such as we.

There is nothing plainer in history than the fact that it was not for the gratification of ambition that the Revolutionary Fathers sought to dissolve their connection with the mother country. Up to a few months before the Declaration was made, the idea of political independence, when expressed, met with little favor even among many of the most ardent patriots. In the original bent of their minds was a strong attachment to the mother country, mingled with devoted loyalty to the government under which they had been born and reared. No stronger proof of this can be given than the evidence of Franklin, himself one of the Revolutionary Patriots, before the British House of Commons. When asked what was the temper of America towards Great Britain a few years previously, he replied, "The best in the world." The people "were led

by a thread. They had not only a respect but an affection for Great Britain—for its laws, its customs and manners—and even a fondness for its fashions, that greatly increased the commerce. Natives of Britain were always treated with particular regard; to be an Old England man was, of itself, a character of some respect, and gave a kind of rank among us." From this it will be seen that separation was a painful step, and involved consequences from the contemplation of which they, in the beginning, shrank back appalled. But by the working of that providential law which overrules the errors and passions of men for the accomplishment of its grand designs, they were urged irresistibly forward to the great consummation involved in the Declaration.

Let us for a few moments consider the causes which led to this change of feeling, and we can do so with the more profit because there are many features in the history of those times which are paralleled by events in ours.

We have seen that only thirteen brief years had passed since the feelings of the Colonists towards Great Britain were, according to Franklin, "The best in the world." The mass of the people, proud of their political and social birthright, as children of the British Empire, maintained a loyal spirit and regarded "Old England" with filial reverence. But paramount to these feelings of loyalty and affection was their love of liberty. This was an intense feeling with the people of every colony, but especially so with the people of New England. One hundred and twenty-eight years after the discovery of America, and one hundred and fifty-six years before the Declaration of Independence, their fathers fled from oppression and became exiles for religion. Previous to their leaving the cabin of the *Mayflower* they formed themselves into a body politic by a solemn voluntary compact.

[TO BE CONTINUED.]

CORRESPONDENCE.

AMERICA.

New York, July 12, 1870.
S. B. Young, Esq.

Dear Brother—Your kind and welcome favor of the 29th of June came duly to hand, and I assure you I was

very much pleased to learn that you were both well and both "blessed with the spirit of your mission." I know of no greater blessing for a Latter-day Saint than those just named. I am also glad that the Saints are enjoying the same blessing. I found this same spirit existing when I was among the poor Saints in London, and I frequently thought they had more of the Spirit of God than those who were better off. How often I wished I were rich enough to pick them up and bring them with me to Zion when I left. But I was not, and they were left behind me. I often think of your father, filled as he always is with a desire to do good and help the poor and needy, seeing, as he does, those poor Saints, struggling night and day to get a little to eat and something to wear, with a desire to gather home, and whose prayers are continually ascending to our Father in heaven for their deliverance. I know he has prayed many times in his heart that the Lord would open up the way for their deliverance.

The weather is very warm here from 9 a.m. to 4 p.m., and I assure you I find it very oppressive in the streets. Everything is very quiet about us at present. I am expecting brothers W. H. Hooper and John T. Caine here on Saturday, when they will leave for home.

For the last few days the news from Europe has caused quite an excitement here, everybody is speculating about it, and many hoping that there will be a bloody and protracted war, so that they can make their fortunes. What an idea, to wish the blood of my fellow-man to be spilt, that "I" may make a few dollars! But so it is.

I hope your father and yourself will continue to enjoy the blessings of the Lord, as also my poor brethren and sisters. Please give my kind regards and best wishes to brother and sister Eldredge, all the brethren at 42, and those in other portions of the European Mission.

Ever praying for the welfare of Israel, I remain yours faithfully,

W. O. STAINES.

NEW ZEALAND.

Kaipoi, May 25, 1870.

President Albert Carrington.

Dear Brother,—I take this opportunity to let you know that I am still enjoying a portion of the Spirit of the Lord. I have to thank you kindly for the supply of the MILLENNIAL STAR and the JOURNAL OF DISCOURSES, which come regularly to hand. I expect that we shall have a great demand for the STAR, as brother Beauchamp has paid a visit to New Zealand and our heavenly Father is blessing his labors in that country. He has been to Wellington and has organized a Branch of 20 members at Karori, and has appointed Elder H. Allington President of the Branch. There is likely to be a good work done there, as the agents of the devil caused a great stir in Wellington, in trying to oppose brother Beauchamp in his lectures at his meetings. But he came off conqueror, baptizing so many into the Church.

Brother Beauchamp came to Kaipoi, Canterbury, New Zealand, May 13; and left again on the 24th. He held eight meetings, and preached six times. Two of the meetings were testimony meetings and for partaking of the Lord's Supper. We had a happy time with him while he was here. We were only sorry that he could not stop any longer with us, for he was full of the Spirit of our heavenly Father. Both I and brother James had a fine treat, feasting upon the precious things of the kingdom. He gave me and brother James his fatherly blessing before he left us. I thought at the time of Isaac blessing his two sons, Jacob and Esau, and I believe those blessings will surely come to pass, for I know that he was full of the Spirit of the Lord, and I pray that each one of us may prove faithful as Elders of the Church of Jesus Christ of Latter-day Saints.

We have a large field of labor here, but the people in this town and neighborhood are very indifferent to the principles of eternal life. I have four new subscribers for the MILLENNIAL STAR, which I pray may prove a blessing unto them. Brother Allington will require ten numbers instead of six. He may likely want more before the end of the year, as I believe that the visit of brother Beauchamp will be of great benefit, and that he will do a

great work in these colonies, and go home, carrying many sheaves with him, for he has got such a loving way with him, that I believe if he was in hell he would make a heaven right there for himself.

We had a great many come to our meetings on purpose to ridicule and to make a disturbance, but they became attentive listeners, and I believe if the room had been full of devils themselves, they would have been silent and have listened to what he had to say, for he has got such a plain, straightforward way in preaching the Gospel that he wins the people's affections, and I am confident that he will bring many honest souls into the kingdom of our heavenly Father.

Brother Beauchamp has appointed me President of the New Zealand Conference, Elder James Burnett my first counselor, and Elder H. Allington my second counselor. I pray God, our heavenly Father, that we may be enabled to magnify our high and holy callings, and be of one heart and mind in all things to aid and assist President Beauchamp in his mission in these lands.

President Beauchamp will hold a Conference in Melbourne, June 5, if nothing prevents him so doing, and he will be back in Wellington some time in December, to hold a Conference there.

I must close these few lines by praying the blessings of our heavenly Father to be with you always and all the authorities of God's kingdom, and likewise upon all His faithful Saints. Brother James joins with me in love to you and those connected with you in the Office in publishing the MILLENNIAL STAR, which is full of useful principles.

I remain your brother in the Gospel of Jesus,

WILLIAM BURNETT.
May 29.

Dear Brother—Since writing the above I have baptized one, Mr. Stevens, and re-baptized my son-in-law, William Groves, and brother James has just gone to baptize my son William John.

Yours truly,

W. B.

SOUTH AFRICA.

Queenstown, May 30, 1870.

Dear Brother Carrington—Having been appointed on a mission to South Africa and to see my friends, I left Salt Lake City, Dec. 12, 1869, in company with my son-in-law, William Low. We passed through Canada, to see some of his relatives. We arrived in New York Jan. 5, and on the 19th sailed on the bark *Devadoes*, Captain Amons, for the Cape of Good Hope.

We arrived in good health at Cape Town, after a voyage of 64 days, not having had a storm nor rough weather all the way. There we found a few members of the Church. We stayed a week with brother George Rock, preaching the Gospel to the Saints in that place. There had not been an Elder there from Zion for about five years. Brother Rock is a good man, having a desire to gather, but business is very dull and it is hard to get sufficient means. He has a wife and three children. Other brethren scattered around no doubt would like to gather also, but they have not the means.

At the end of the week we took steamer for Algoa Bay, where we arrived April 3. There we found but one sister belonging to the Church, who had a desire to gather. I gave counsel and advice to the best of my knowledge, but did not stay there many days, as we found a conveyance to bring us to the frontiers, where my brother was living. He has been a member a number of years, but has not been able to gather yet. There are several other Saints thereabout. I preached to them twice and gave such counsel as I thought best. My brother wishes two copies of the MILLENNIAL STAR to be sent to him weekly.

There is not much to be done in Africa, but I will do my best to search out the few who are in this land, and give them such advice and counsel as the Lord may dictate to me by His Holy Spirit.

Please address Eli Wiggill, care Geo. Wiggill, Brambush Spruil, Post Retife E. P., Cape of Good Hope, South Africa.

May God bless His cause at home and abroad is the desire of your affectionate brother in the Gospel,

ELI WIGGILL.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, AUGUST 2, 1870.

DEPARTURES.—President Joseph Young and Elders Seymour B. Young and Amos H. Neff embarked, in excellent health and spirits, on the steamship *Idaho*, Captain Price, July 27, for New York, on their return to their mountain home. Elder Neff has been laboring faithfully the last twelve months in the Bristol and Cheltenham Conferences. President Joseph and Elder S. B. Young have visited several of the Conferences, cheering, encouraging, instructing and building up the Saints, and we have no doubt that their visit will long be remembered with interest by the Saints who have been blessed with their presence and ministrations. May they have a safe, speedy, and pleasant journey to the peaceful vales of Utah. President Joseph Young has now accomplished a long-time desire of his heart, to visit the European Saints and see them in their native homes. We believe he returns to Zion well satisfied with his visit, and determined more than ever to direct his energies and his influence for the gathering of scattered Israel.

THE NEXT SHIP.—We expect to send a company of Saints from this port for Utah on the 7th of September. All the Saints who design to emigrate to Zion this year should be ready to go with this company, as we do not anticipate sending another before next summer. It would be well for all who have any idea of going the present season to make every reasonable exertion to obtain means sufficient for their passage on this vessel. Rates the same as published in *STAR* for June 28.

THE MANHATTAN arrived at New York July 26, and the *Minnesota* with the Scandinavian Saints August 1.

CORRESPONDENCE.

ENGLAND.

42, Islington, Liverpool,
July 26, 1870.

President Horace S. Eldredge.

Dear Brother,—Myself and Seymour B. left Liverpool on the 15th inst., on a tour to Scotland, going by way of Newcastle-upon-Tyne, where we staid all night, but did not find Elder Geo. Lake, the President of that Conference. We expected to tarry at that place over Sabbath and attend the meetings there. But the absence of

Elder Lake deranged our plans, so we proceeded to Glasgow, where we arrived on Saturday, 16th, at 4 p.m.

Elder Hamilton G. Park received us with great kindness and hospitality. We attended two meetings with him and the Glasgow Saints on the Sabbath in their chapel. I was a good deal fatigued in body, our recent labors having been pretty severe upon me, as also upon my son. We consulted with Elder Park, who expressed quite an anxiety that we should tarry

with him, visit the Glasgow Saints through the week, and stay for the ensuing Sabbath. This consultation was held in the presence of the Saints in the meeting, and they all endorsed the request of Elder Park, to which we consented, and I at once resolved on spending another week and another Sabbath in Glasgow, and then returning directly to Liverpool, omitting to make our anticipated visit to Newcastle and Bradford, which route was a very circuitous one, involving more expense and more fatigue, when already I was quite wearied with our tours for the previous six weeks, and I felt as if it was too much to risk to make our pilgrimage to those Conferences.

On Monday morning, 25th, we left Glasgow for Liverpool, with our blessing on Elder Park and the Glasgow Saints, which we felt was due to them, and especially to Elder Park, who, with his characteristic manliness and kindness, omitted nothing which could be done for our comfort during our stay with him. Our prayer is that the blessings of heaven may rest upon his head and upon the heads of his brethren with him in Glasgow.

During our stay in England we have visited Manchester, Birmingham, London, Nottingham, Sheffield, and several other places in those Conferences, and lastly Newcastle and Glasgow, as stated above. In all these places we have been met and greeted by a humble, God-loving people, and we leave them with our blessings upon them, without exception. As we have said considerable to the Saints in the places we have named, we shall continue by the help of the Lord to say about them, until we see them removed from their present situation to a more genial country and condition.

We acknowledge also our kind reception and treatment at the Liverpool Office, in our several visits there, by President Carrington, yourself, sister Chloe, the sisters Henderson, brothers Jaques, Carlson and Grix, and all connected with the Office, also by the Saints in the Liverpool Branch.

May the blessings of Israel's God rest upon you in the discharge of the duties of your calling, also on all the Saints in the British Isles and in the

whole European Mission, is our prayer in the name of the Lord Jesus Christ.

JOSEPH YOUNG, Sen.

per SEYMOUR B. YOUNG.

Liverpool, July 13, 1870.

President Horace S. Eldredge.

Dear Brother— Having been released by President Carrington with permission to return to my mountain home, I hail the duty with great pleasure to address a few lines to you respecting my labors in this Mission.

I was called at the Conference in Salt Lake City, April 6, 1869, to a mission to these lands, to which call I responded with great pleasure. After a quick and pleasant journey on land and water, I arrived safely in England, and was appointed by President Carrington to labor in the London Conference, where I proceeded at once and was then directed by President P. Lyman to labor in the Essex part of that Conference, in which part I labored up to Oct. 6, when I was directed to labor in the part formerly known as the Reading Conference.

Since President Lyman's release, and Elder L. W. Shurtliff's appointment as President of that Conference, I can truly say that I have labored under brother Shurtliff with much joy and satisfaction, and can truly testify that he is a man of God. I have always felt well and blessed under his counsels and instruction, and now I feel to thank him for the same, and pray that the blessings of the faithful may continue to rest upon him.

During my short sojourn in this land I have travelled a great deal, preaching and comforting the poor Saints, and if I have not had the pleasure of convincing many of the truths of the Gospel, I trust my labors have not been unprofitable either to myself or the Saints with whom my lot was cast. I have always endeavored to teach the Saints the eternal truths of heaven, so that they may be saved and exalted in the presence of God and His angels. I have always endeavored to teach them, to the best of my humble ability, the necessity of living their religion and laying up means whereby they may effect their deliverance from these lands of bondage, tyranny and oppression, burst the Gen-

tile bands that fetter both body and soul, and gather to that place which the Lord has designated for the home of His faithful children, where they can approach the fountain of truth and partake of the waters of life freely, where they can reap the reward of honest industry, and not be obliged to slave week after week and month after month for a paltry pittance, scarcely sufficient to keep body and spirit together. It is truly said that it is the poor who will receive the Gospel, for some of them receive the simple truths of heaven with a gladsome heart, while the rich refuse the same with contempt and scorn and treat them as something beneath their notice and not worthy of their attention, except to be persecuted and overcome. But we know that the kingdom is set up, to stand forever, and all the powers of earth and hell combined will never effect its overthrow. We know that the days of the haughty and proud are short, and that the day will come, as the Prophets have foretold, when kings and queens will come to be nursing fathers and nursing mothers to the faithful children of God.

I have felt to rejoice greatly in my labors in this land, though my health has been anything but good since I left my mountain home, as this damp climate does not suit my constitution at all. Yet, although the body has been weak, the spirit is strong and I have felt greatly blessed.

The Saints among whom I have labored are a good, warm-hearted people. They have endeavored to assist me with temporal blessings, so far as their limited means would allow, and I now feel to thank them sincerely, one and all, for their kindness to me, and to assure them it has made a lasting impression on my memory that time will not easily erase. I now bid them a hearty farewell, and trust the day is near at hand when I shall have the pleasure of seeing them in the happy vales of the mountains, for my heart has yearned with compassion for them in their poverty and distress. But I know if they continue faithful the Lord will fulfil His promises and gather them together in one in His own due time. So now I say again, good-by, not without some feelings of

regret for those I am obliged to leave behind. I exhort them to faithfulness.

Ever praying for their welfare and for that of all Israel, I remain your brother in the Gospel of peace,

LEVI GARRETT.

AT SEA.

S. S. *Manhattan*, July 14, 1870.

President Horace S. Eldredge.

Dear Brother—I was called in April 1867, on the mission from which I am now returning. I took leave of my friends and home on the 17th of the month following, for New York. I crossed the Plains to Julesburg with freight train, in company with Elder H. K. Coray, who was on his way to fill a mission to the Southern States. We travelled together to Chicago, when I left him and came on to New York, expecting to overtake some missionaries there, with whom I could cross the ocean. But, to my great disappointment, the last company had left six days before I reached there. Not being used to travelling I felt rather lonesome, and concluded I would stay in New York no longer than I was obliged. With these feelings I rushed off to the shipping office to inquire when the first ship steamed out for Liverpool. To my joy and satisfaction I was told that one left the Jersey Docks about noon that day. I purchased a ticket, bade brother Miles good-by, crossed the river and went aboard. The voyage was rather a long one (14 days) for this fast age, and to me a disagreeable one, as most of the steerage passengers were of the lowest classes of English and Irish. I felt well enough all the way to eat my rations, and when I was set down at Liverpool, July 30, I felt as though I had had nothing to eat for a fortnight or less. Elder F. D. Richards was presiding here in England at that time, and from him, Elders Preston and Penrose and others at 42 I received a hearty welcome.

I was appointed the day after my arrival to labor under the direction of Elder James McGaw, in the Nottingham Conference. I went to my field of labor August 1, and was put right into the harness and set to work.

I labored in that Conference with much satisfaction and profit to myself

till June 1868, when I was appointed to succeed Elder John E. Pace in the presidency of the Bedford Conference. I felt my littleness and want of wisdom and experience in this position more than I did in the commencement of my ministerial labors, but by fasting and prayer I received strength from the Lord, which enabled me to battle through some 13 months in this field of labor, and I had the satisfaction of seeing a few persons join the Church and the Saints progress in good works. During the latter part of my stay in this Conference the Saints, as well as myself, were blessed, strengthened and encouraged with good counsel and teachings from Elder Peter Nebeker, who visited us several times. We were also favored with one visit from President Carington.

In August, 1869, I was appointed to go to Cheltenham to the relief of Elder Josiah F. Gibbs, who had been released to return home. I did not stay in Cheltenham but a little over one month, when I was appointed to the presidency of the Bristol Conference, where I labored till I was relieved by Elder A. Eldredge and received permission to get ready to emigrate. I was ably assisted in my labors in the Bristol Conference by Elder John Albiston, whose efficient labors have done much towards removing the ignorance which prevails in almost all parts concerning the Latter-day work and Saints. Of those who have embraced the Gospel, whom I have had the pleasure of laboring among, I can speak well. Every place where I have been, I have been treated with the utmost kindness by the Saints, and the truth which I have endeavored to teach them has generally been respected. In my way of thinking there are some as good Saints in the Conferences in which I have been as there are anywhere. They are full of faith, hope, charity and the Spirit of God. May the Lord bless them and open up a way for their deliverance, is my constant prayer.

I feel that my mission to this country has been a great blessing to me, and not for one moment have I ever felt sorry that I was called, but on the contrary I have always felt thankful.

I was thankful to come, and I am thankful to return. By coming to this country I have learned by contrast what I never could have learned at home, and I have received an experience that will be a lasting blessing to me. If I have been the means of doing good to any one or in any way, let God be praised, and if I have not, let Him be praised any way for enabling me to do as well as I have.

Praying that the choicest blessings of heaven and earth may rest upon you and yours, and upon all the servants and Saints of our God, I remain yours faithfully,

J. S. RICHARDS.

Thomas Town, Merthyr,
July 16, 1870.

President Horace S. Eldredge.

Dear Brother,—I have visited all the Branches in this Conference and have found the Saints, with a very few exceptions, in excellent spirits and willing to do all in their power towards rolling forth the work of God on the earth. A more affectionate and warm-hearted people are not to be found upon the face of the earth, than the Latter-day Saints in the Glamorgan Conference.

So far as the world is concerned, they are dead to the things of God. It will take something louder than the voice of man to wake them up to a sense of their duty. My opinion is that the Lord, ere long, will preach to them through the elements, by earthquakes, thunder, lightning, the sea heaving over its bounds, war, pestilence and famine. But we shall endeavor to be as diligent as we can in preaching and bearing our testimony of what we know concerning the work of God in the last days. I know that Joseph Smith was a Prophet of God, that Brigham Young is his successor, that the Gospel has been restored to the earth in its ancient purity, and that whosoever will not believe it shall be damned.

The Saints here have great affection for Elder Pratt, and were very loth to part with him. May the Lord bless him and those who accompany him, and give them a safe and speedy journey home, is my prayer in the name of Jesus Christ. Amen.

With kind regards to you and all the brethren in the Office, I remain your brother in the Gospel of Jesus Christ,
 THOMAS HOWELLS.

Sheffield, July 19, 1870.
 President Horace S. Eldredge.

Dear Brother—On my arrival at this place I was met by Elder F. H. Hyde, who on my alighting from the train inquired if I was brother Bywater. In asking this question he rather deranged my programme, as I suspected he was a brother and intended asking him if he was brother Hyde. However, we readily recognized each other as fellow-laborers in the same cause—the ministry of reconciliation.

Since my arrival here I have accompanied Elder Hyde in his visits through the Conference and attended a number of meetings, where I believe, in every instance, a good spirit prevailed. I have reason to believe that in Elder Hyde's ministerial labors he has won the general good will of the Saints. The characteristic features of his conduct have been those of a kind and forbearing father, and not those of an austere, dictatorial master.

I regret not being able to report myself in the enjoyment of as good a degree of health as I could desire. I have caught cold in some way or other, I hardly know how, and it has settled on my lungs. It annoys me considerably.

The emigration from this Conference the present season appears to be small. The advanced rates of railroad fares this year have prevented several from going. The addition of two pounds per head has quite a crippling effect upon large families. There are many who are anxious to go, and who say they will do all they can for themselves, and trust that in the providences of God their way will open for them another season.

Our meetings are visited by a few strangers, and now and again a few are being added to the Church. But it is lamentable to witness such an utter indifference to the truths of heaven as revealed through the Gospel of the Son of God. Surely the second advent of the world's Redeemer is drawing nigh, For as it was in the

days of Noe and in the days of Lot, so it is now; and so surely will be brought to pass all the predictions of the faithful servants of God of both ancient and modern times, relative to this generation. How grievous it is to behold the perverseness of this generation, and to realize that the Father of all mankind must employ such dire calamities as pestilence, the sword and the devouring fire to humble those nations who "fear not God, and who obey not the Gospel of His Son."

With kind regards to yourself, sister Eldredge, brother Jaques and all the brethren at the Office, I remain your brother in the Gospel,

GEO. G. BYWATER.

Pendleton, near Manchester,
 July 23, 1870.

President Horace S. Eldredge.

Dear Brother—In accordance with my appointment I am laboring in the Manchester Conference, in connection with Elder Oliver Snow. We have travelled mostly over the Conference, visiting the Saints and holding meeting where opportunity offered, and in our weakness preaching the word and giving such instruction and counsel as the Spirit dictated for the comfort and edification of the Saints and all that wished to know the way of life and salvation. But truly it is as the glean- ing of grapes when the vintage is done. Very few seem to have a desire to understand the glorious principles of life and salvation, or to hear the testimony of the servants of God. The world appears to be given over to hardness of heart and blindness of mind, bowed down under priestcraft and false teachings, and led by those more wicked if not more blind than themselves, who teach for hire, divine for money, and make merchandize of the souls of men. Surely the time will soon come when the Lord will plead with this wicked, ungodly generation through His judgments, when there will be distress of nations and calamities, and men's hearts will fail them for fear of the things that are coming upon the earth. Then perhaps some may be willing to listen to the truth and turn to the Lord their God.

I find the Saints very kind and en-

joying much of the good Spirit, with a strong desire to gather to the place which God has appointed for the gathering of His Saints, but their poverty is a barrier which to many appears hard to surmount, unless they are assisted. A few are embracing the Gospel, and some who have stepped aside are renewing their covenants.

I feel well in my mission, and desire to do my utmost for the spread of truth and the building up of the kingdom of God upon the earth, fully realizing my extreme weakness, and my entire dependence upon my Father and God for His Spirit to guide me and bear me up. I know of the truth of this latter-day work. I know the Lord has restored the Gospel to the children of men, and has established His kingdom upon the earth in this generation, no more to be thrown down or given to another people, and that His Prophets live, and through them He reveals His will to His Saints in this our day. Notwithstanding all the efforts of the enemy of all righteousness to stir up his children to war against and oppress the Saints of God and try to destroy His kingdom from the earth, He will rule and overrule, turn and overturn, and cause the wrath of man to praise Him, and that portion that cannot be made to praise Him. He will restrain, and His kingdom will grow and spread and fill the earth, and His Saints will possess the kingdom and the glory thereof, while His enemies and those who fight against His laws and ordinances will be cast out into outer darkness, where there will be weeping and wailing and gnashing of teeth, where the worm dieth not and the fire is not quenched. My prayer is that all who have taken upon them the name of Jesus and entered into the bonds of the new and everlasting covenant, may, come life or death, remain steadfast unto the end, and receive the welcome plaudit, "Well done, good and faithful servants, enter ye unto the joy of your Lord," which may God grant for Christ's sake. Amen.

Hoping this will find you as it leaves me, in the enjoyment of good health, I will close with my love to yourself, sister Eldredge, brother Jaques and all in the Office. Praying God to bless

and preserve you, I remain your brother in the Gospel,

DAVID BRINTON.

Devonport, July 23, 1870.

President Horace S. Eldredge.

Dear Brother,—I have just paid another short visit round the Land's-End District, and I find that the people generally pay but little attention to the glorious Gospel message that God in His mercy hath sent to this unhappy generation. They have eyes and they see not, they have ears but they hear not, yet there are exceptions to this in this district.

I am staying here a short time in consequence of two persons applying to me to baptize them. The family that I referred to in my last, who opened a door for the preaching of the Gospel, are still very much interested in the work of God. I called again and preached in their house. They received me very kindly and administered to my wants, and one gave her name in for baptism. I believe all the family will follow. They are very sorry that I am going to leave them, and they wished to know if the next Elder would be able to teach them as well as I could. God bless them and all who visit them in the future.

The Saints generally are striving to live the Gospel. May much grace be multiplied upon you and all your co-laborers, is the prayer of yours faithfully,

JOHN ALBISTON.

Stony Stratford, July 24, 1870.

President Horace S. Eldredge.

Dear Brother—I am well. I have have been somewhat around the Conference and visited quite a number of the Saints. They treat me kindly, and I believe I shall enjoy myself first rate in this my new field of labor.

Praying the Lord to bless you and sister Eldredge and all the brethren at 42, I remain your brother in the Gospel of peace,

THOMAS WOOLEY.

Cheltenham, July 26, 1870.

President Horace S. Eldredge.

Dear Brother—As I am released from the labors of my present mission, with permission to return to Utah, I

feel it my duty to express my thanks to you for this favor and for all the kindness that I have received from you.

At the April Conference, 1869, I was called to go on a mission to Europe, and on May 22 of that year I left my home on Mill Creek, Salt Lake County, for England.

After a pleasant journey of 24 days I landed in Liverpool, in company with three of my brethren. There I was appointed, by President A. Carrington, to labor in the Bristol Conference, under the able presidency of Elder A. W. Brown, who took great interest in my welfare, as also did the Saints in that Conference. They did everything seemingly that they could to make me comfortable and happy. Surely I never can forget their kindness to me. Their many acts of benevolence have made a lasting impression, and I have felt to say in my heart, from that day till now, God bless the Saints in the Bristol Conference.

After laboring in that Conference three months and five days, I was appointed to labor in the Cheltenham Conference. Here my time has been spent until now, doing all the good I could, and I trust no harm. Here the Saints have also been very kind to me, and I have been made to rejoice exceedingly. The power of God has been made manifest in a number of instances, the sick have been healed, and the Saints have rejoiced under the benign influence of the Holy Spirit, while a few persons have yielded obedience to the ordinance of baptism, which makes me rejoice exceedingly, knowing that my labors have not been in vain.

Permit me here to thank the Saints for their kindness to me, also President Carrington and yourself. May the Lord bless you all.

With kind love to you and all in the Office, I remain yours faithfully,
AMOS H. NAFF.

UTAH NEWS.

THE following are from the *Deseret News* to July 8:—

A ball was held at the Theatre July 1.

The *News* urges attention to the cultivation of the fine arts.

A large party of San Francisco merchants were in Salt Lake City, anxious to secure the trade.

A very fine refreshing four hours' rain at St. George July 4, and a seven hours' shower July 7.

Bishop Brown, of the 4th Ward, fell to the ground in his orchard and fractured his thigh, June 30.

President B. Young and a number of the Twelve were to leave for Ogden, July 9, to hold a two days' meeting.

Bishop Fairbanks and the people of Payson were engaged in establishing a co-operative dairy and cheese factory.

The children of the 16th Ward day-school, Miss Harriet Ann Taylor teacher, had a pleasant party in the school-house July 1.

Brother Peter Barton wrote from Kaysville, that Hyrum Egbert, 10 years old, son of Joseph Egbert, was drowned while bathing, July 3.

John, son of the late Elder Daniel Spencer, fell from parallel bars at the University gymnasium, July 1, and broke his arm between the wrist and the elbow.

The Fourth of July wound up at Salt Lake City with a grand display of fireworks on the hay and wood market, opposite the Theatre, and a grand ball at the Theatre.

The first through mail from Salt Lake City for Meadow Valley, started July 1, to run tri-weekly for a time. A petition was in circulation for a daily mail to St. George.

Dr. H. J. Richards, assisted by Dr. Anderson, the Brothers Benedict, and Dr. Doremus, successfully performed the operation of lithotomy upon Don Carlos, son of Wm. Layton.

"Alexander" wrote from Pinto, Iron Country, that good health prevailed there, crops looked well, the people were industrious, no grasshoppers, co-operative dairy business entered into, grass poor, owing to dry weather.

The grasshoppers made a descent upon Salt Lake City, July 3 and 4, coming from the east in greater force than ever, with a noise like a wind or hailstorm, the atmosphere being darkened with them. They devoured what they wanted, and on the 5th took their departure westward.

Brother Wm. Geddes wrote from Plain City, June 27, that the grasshoppers had been heavy on the crops there, the people were nearly disheartened, as they had planted three times and nearly all their small grain was gone. Scarcely a green leaf was left on the fruit trees. In other parts of Weber County the crops were looking tolerably well.

Peter Barton wrote that Kaysville "had a Fourth of July," flags, musketry firing, brass and martial music, grand procession, meeting, singing, prayer, reading Declaration of Independence, Oration by Bishop C. Layton, speeches by Mayor Rouche, Wm. Tolly, and Mr. Muir, toasts, dancing in the afternoon for the children and in the evening for the adults.

Grasshopper statistics by telegraph July 4—"Smithfield, grasshoppers pretty thick, destroying a great deal; Logan, none here now; Brigham, locusts passing over the city by myriads, some few alighting; Farmington, none here; American Fork, very few here; Springville, very few here, doing no damage; Fountain Green, none here; Fairview, nearly all gone; Gunnison, nearly all left here.

Brother Joseph Birch, of St. George, reported the grape yield there the best ever known, fall wheat had done well—with a larger crop than usual and mostly harvested, corn and sugar cane would be short on account of failure of water in the Santa Clara. Crops of fruit and grain were never so good before at Washington, and Kanarra had rare crops of wheat, corn, and potatoes. The people of St. George and Washington were adding an upper story to the cotton factory, to give room for woollen and additional cotton machinery, while brother Birch was going east to purchase.

President Albert Carrington and Elders Heber Young, H. C. Jacobs, T. W. Ellerbeck, and George Thatcher arrived at the City, July 2, all well. The next day, Sunday, Elder Carrington addressed the congregation in the New Tabernacle. He "related his feelings and experience with regard to the Gospel, and gave some account of his labors in Europe, and of the condition of the Saints there. Speaking on the latter subject Elder Carrington said, that as a general thing the Saints throughout the whole Mission are faithful and patient. They long for deliverance from the galling yoke of oppression under which they labor, but their poverty is so great that hope of being gathered home, without assistance, is about futile with a great many of them. His heart had been saddened very many times at the scenes of poverty he had witnessed among the Saints there; and, to the best of his knowledge, power, and ability, he had labored to effect their deliverance. He earnestly exhorted all here, who had ever, either as a gift or loan, received money from any of their co-religionists there, to do their best to refund that means at once, that some now in captivity may be redeemed therefrom and gathered home to Zion. President Young occupied the remainder of the time, and spoke in pointed and forcible terms in relation to those who have had money from the poor in Europe, which they have not repaid."

VARIETIES.

It is not the purpose of education or religion to keep us ignorant of sin, but to give us strength to resist sin.

Captain Townshend says many of the Arab tribes are degenerating, partly from the mixture of negro blood and partly from very early marriages.

Instances have been related of people's hair suddenly turning white from grief, but numerous instances occur daily of hair turning black, yet not from grief exactly.

Miss Catherine Beecher says that the increase of crime in the United States in the last ten years has been much greater among women than among men, a fact which she attributes, in great part, to the loose teachings of free love and the baleful influence of spiritualism, so called, which are undermining the foundations of the family state.

Mr. Charles Rintoul, of Kingston, North Berwick, is introducing on his farm an invention of Mr. Brown, of Edinburgh, to irrigate land by means of fine artificial rain-showers. With £500 expense for engine and pumps he expects to water a thousand acres of land in a night, two men only being required to attend to the machinery, and an unfailing growth be maintained in the driest seasons.

The New York Times said of Buchanan's expedition in 1857, "This action strikes us as being more hasty than wise. It is like most of the Anti-Mormon crusades—the result of impulse rather than of good policy or common sense. It would puzzle ordinary men, we suspect, to decide why a hostile army was sent against Utah in the outset." No doubt the same remarks are applicable to most Anti-Mormon crusades.

The murderer has forfeited his liberty as a free agent, and is beyond consideration. The ends for which punishment is intended are these:—1. The protection of society. 2. The satisfaction of the public conscience. 3. The deterrence of others from committing a like crime. It is not for the good of a murderer that we hang or imprison him. He loses his identity; having offended the law he becomes subject to the law. Society has long been too good-natured, too lenient to ignorance, vice and crime; and the consequences are too apparent.—*Family Herald*.

DOCTORS DO DISAGREE.—A sick citizen of Troy, New York, consulted the doctors on his case. A Troy doctor considered his symptoms not dangerous; a surgeon at Bellevue Hospital, New York, thought he had disease of the stomach and liver, but didn't know; a celebrated New York physician said one of his lungs was gone, and the other was badly diseased; another Troy physician said he was suffering from dyspepsia; a celebrated Thomsonian doctor at Bennington did him a heap of good; a celebrated Albany physician said he had a tumor between the stomach and liver, that his lungs were sound, but he could not live long. The patient returned to the Thomsonian doctor, and is apparently slowly recovering.—*American paper*.

ADDRESSES.

Thomas Wooley, care of James Durrant, Cross-keys Field, Mill-street, Stony Stratford, Bucks.
Albert Dewey, 31, College-street, Southampton.

DIED.

HARDY.—At Moroni, Sanpete County, June 20, Elizabeth S., wife of Aaron Hardy, aged 31 years.—*"Deseret News."*
WILLES.—At Great Staughton, Hunts, July 11, Mary Ann Willes, in her 76th year.—Utah papers, please copy.

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FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 20, BISHOP'S GROVE, ISLINGTON,
AND BY ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR,

"Repent: for the kingdom of heaven is at hand."—JESUS CHRIST.

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Tuesday, August 9, 1870.

Price One Penny.

FOURTH OF JULY IN SALT LAKE CITY.

[CONTINUED FROM PAGE 485.]

Being equal in rank as in rights, and bound by no code but that of religion or the public will, they instituted government on the basis of equal laws for the general good. That compact has been regarded as the first instrument of civil government ever subscribed as the act of a whole people. It was democracy pure and simple.

"And can we deem it strange,
That from their planting such a branch
should bloom
As nations envy?"

It followed as a necessary sequence that from such seeds the great truths should spring that all men are by nature equally free and have inherent rights; that religion can be directed only by reason and conviction, not by force or violence, and therefore all men are equally entitled to it according to the dictates of conscience. A people of such a parentage, entertaining such views, and breathing an atmosphere in which tyranny could not thrive, were ready to uphold and defend the theory of the British Constitution, not as rebels, but as free Englishmen standing up for the liberty which it guaranteed. They had rights, and they were conscious that if they permitted those rights to be infringed upon, they but encouraged the growth and development of a despotic exercise

of power hostile to liberty, and hence when encroachments were attempted by Britain, they were met with prompt and energetic protest, and, that failing, with armed resistance.

On the one hand the Colonists regarded their charters as solemn contracts between the Crown and themselves; on the other hand the minions of British power, repudiating this doctrine, declared the charters not contracts between two independent parties, but grants of powers and privileges from the King, which the people of the Provinces could claim only so long as the Sovereign chose to ratify them, and which he always had the power to annul—a doctrine of tyrants all the world over, the enunciation of which is not confined to times earlier than our own.

Where such differences of opinion existed there were not wanting instruments to increase and misrepresent them, whose chief aim seemed to be to make the King, Lords and Commons totally "deaf to the voice of justice and consanguinity." The most active of these were the officers who had been sent out in various capacities to the colonies by the British Government. Their letters to the Government and their friends gave a most unfavorable picture of the state of affairs amongst

the patriots, the temper of the people and especially of their leaders, whom they accused of making up, by their audacity and turbulence, for their want of respectability and influence. These men were determined to rule or ruin. They urged the necessity of the most coercive measures, and also that a change of Constitution and system of Government should be made; and they even went so far as to suggest the carrying of popular leaders from the Provinces to England for trial. Our experience enabled us to understand what effect such letters as these would have upon a King and Parliament already exasperated because of the firm stand which their subjects had taken in resisting the Stamp and other tax acts, and in protesting against taxation without representation. The result was, a public opinion was created unfavorable to America.

It was an easy matter after that for the ministry to push bills through Parliament having for their object the complete subjugation of the colonies. Hardly a dissentient voice was lifted against the bill closing the port of Boston. This was the thin edge of the wedge which was to be mercilessly driven until, divided asunder, crushed and reduced to abject serfdom, the Americans should be brought helplessly prostrate to the feet of a tyrannical King. Another bill shortly followed which deprived the people of New England of almost every vestige of their ancient liberties. By this act the royal Governor was empowered to appoint all the civil authorities whatever, and these authorities were also to have the nomination of juries, functions which previously had been vested in the people themselves. Town meetings were also entirely prohibited, except for the purpose of electing representatives. Another act followed, designed, ostensibly, "for the more impartial administration of justice," which provided that the Governor might send any person indicted for murder, or any other capital offence, to another colony or to Great Britain for trial. This was followed by the appointment of a Governor who embodied within himself civil functions and the command of the King's troops. Against all these acts of injustice

America pleaded, remonstrated and petitioned in vain. The papers transmitted to England drew forth eulogiums from the elder Pitt, who found nothing to prefer to them in the celebrated writings of antiquity. It was obvious to him that all attempts to impose servitude upon the men who wrote and the bodies who adopted them would be vain and futile. The agents of the colonies also represented the actual condition of feeling and of affairs in America. A few British statesmen also warmly advocated the justice of their cause, and protested against the arbitrary measures of the King and his ministry, predicting that the Americans would not endure them; if they did, "they would no longer deserve the reputation of being descended from the loins of Englishmen." But all in vain. The feeling of the influential portion of the nation was expressed by the University of Oxford, when it addressed the King against the Americans as "a people who had forfeited their lives and fortunes to the justice of the State."

It was the will of Heaven that political connection or union between the two countries should be severed, and George the Third and his bigoted, short-sighted advisers were as much the ministers of the Supreme Ruler of the world in effecting this object as Washington, the two Adamses, Jefferson, Franklin, Lee, or any of the other Revolutionary leaders.

The conflict came—an appeal to arms was made, and the Colonists carried out by their acts the principles and resolves which they had proclaimed in their Immortal Manifesto. God was with them, giving wisdom to them in council and valor in the field, raising them up friends and controlling and overruling circumstances for the accomplishment of His divine will in making them a nation of freemen. No one can read the history of the revolutionary war without being impressed with this fact. Raw and undisciplined in the art and science of war, inspired by Heaven and the hope of liberty, the armies of the Republic ignominiously routed well trained troops, who on many fields and in many lands had established the most unquestionable character for bravery.

The like success attended the efforts of the patriots on the ocean, which is the more remarkable that England, at that day, had acquired for herself the proud appellation of "Mistress of the Seas."

Upon the foundation they built, under the sheltering care of the Constitution they promulgated, whose divine inspiration is demonstrated by its thoroughly cosmopolitan and catholic character, their descendants have reared a superstructure which has been the admiration of all mankind. Among the chief glories of a true civilization are learning, art and science, and in these respects the United States occupy a front, if not the foremost, rank among the nations. There are four names which, if they stood alone in art and science, would occupy such a proud pre-eminence as to gratify the most lofty ambition. I allude to Franklin, Fulton, Morse and Howe, for to America the world is indebted for the steamboat, electric telegraph and sewing machine, inventions which have done more for the improvement of the race than all others combined, excepting always "the art preservative of all arts"—printing.

To these might be added a long list of illustrious names whose united labors, discoveries and inventions have conferred benefits unspeakable on universal man. But it is not only in the arts and sciences, in the improvements in agriculture, manufactures and commerce, that America stands pre-eminent. She taught the nations the freedom and equality of man; she became their pioneer in great discoveries, and it was most fitting that from her bosom should come forth the new revelations of an ancient and long-lost faith. The circumstances and wants of the people, the age of the world, and the progress which liberty had made, marked the beginning of the nineteenth century as a fitting time for Joseph Smith to be born, the chosen instrument to reveal the pure Gospel in its fulness. All these developments in free government, in the arts and sciences, and in pure religion, were the natural outgrowth of the liberty secured to us by the Revolution. And in these things do we see the glories of the mere warriors of that eventful period eclipsed, for in the progress of

the arts of peace and civilization there is joy without mourning, and benefit and blessing to all without exception.

"Oh, not upon our tented fields,
Are Freedom's heroes bred alone;
The training of the workshop yields
More heroes true than war has known.
Who drives the bolt, who shapes the steel,
May with a heart as valiant, smite,
And he who sees a foeman reel
In blood before his blow of might!
The skill that conquers space and time,
That graces life, that lightens toil,
May spring from courage more sublime
Than that which makes a realm its spoil."

To us who have assembled together this day the trials, labors and sacrifices of the revolutionary patriots are a hallowed theme. We reverence their memories, and desire to emulate their great example in risking all for right. To our view they are more than ordinary men—we recognize in them the direct instruments of Heaven, chosen and inspired to raise aloft the standard of liberty under which men from every clime and of every creed could dwell in peace and security, so long as they did not interfere with the rights of their fellow-men. Others, while watching their struggles and progress, could see the foundation being laid of institutions to secure to mankind the largest possible amount of liberty and happiness; but we go beyond that. We know that the Almighty, through the agencies of the revolution, prepared the way for the establishment of His own eternal kingdom—that kingdom in which the grandest prophecies of human freedom ever sung by angel, prophet or inspired tongue, will be realized. Of the people of this Territory, those who are not Americans by birth claim the nationality as theirs by heart and sympathy, and all feel proud in being the countrymen and fellow-citizens of Washington and his compatriots. They are our predecessors and fellow-laborers in the great work of the emancipation of our race, and the success which crowned their struggles and conflicts made the work in which we are engaged practicable. The achievement of their labors in "proclaiming liberty throughout all the land, unto all the inhabitants thereof," made possible, under the required conditions, the kingdom of God and the settlement of these valleys by a race of freemen.

[TO BE CONTINUED.]

LAWS AGAINST POLYGAMY.

(CONCLUDED FROM PAGE 484.)

But the question of polygamy (in a world's sense) is one that can no longer be evaded. The Mormons are not the only party interested. In the older States there are hundreds of thousands of marriageable women to whom marriage (under the monogamic system) is impossible. There are no unmarried men for them. These patient sufferers—victims of a cruel civilization—undoubtedly have rights which we, as humane and honorable men, are bound to respect. I do not mean the right to vote; but I mean the right to fulfil, unharmed, the highest destiny of their existence—the right to become mothers without incurring public disgrace, and without subjecting themselves and their male protectors to the penalties of enacted laws. Is it strange that some of these women, whose strongest instincts and highest aspirations are ignored by our laws, by our religion and by our conservative opinions, should embrace the new religion of Mormonism, which opens its doors to the relief of their physical wants and offers a sovereign preventive against involuntary old maidism and involuntary widowhood?

Be assured that the wisest and most honorable way (and probably the surest) to prevent an overgrowth of polygamous Mormonism, is to admit free and fair competition—to make ample legal provision for the marital wants of our surplus women everywhere. If polygamy, or a system of permanent concubinage were legalized, (restraining or punishing those only who should be unable or unwilling to make due provision for the results of their sexual alliances.) I have no doubt that the general welfare and happiness of both sexes would be greatly promoted, and that the practice of feticide and promiscuous prostitution would be vastly diminished. There are, no doubt, men enough who are both able and willing to provide for and husband all the marriageable women; and the law, by interfering with this natural and wholesome concurrence between the sexes, indirectly lends its aid to that foul monstrosity of our civilization—

professional prostitution, and its necessary concomitant, the venereal contagion.

In a monogamic community, the most frightful bugbear which presents itself to the imagination at the first thought of a plurality of wives, is female jealousy. But it is questionable, after all, whether female jealousy, which we find so rankly developed under our single-system, is not more the result of education than of instinct. It is indeed probable that this evil passion has, by the fostering care, through successive generations, of law, religion and public opinion, been nursed into a monstrous morbid growth. In countries where polygamy has long been an established fact, it is doubtful whether the man of several wives is so much annoyed by female jealousy as is his Christian antipode with his single wife.

There is really nothing in the nature of things to justify the passion of jealousy in woman. A man's natural love for his offspring begets in him a desire to recognize that offspring beyond suspicion. This justifies him in watching over his female companions, and scrupulously guarding their exclusive loyalty to him. But with woman, no such legitimate cause of jealousy exists. As to the maternity of her children she cannot be in doubt; she cannot be cheated. While she has many conceivable opportunities of defrauding the reputed father of her child with a counterfeit offspring, he has no conceivable opportunity of defrauding her. His fatherhood depends upon indirect and circumstantial evidence; her motherhood stands upon the incontestable evidence of her own senses.

Polygamy, it is evident, has a natural tendency to improve the race, while it is equally evident that monogamy has no such tendency. This is an advantage worthy of the grave consideration of the progressive philanthropist. Under a free polygamous system, superior men would attract a greater number of women than would be attracted by inferior men, and they would consequently father a larger

proportion of the children, thus causing a perpetual proportional increase of superior children. The restricting of each man to a single wife, places a wife within the reach of the lowest specimen of male humanity, with the chance of propagating his like to the same extent that is enjoyed by the highest specimen. It is a notorious fact that there are men not a few, who, either from natural defects or acquired vices, are quite unfit for husbands—quite incompetent as the guardians of families. Yet, by our present legal restraints, excellent women have often, as the only alternative, to accept of such, with the sure prospect of a life of poverty, and of a progeny degraded and ignorant.

Were men and women left in a measure free to act according to the dictates of reason, we should have less of that morbid sentimentality which is born of sexual starvation, nursed by novel reading, and doomed to find its grave in the marriage bed. Woman would no longer sell her birthright for a mess of pottage; she would no longer sacrifice the prospective welfare of her children for the transient gratification of her own selfish passions.

It may never become entirely practicable, but it is certainly desirable, that children should be begotten by the best specimens of male humanity, and be borne of the best female specimens. The natural tendency of a judicious system of polygamy would be to approximate to human perfection. In this way the considerate polygamist, looking forward to the welfare of his offspring, would encourage child bearing with his more perfect wives, and restrain it, somewhat, in those less fortunate.

Another advantage of polygamy would be the more equitable distribution of property. Because wealth would favor polygamy and polygamy would increase the number of heirs, and thus would be avoided the individual inheritance of vast fortunes,

which is a universally acknowledged desideratum.

I have said but little of what might be said in apology for this time-honored institution, but enough, I hope, to convince the candid reader that it ought not to be condemned without a patient hearing. Let it be discussed as the slave question was discussed, and then we shall see what will be the verdict of the enlightened conscience of the nation. Truth is always safe in a fair and open conflict.

It has not been made to appear that the Mormons, in their polygamous practices, have encroached upon anybody's just rights. It has not been shown that their wives are less free—less kindly treated, or that their children are less amply provided for and educated than are the wives and children of their monogamic neighbors. Where then is the justice or the necessity of invading their peaceful firesides, of violating the sanctity of their family circles, to enforce a law in the making of which they have had no voice?

In conclusion, then, let me suggest that even-handed justice, tempered with humanity, can be meted out to these harmless polygamists so surely and so well in no other way, as simply to let them alone. It is this principle of scrupulously minding one's own legitimate business that lies at the foundation of the peace and order of society. Its importance is second only to the golden rule. Its violation breeds strife, anarchy and war. It is a principle not less binding upon the Executive officer of the Government, than upon the private citizen. That each private citizen should mind his own business, is a universally acknowledged duty. It is certainly not less the duty of all those who claim to be the conservators of the public peace, to interfere with the private affairs of others so far only as is requisite for the preservation of the harmony and welfare of the community over which their jurisdiction extends.

CORRESPONDENCE ON THE SOCIAL CONDITION OF UTAH.

Liverpool, April 27, 1870.
Mrs. Hume Rotherv.

Dear Madam—With much pleasure

I have read, in the Bolton *Chronicle* of the 23rd inst., a report of your admirable address at the Co-operative

Hall, in that town, on the 21st, in favor of the repeal of the iniquitous and infamous Contagious Diseases Acts. [See STAR May 10 and 17.] My wife and family reside at Salt Lake City, Utah Territory, U. S. A., and though I am an American by adoption, yet I am an Englishman by birth, and I share in the just and uncompromising indignation of every true Englishman and Englishwoman against such demoralizing legislation as that which you oppose with so much eloquence and ability.

Be kind enough, dear madam, to accept of the assurance of my warmest sympathy with the noble movement in which you are engaged, and of my most earnest wishes for the speedy and triumphant success of your commendable efforts to effect the repeal of laws which are equally an unmitigated shame and reproach to the sons and an unmitigated indignity and degradation to the daughters of my native land.

I presume you are aware that the women of Utah already possess the right of suffrage. I may be permitted further to add that "men-midwives" are unknown there, and that it would be hazardous business to risk much upon the life of any man who manifested the temerity to carry into effect in that Territory such laws as those constituted by the Contagious Diseases Acts.

Allow me, dear madam, to subscribe myself,

With the greatest respect,
J. JAKUES.

Middleton, Manchester,
April 28, 1870.

J. Jaques, Esq.

Dear Sir—I beg to thank you for your letter of this morning, and if only all Englishmen, and I may add Englishwomen, felt as you do, we should have a nearer prospect of the success which I cannot, ultimately, doubt will attend this movement.

As I infer from your expression, "wife and children," that, though a resident of Utah, you are not in all respects committed to its customs, I hope I may without offence make one or two inquiries, which probably none but a resident there can answer.

I saw some time since the announcement that the suffrage had been accorded to the women of Utah, and what I want to know is whether this can possibly result in anything but the abolition of polygamy? It seems to me female humanity must be different there from here, if there be any other possible outcome of female enfranchisement. I am aware that polygamy was no original or integral feature of Mormonism, but was engrafted upon it by one body of them, thus entailing, if I am rightly informed, separation from another body. From accounts I have read, the people of Utah appear in other respects remarkably moral and industrious, and it seems a great pity to me that they should be fettered by what, in my opinion, is only another form of the legalization of vice—a violation of the laws of Divine Order. The creation of (approximately at least) equal numbers of the sexes proves that Nature, to use no higher word, intended one man for one woman; and to legalize either polygamy, polyandry, or prostitution is equally, though differently, legalizing a violation of Divine and natural laws.

Further may I ask whether all who reside in Utah are obliged to profess Mormonism, and whether among professed Mormons all, or many, or only a few, are practical polygamists?

I have felt considerable interest in some of the accounts which reach us here of the community in Utah, and I hope therefore you will excuse my taking advantage of the opening your letter seems to afford of obtaining information on these points.

I am, Sir,

Yours very truly,
MARY C. HUME ROTHBRY.

Liverpool, April 29, 1870.
Mrs. M. C. Hume-Rothbry.

Dear Madam—Yours of yesterday, inclosing "A Loyal Englishwoman's Prayer and Petition to her Majesty Queen Victoria against a System of Legalized Prostitution," thanking me for my expression of approval of your recent speech at Bolton and my sympathy with the movement in behalf of which it was made, and requesting some information concerning social affairs in Utah Territory, U. S. A.,

came to hand this morning, for which be good enough to accept my obligations.

Permit me to express the earnest wish that said prayer and petition will be graciously received and speedily granted.

In present reply to the request which you do me the honor to make, I may assure you that it will afford me great pleasure to comply therewith at my earliest convenience—say in a few days.

Meantime, dear madam, I have the honor to remain,

Most respectfully yours,

J. JAKES.

Liverpool, May 11, 1870.

Mrs. Mary C. Hume-Rothery.

Dear Madam—After a rather longer interval than I anticipated, I address myself to the pleasure of answering your kind note of inquiry of April 28. Perhaps I shall be excused if I do not answer your questions in the exact order in which you present them.

You ask, whether all who reside in Utah are obliged to profess Mormonism? No, not by any means. Utah is one of the Territories of the United States, having a Governor, Secretary of State, three Judges, a Marshal, and certain revenue and some other officers, appointed by the Federal Government, and having a Legislature (two houses) elected by the people of the Territory. The Governor, generally sent from the Eastern States, and having no particular sympathy with the people of the Territory, has an absolute veto on all the proceedings of the Legislature, and the Federal Congress can annul any law passed by the Territorial Legislature. You will readily perceive, therefore, that the legislative power of the people of the Territory is exceedingly limited, and consequently in Utah a man must be as free to belong to what religious organization he chooses as he is in any other portion of the United States. Besides, the Constitution of the Union guarantees to every man the right to worship God according to the dictates of his conscience.

You ask, whether, among professed Mormons, all, or many, or only a few, are practical polygamists? Any Mormon who does not believe in the doctrine of polygamy is accounted igno-

rant, and weak in the faith. But every Mormon is not a practical polygamist. I became a resident of Salt Lake City in 1856, but I have not made it a practice to inquire into the domestic affairs of my neighbors, and it is perhaps difficult to say exactly the proportion of men in Utah who have more wives than one. It is frequently stated at from one-fifth to one-tenth of the adult men. Probably the truth would lie somewhere between those figures. So that all the women who desire to be married have the privilege to be married to worthy men, that is sufficient. I see no further necessity for polygamy, and that does not require every man to be a practical polygamist, but it does require the majority to be favorable to polygamy.

You understand that polygamy was not an original feature of Mormonism, but was engrafted upon it by one body, thus entailing separation from another body. Those are not the strict facts in the case. The Mormon Church, or, in more exact phraseology, the Church of Jesus Christ of Latter-day Saints, was organized in the State of New York, April 6, 1830. The doctrine of a plurality of wives was divinely revealed and privately taught and practiced about 13 years afterward, and in the lifetime of Joseph Smith. It was publicly taught at Salt Lake City in 1852, and also in Washington, New York, and other portions of the United States, and in England. All the sound members of the Mormon Church believe in the doctrine of polygamy. Small numbers of persons, who at different times have been disestablished from the Church, for various reasons, oppose polygamy, in common with other religious parties outside, but there has been no separation of any bodies of Mormons on account of polygamy or any other doctrine. When any persons in the Church cannot abide the laws and doctrines thereof, such persons are liable to be cut off, or excommunicated; and when they are cut off, they go their own way, but are not Latter-day Saints, or Mormons, any more, unless they repent, and enter the Church again by baptism.

You wish to know whether women

suffrage in Utah can possibly result in anything but the abolition of polygamy. I shall not take upon me to say precisely what will be, but I should like to break the information to you as gently as possible that the result which you think probable, I consider exceedingly improbable. Already 25,000 of the women of Utah have assembled in mass meetings in different cities and towns in the Territory and asked the Federal Congress not to enact laws to prohibit polygamy.

You say it seems to you that female humanity must be different in Utah from what it is here, if there be any other possible outcome of female enfranchisement. Well, my dear madam, judging by my own feelings, and intending no disrespect to the women of England, I have no doubt that the men of Utah individually consider their wives the fairest among ten thousand, the altogether lovely, the fairest of the fair, the *creme de la creme* of womankind, the pick of all the earth. I know some of those men think their wives the very best women in the world.

To speak a little more prosaically, I may say that, leaving to savans and philosophers to determine precisely and positively, quantitatively and qualitatively, the mathematically exact ingredients, still I may be permitted to avow my firm belief that the women of Utah, chemically and psychologically, are of very similar composition to the women of England. I cannot think that the constituent elements of the women of the two countries very materially differ. The women of Utah appear to be of like passions with the women of England. Both races claim to be the daughters of mother Eve, and to be composed of the dust of the earth, eliminated therefrom by the good, old fashioned, peculiar, and mysterious, but (in part) universally

understood process, at least I have never heard it even hinted that the women of Utah aspire to any other origin. Indeed they are very well satisfied with the established *modus operandi* I have indicated. I know perfectly, by certain outward and visible and indubitable signs, that they are so completely enraptured with that mode and are such wonderfully apt students in that interesting department of the school of nature, that it will be difficult for the women of England to excel them. Now should not this beautiful and heavenly characteristic make their fortunate husbands think all the world of them?

It has been accounted a noteworthy trait of the nobility of feminine human nature, for a woman to generously share with the needy babe of another the lactal nourishment which nature has ordained for her own offspring. The nobility of soul among Mormon women has not only exhibited this admirable trait many a time, without money and without price, to my own personal knowledge, but traits infinitely transcending this. Trebly dear to a Mormon husband is such a wife, and he may well exclaim admiringly to her, "Many women have done virtuously, but thou excellest them all." O the women of Utah are a noble race, doing infinite credit to their lovely sex. The Mormon women exhibit a noble spirit of self-denial for the benefit of the sisterhood generally, of which many of the women of England may seem not to be capable. But I will not assume to be certain upon this latter point, until they have had the privilege of trying. For I am confident that England produces some, and I fain would believe many, of the best women to be found on earth. I dread many Mormon women are English-women by birth.

[TO BE CONTINUED.]

The New York "Herald" hopes that the Mormons will abate the grasshoppers, and that Congress will abate the Mormons, but, lest the grasshoppers should multiply and cause general famine, that the Federal Government will also offer premiums for the destruction of the grasshoppers.

The Earl of Shaftesbury says, "If his Holiness the Pope had a wife, she would not allow him for an hour to remain in the belief that he was infallible." Does Lord Shaftesbury mean to say that a bachelor can be infallible? Why, goodness, there are lots of heavenly things no bachelor knows anything at all about.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, AUGUST 9, 1870.

PREACHING THE GOSPEL.

To preach the Gospel is the calling of an Elder, especially when on a foreign mission, whether such preaching be among the Saints or the world, and an Elder always feels well and in the line of his duty when he is endeavoring to teach people the principles of the Gospel. The great business is, not particularly to preach splendid sermons, which may be all very well in their way, but to enlighten the minds of the people and bring them first to a belief in, and then to an obedience of, the truth, that they may be saved and exalted in the Church and kingdom of God. That is good preaching which is best suited to the circumstances and condition of mind of the people at the time, which lays before them just those things which it is best for them to learn and attend to at the time, those things which they are prepared to understand and appreciate at the time, rather than things which people may have to attend to years or generations hence, or things which more immediately concerned the people who lived hundreds of years ago, and it matters not so much how people are enlightened so that they do learn what they must do to be saved. They may learn it by reading STARS or tracts or volumes, or by fireside conversation, or by in door or out-door preaching, no matter. All these are lawful ways of exhibiting and acquiring light, and the wise Elder will employ each of these methods of enlightening the people as his good judgment, aided by the dictation of the Spirit of the Lord, may suggest. Sometimes one method is effectual and sometimes another. It is the privilege and the business of the Elders to diligently seek to discover which is most appropriate, and when, and then to employ such methods at such and such times and places, and with such and such persons, as may be evidently most suitable, and most likely to accomplish the purpose desired. Where and when out-door preaching is likely to do good, are the time and place to engage in that kind of preaching. Out-door preaching is sometimes advisable and sometimes not. In door preaching is nearly always in season, so is tract-distributing, and so also is fireside conversation or chimney-corner preaching. But discretion in all these ways of teaching the Gospel is a most excellent thing.

In speaking to a congregation, the large majority of which is composed of members of the Church, an Elder is exceedingly liable to forget the first principles of the Gospel, and the injunction to preach faith, repentance, baptism, and the laying on of hands for the gift of the Holy Ghost, whereas these are the very principles which the Elders are especially instructed to proclaim to this generation, and which it is necessary to their salvation for men and women to understand and obey first. After those indispensable first princi-

ples come a few others, one of the greatest of which is that of the gathering from among the wicked nations, in order that the Saints of God may become one people, His peculiar people, organized as fast and as perfectly as may be according to His laws, so that they may exist and sustain themselves and grow and increase in numbers, power and influence while He shall pour out His judgments upon those who will not repent of their sins and turn to Him and keep His commandments. In all preaching and testifying to the world, every favorable opportunity should be taken advantage of to unfold the first principles of the Gospel to those who are willing to listen to the truths of heaven, and especially to those who are desirous to learn what they must do to be saved from the wrath to come, not forgetting these first principles to talk about some of the "mysteries of the kingdom," which are not the things which it is needful to the salvation of the world for people to trouble about until they get to Zion.

J. J.

HOW A REV. DOCTOR OPPOSES MORMONISM.

Rev. Dr. J. P. Newman, in his answer to Elder Orson Pratt's letter, in the New York *Herald*, proceeds on the spiritualistic plan common to most of the religionists of the day. When the Rev. Doctor meets with an awkward quotation he contends that it does not mean what it says, but means something different. If the Doctor will persist in explaining the Scriptures away, there will be no necessity of any one discussing with him what they say on any point. It will be all-sufficient to say at once, "Let the Bible be ignored," and save all further talk about it.

The Doctor relies on "the spirit of the age" to exterminate Mormon polygamy. Probably he forgets that "the spirit of the age" crucified the Lord of life and glory, slew the Apostles, persecuted and wore out those who received their testimony, and destroyed the organization of the primitive Church. However, there are good reasons to believe that "the spirit of the age" will not be so triumphantly successful in this day as it was in that. The success which that spirit achieved in the days of Noah is authoritatively stated in holy writ to be typical of the kind of success which it will achieve in the latter days, and that is not very encouraging to the Doctor and the other adherents of that ungodly spirit.

The Doctor contends that many women hold off from marriage that they may devote their lives to some higher and holier destiny. This is sheer nonsense, transcendental claptrap. The matron is the perfect woman, as the Scriptures indicate. There is no higher and holier purpose for woman than that for which she was expressly created and ordained, nor for man than that for which he was expressly created and ordained. If, because of certain physical or psychological weaknesses, impediments, or defects, a man or a woman decides to forego marriage, such cases are simply exceptions, and no general law can be based upon them.

The Doctor argues that if the Bible authorizes polygamy, no subsequent revelation was needed; and if the Bible does not authorize polygamy, then polygamy is anti-Scriptural and criminal. The Doctor forgets that it is the prerogative of the Almighty, and not of man, to determine when and where

and what He shall reveal. The Doctor's argument on this point is all of a piece with that of the great Mahometan, Omar I., who burned the Alexandrian library for the unanswerable reason that if the books therein were opposed to the Koran they ought to be destroyed, and if they agreed with it they were unnecessary.

The Doctor has made one wonderful discovery—that Moses, Abraham, Jacob, David, Solomon, and other eminent Bible heroes were married monogamically before they were married polygamically. This discovery of the Doctor's is of a nature exactly similar to that startling discovery made by a Scotch usher—that a man must be a bachelor before he can become a married man.

J. J.

CONFERENCE MINUTES.—We should be gratified to receive brief but circumstantial minutes of the various Conferences held in the Mission, as early after each as is reasonably convenient to the Presidents and Clerks of the Conferences respectively.

We respectfully invite and ever appreciate the correspondence of the presiding and travelling Elders, describing the condition and prospects of the work in their different fields of labor, that we may be the more perfectly informed of, and the readers of the STAR may understand also, the state of the Mission and the progress of the work. By the Elders and Saints reading of each other's experience, feelings, labors, success, and prospects, all are mutually cheered, instructed, strengthened and built up in their holy faith, and encouraged and stimulated to perseverance, diligence, renewed faithfulness and more spirited and effectual exertions in endeavoring to establish the Church and kingdom of God and cause righteousness to prevail upon the earth.

SANDWICH ISLANDS.—Elder Wm. King wrote from Laie, June 20, to Elder Geo. P. Nebeker, that the Saints and brethren there were all well and doing the best they knew. Drouth threatened a serious diminution in the yield of kalo, the chief food of the natives.

RELEASES AND APPOINTMENTS.—Elder Alma Eldredge is released from the Presidency of the Bristol Conference as soon as his successor is ready to take charge, and is appointed to preside over the Sheffield Conference after Elder F. H. Hyde's return home. Elder Thomas Howells is released from the Presidency of the Glamorgan, and appointed to preside over the Bristol Conference. Elder Geo. G. Bywater is appointed to preside over the Glamorgan Conference. These two latter appointments to take effect from and after the Conference at Aberdare, Aug. 14.

CORRESPONDENCE.

SCANDINAVIA.

Copenhagen, July 21, 1870.

President Horace S. Eldredge.

Dear Brother—So far as I am able to judge, the mission here in Scandinavia is in a prosperous condition.

Six persons were baptized in this city the night before last, and six or seven others are to be baptized to-morrow evening. In some of the Conferences in Sweden, the work is being particularly successful, and the future pros-

pects are very cheering. I shall start in a few days on a tour through Sweden, where I expect to be absent three or four weeks. As there is not a great deal of business doing in our Office for some time after the emigration season is over, it is my intention to travel all I can through the mission, to cheer and comfort the Saints, and do what good I can in the way of preaching to the people.

I find that an absence of seven years from this country makes quite a difference in my speaking the language. But I hope, with a little experience, to be able to speak it again with as much ease as I once did.

My health is good, and I feel first rate in my labors in this mission. I have felt a little lonely at times since Pres. Smith and the brethren left for home, but as soon as I commence travelling around in the Conferences I shall be all right.

Praying the Lord to bless you and all associated with you in the Office, I remain your brother and fellow-laborer in the cause of truth,

W. W. CLUFF.

SWITZERLAND.

Canton Bern, July 25, 1870.

President Horace S. Eldredge.

Dear Brother—I left Liverpool so early in the morning there was no time to thank you, which I do now most sincerely, for your hospitality and kindness during my recent and very pleasant stay at 42 Islington.

The evening of the day I left you saw me on board the steamer for Rotterdam, and twenty-four hours later I took passage on the Rhine boat for Dusseldorf. I remained there one day and went to Cologne. In the streets of that beautiful city, so quiet ten days before, I saw cannon in twos, tens and twenties, soldiers in the saddle, gendarmes hurrying to and fro, and the fortress walls placarded with a notice—“To Englishmen! The safest and quickest train to England.” France had already declared war, and the Rhine steamers were not allowed to go beyond Mayence, and as each thoroughfare was then closing in, I deemed it wise to take train from Cologne, which I did, and in due time arrived at my field of labor, where I

found Elder Edward Schoenfeld in good spirits and the work going steadily forward.

During the last half year forty-two were baptized in the Swiss and German Mission, and eighty-six souls sent from it to swell the army of our Lord in the mountains. The coming half year promises to be a much more fruitful one. Since my arrival here, three days since, I have baptized one, and before this scrawl crosses the frontier I shall add two more to the Branch here.

Ever striving to preach the Gospel, I remain your brother in Christ,
H. SNELL.

FRANCE.

Rennes, August 1, 1870.

President Horace S. Eldredge.

Dear Brother—Being in the midst of the French people I am able to tell you the circumstances in which they are, having seen the movements and departure of the troops from Rennes for the war, and being a witness of the distress of the people, of their mourning and weeping, and the general desolation of those gone away, as well as those who remain. It is a general cry, “Oh! what is going to happen?” The people are expecting terrible events, they fear and tremble for the result of the war. In regard to myself I am quiet and calm, and I thank God that I am a living witness to the fulfilment of the words spoken by our Savior and his ancient and modern prophets. I pray God every day that His will may be done in all things, for the Gospel to be introduced in France. May the Lord hasten the blessed day when our Elders will be able to come with liberty to preach with a loud voice in every town and country the good news and glad tidings revealed from the heavens to Joseph, the Prophet and Seer of the last dispensation, for the salvation of all the honest in heart of every nation, tongue and people under the whole heavens.

If there is no change for liberty in France in a short time, I expect to be in the peaceful mountains of Utah next summer, but I would rather see liberty granted to preach the Gospel in France, and remain with a good heart and free will two or three years

longer, and be the instrument in the Lord's hands to bring hundreds to the knowledge and obedience of the laws of heaven.

May the will of God be done in all things. My respects to sister Eldredge

and all in the Office, and to all my brothers and sisters in the Branch to which I belong.

I remain your humble brother in the Gospel,

WM. LEFEBVRE, SEN.

UTAH NEWS.

THE following are from the *Deseret News* to July 15:—

Excursion fares from Ogden to Omaha and back \$108.

The Indians were driving off stock from the Manti range, July 15.

The Third Judicial District Court was sitting at Faust's Hall, Second South-street.

Lady Franklin arrived at Ogden, July 12, staid one night, and passed on eastward.

Mr. Geo. Ottinger had made a fine oil painting of Washington on horseback, receiving a salute from his army.

M. B. Leavitt and Hattie Forrest were giving their "olio entertainment" in the 13th Ward Assembly Rooms.

Elder D. P. Kimball, Sol. P. Kimball, and Ephraim Williams, had left the city for Bear Lake Valley, after a short visit.

A fire at Springville, June 28, totally consumed the blacksmith and wagon-shop and barn of Samuel Carter. Loss £2000.

Sister Adolphus Whitehead, of Washington, exhibited excellent specimens of straw ornaments for ladies' hats and bonnets.

"The editor of a dirty sheet up north was horsewhipped yesterday (July 12), by a 'pot-wrestler,' for personal allusions, in his usual style."

Brother W. H. Anderson, of Portage, Box Elder County, wrote, July 1, that crickets and grasshoppers were reducing the crops about one-third.

Brother Evan M. Green wrote from Smithfield July 2, that the grasshoppers came there June 27, and had reduced the prospects for crops two-thirds.

Elder C. C. Rich left Paris, Bear Lake, July 6. No locusts there, but he met them at Swan Creek in full force. They had done some damage at the southern settlements.

Brother Warren H. Dusenberry wrote that the "Fourth" was observed at Provo in good style, with music, procession, oration by Dr. D. C. Roberts, address by Hon. A. O. Smoot, songs, toasts, and a ball.

Brother James Wilson, of Levan, Juab County, wrote, July 7, that the grasshoppers had taken all the grain there, scarcely 200 bushels would be raised. The present was the driest season for six years.

The "Fourth" was observed at Manti, Mount Pleasant, Ephraim, Richmond, Smithfield, Hyrum, Cedar, Harrisburg, St. George, Grantsville, Brigham, Willard, Huntsville, and doubtless numbers of other settlements.

A *Montana nymph du pave* and one of her patrons were waited on by the police in the Twelfth Ward one evening. She was fined \$100 and her house declared a nuisance and abated. Her visitor was held in bail of \$200 to appear the next morning.

The Seventh Ward Sunday School, directed by Superintendent McLachlan, and accompanied by Bishop McLelland and many of the parents of the child-

ren, had a pic nic, July 8, at brother John R. Hill's farm on Mill Creek, where they enjoyed themselves in boating on a four-acre lake, swinging, dancing, etc.

Brother John Bennion reported favorably of matters in the southern mission. He was located at Panacca, Meadow Valley, and had charge of the co-operative sheep-herd there, numbering 1700 sheep. The range was good and the sheep were doing well. Another sheep-herd was about to be established on the same principle, also another co-operative cattle-herd, to be composed of the stock owned in the western settlements.

President Young and party, consisting of Presidents Geo. A. Smith and Daniel H. Wells, of the Presidency; Elders John Taylor, George Q. Cannon, B. Young, jun., and Joseph F. Smith, of the Twelve Apostles; and Elders Jos. A. Young, R. T. Burton, I. Groo, J. Clinton, S. W. Richards, D. B. Huntington, T. Taylor, David O. Calder, John R. Winder, H. C. Jacobs, L. S. Hills, B. Y. Hampton, Charles Livingston and O. P. Arnold, went to Ogden, July 9, to hold a two days' meeting. Saturday morning was occupied by Presidents Geo. A. Smith, B. Young, and D. H. Wells and Elder Geo. Q. Cannon; the afternoon by Elders John Taylor, Joseph F. Smith and Lorenzo Snow; the latter had come from Brigham City to attend the meetings. On Sunday Elders W. Woodruff, A. M. Musser and D. W. Evans joined the party. The forenoon meeting was addressed by President B. Young, Elder B. Young, jun., and President Geo. A. Smith; in the afternoon President D. H. Wells, Elders John Taylor and W. Woodruff and President B. Young addressed the meeting. The party returned to the city by special train on Sunday evening.

A severe hailstorm, followed by rain, visited St. George July 8, injuring the fruit, doing considerable damage to the cotton factory dam and watercourses, the grist mill, and the farms on the stream below the factory. President E. Snow and company started the same day for Panacca and the north western settlements on a two weeks' tour. Another storm ravaged St. George and vicinity, July 10, as will be seen by the following telegraphic despatch—"St. George, 12—There was a heavy rain storm here on Sunday evening of about four hours' duration. During the storm a large body of water rushed through the gap in the mountains northwest of the city, and spread out about 200 yards wide and swept away almost everything that stood in its path, through the west part of the city. Great damage was done to fences, farms, &c. A large amount of grapes and other fruit was destroyed, and some gardens buried in sand, three feet deep. The road between here and Washington was damaged to the amount of several hundred dollars."

The following is from the *Ogden Junction* to July 9—

The Ogden people had a great time, July 4. Procession, music, firing artillery, oration by Hon. F. D. Richards, speech by W. R. Keithley, Esq., toasts, athletic sports at Mr. Jones' Grove, performance at the Theatre, ball at Woodmansee's Hall, supper at the White House, fireworks, &c. Jas. McLaw, Esq., Col. W. Thompson, W. R. Reynolds, S. Bamberger, D. H. Peery, Geo. Rodford, Esqrs., and Hon. A. F. Farr, committee of arrangements; Col. W. N. Fife, Marshal of the day; J. Hall, Reporter.

SCRAPS OF NEWS.

THE WAR.—The Prussian press blames the quality of England's neutrality.—The shako is to be abolished in the French army.—During the war, travellers entering or leaving the French empire must have passports.—Hamburg is full of soldiers.—Royal marines at Port-mouth to be increased to 5,000 men.—Disraeli thus mildly generalizes the cause of the war—"There were ambitions in Europe, and many subtle schemes had been devised to gratify these ambitions."—The English yeomanry are armed with the Westley Richards rifle.—On Aug. 2 the French advanced on Saarbrück, and after a few hours' fighting the Prussians retreated. The French call it a great victory, but the Prussians intimate a strategic retreat.—Blockade runners are in demand.—The Fenians sympathize with the French, and the Orangemen with the Prussians.—French people were conducted in chains from Baden to Switzerland.—Large bodies of Bavarian troops decline to fight for Prussia.—Five hundred

German soldiers were upset from boats into the Oder at Breslau, and many were drowned.—Eugenie wanted to go to Metz to see the Emperor, embrace her son, and cheer the army.—The "Times" says this is no war of courtesy, but a life and death struggle, in which neither nation is likely to be nice in its distinctions.—The export of breadstuffs is prohibited from all North German ports.—The Prussians defeated the French at Weissembourg, taking 500 prisoners, the French encampment, and killing General Douay.—The Prussian Crown Prince defeated MacMahon at Woeirh, Aug. 6, taking 4000 men, 100 officers, 30 to 40 cannon, 6 mitrailleuses, and 2 eagles. The same day General Von Globen routed the French army on the Saar, under Faily and Canrobert. The whole French line retreated.—England is on oath the sword if the independence or neutrality of Belgium be violated.—Paris and the department of the Seine are declared in a state of siege.—Marshal MacMahon experienced a serious check at Reichshoffen, Aug. 7.

THE OLD WORLD.—At Manchester Joseph Leigh got five years' penal servitude for uttering a counterfeit sixpence.—Election riots at Brussels and Ghent, several convents wrecked, troops called out.—The Pope, now he is "infallible" and cannot count upon French troops, says he "must rely upon God and see if he cannot come to an understanding with Italy."—Father Huc in the protests against "infallibility" and says the council was not in any sense Ecumenical.—Mr. Gough, at Kilninchomas, was worried to death by his horse when going to catch him in the field.—The Mont Cenis Railway does not pay, and winding up is under consideration.—Several prominent Liverpool merchants are hopelessly involved and have subjected themselves to criminal prosecution.—Mr. Wright of Kidderminster died from mortification induced by a thorn running into his hand.—The Wesleyan Methodist Conference and the United Methodist Free Churches Assembly, by unanimous vote, have adopted resolutions in favor of repealing the Contagious Diseases Acts, but the Liverpool "Mercury" says, "Judging by the tone of recent debates on the subject in the House of Commons, there is more likelihood of an extension than of a repeal of the acts."—When will people have sense to handle firearms carefully? At Langford a silly fool named Conn pointed a gun, thinking it not loaded, at a family named Bastin. Result—an infant killed, the mother dangerously wounded, the father wounded, and a young man lost his eye.—John Carr, of Gateshead, while drunk, threw a pair of tongs at his wife and fractured his daughter's skull.—Small-pox rages fearfully in Paris.—Mr. M. H. Cochran, of Compton and Montreal, Canada, takes per the Allan steamer, 39 shorthorn cows and heifers and 1 bull, 2 Alderney cows, 24 Cotswold sheep, 19 prize Berkshire pigs, an entire cart horse, and a hunting mare, all first class stock, to a cost nearly 70,000 dollars. Two shorthorn heifers cost £2,500, a six-year-old cow 1500 guineas.—A famine is expected in Rajpootana in consequence of drouth.—In consequence of the infallibility dogma, Austria will pronounce the Concordat no longer valid.—Dundee is so scarce of water as to delay the trains.

THE NEW WORLD.—The "Cumbria" won the ocean race by an hour and a quarter over the "Dauntless."—The hottest day of the season in New York was July 18, mercury from 90 to 99 degrees, 60 cases of sunstroke.—The Inman steamers will bring the mails from New York on Saturdays, coming to Queenstown, instead of the North German Lloyds' steamers to Southampton.—Mr. Murphy of New York sent his wife to the island for six months, and then obtained a divorce "by default."—President Grant has nominated Mr. Verner H. Vaughan, of Alabama, for Secretary of the Territory of Utah.—Major Jack Stratman, of San Francisco, knocked down and savagely kicked in the face and head Mr. Marriott, editor of the "News Letter." Mr. Marriott is 62 years old.—A Yale College scientific exploring party, Professor O. C. Marsh in command, are in Western Nebraska and the Rocky Mountain region. The purpose is mainly geological, and the intention is to make trips of one or two hundred miles on each side of the Pacific Railroad.—Chicago municipal debt is \$17,000,000.—Mr. Church Howe, U. S. Marshal of Wyoming, stands charged with various acts going to show that he has his price, and the people want to get rid of him.—St. Louis is trying to regulate the social evil.—The New York "Herald" is dissatisfied with Grant's "no policy" policy, and intimates that Congress looks at all topics in a small beer and small potato light, compared with the views of European legislators.—Gen. Geo. R. Maxwell has been chosen as the Utah Gentile candidate for Delegate to Congress.—American papers say that Geo. Cronyn was found dead at Salt Lake City, July 25, reported by suicide.—Mercury at St. Louis 97 to 104 degrees.—Red Cloud says if the Indians want to be peace, he will join the whites. He is sending his son east to be educated.—The "Idaho" arrived at New York Aug. 7.

VARIETIES.

The *Family Herald* says, "The English press is losing its influence."

Castor oil makes a man walk straighter and quicker and oftener than whisky.

Porcupine says the Englishman not only "never knows when he is beaten," but never knows when he is imposed upon.

Baboo Keshub Chunder Sen says the common idea of manhood is pride, self-sufficiency, and want of simplicity and straightforwardness, but it is all wrong.

The *Illustrated Times* lays down these as facts:—The duration of male life, owing to greater casualties, is shorter than that of female life; men suffer more from various non-fatal accidents than women do; more men than women are born, but more women than men are living.

Harper's Bazar says, "From a false regard to public opinion, or as a matter of convenience, or for the mere purpose of securing a home and being settled in life, thousands enter into the most sacred of human relations with no such feelings towards each other as will lead them to 'bear and forbear.'"

A good many people who have availed themselves of the divorce laws of Indiana are in an uncomfortable frame of mind. The difficulty is thus stated by an Indianapolis letter-writer: "Our courts have done a good deal of business in the unhitchment line, and if McFarland succeeds in pressing his suit to a successful conclusion, thousands of men and women scattered all over these United States, will be left in distressing doubt as to whose husbands and wives they are."—*Cincinnati Times*.

POETRY.

TRUST THE LORD.

"Trust in the Lord for ever, for in the Lord Jehovah there is everlasting strength.—*Psalms*

Trust the Lord—He'll never leave you,
In the sunshine or the shade,
When poor, fickle friends deceive you,
Or when smiling prospects fade.
Constant He your guide shall be,
Changeless through eternity.

Trust the Lord—'mid threatening dangers
E'er your footsteps He'll defend;
Trust Him—wand'ring forth 'mid strangers,
You shall prove the Lord your friend.
All His promises are sure,
Let the faithful rest secure.

Liverpool.

Trust the Lord—with faith unshaken
Rest upon His arm of love.
Have you seen 'His Saints forsaken?
Did I e'er faith as prove?
No, He cheers life's gloomy path,
Smiling through th' clouds of wrath.

Trust the Lord, nor pine in sorrow,
Go to-day and set your part;
Hope will bring a brighter m'row,
Calm and sunshine to the heart;
Gloomy clouds soon pass away,
When we make the Lord our stay.

RICHARD SMYTH.

ADDRESSES.

Peter Nebeker, } 90, First St.-street, Leicester.
George W. Groo. }

DIED.

ANDERSON.—At Lanark, Scotland, July 23, Elizabeth Anderson, aged 53 years.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Repent: for the kingdom of heaven is at hand."—JESUS CHRIST.

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Tuesday, August 16, 1870.

Price One Penny.

CORRESPONDENCE ON THE SOCIAL CONDITION OF UTAH.

(CONTINUED FROM PAGE 504.)

You say it seems a great pity that the people of Utah should be fettered by what, in your opinion, is only another form of the legalization of vice—a violation of the laws of divine order. Now, my dear madam, pray don't talk in that way. Please don't liken the fifteen cords and golden links of Scriptural matrimony, which is honorable in all, to the galling, rusting, canker-ing chains of libertinism and prostitution, which corrode into the very vitals of both man and woman, bodily and spiritually, and drag them down to the lowest depths of degradation, disease, despair and death. What fetters can be compared with the fetters of debauchery and prostitution? Those body and soul blighting crimes are the invariable concomitants of monogamy rather than of polygamy.

Polygamy is not vice, but honorable marriage, observed as such by a large portion of the human race in this day, so observed from time immemorial, sanctioned and expressly provided for by the divine law, honored by the practice of the most prominent Old Testament worthies, sanctified by being the chosen lineage of the Redeemer, practised by the house of Judah and its progenitors from the earliest ages down to the present day, allowed in the primitive Christian

Church, tolerated now by Britain in India, by France in Algeria, and practically for nearly 20 years by the United States in Utah and elsewhere, declared to be in accordance with Scripture by Milton, Luther, Melancthon, Zwingle, Bucer, Grotius, Selden, Puffendorf, Bishop Burnet, Rev. Martin Madan, Revds. Conybeare and Howson, Rev. Dr. David A. Allen, the Calcutta Missionary Conference, and others.

You say, the creation of (approximately at least) equal numbers of the sexes proves that nature, to use no higher word, intended one man for one woman, and to legalize either polygamy, polyandry, or prostitution is equally, though differently, legalizing a violation of divine and natural laws. I do not think so. Polyandry and prostitution are virtually identical. Prostitution is a vile use of the holiest instincts and capacities. So is polyandry, because only one husband is necessary to a woman. It is the proper business of her life to find the right one, and then to cleave to him. Polyandry is adultery. It confuses the lineage, and, like prostitution, is in excess of the requirements of nature, and contrary to the divine intention, conducing to much evil and no good, therefore polyandry is vile,

and to a pure instinct nauseous and odious.

Polygamy prostitutes neither man nor woman, uses naught for a vile purpose, but was ordained for the benefit of humanity and the accomplishment of the divine purposes, enabling all women who wish, and many who otherwise would be neglected or abused, to live their appointed time in the honest fulfilment of their appointed purpose. It does not follow that if polygamy were legalized, every married man must have more than one wife. That is not at all necessary. All that is essential for the best interests of womankind are the opportunity for every woman to marry suitably, and the institution and infliction of sufficiently severe punishment upon all infringement of the laws of virtue.

Going back to Father Adam, it has been aptly said that his marriage was exhaustive, he married all the women there were in the world, he left none to the vague, unsatisfied and perverted yearnings of antiquated and forlorn maidenhood, he left none to be seduced and debauched by wicked men. Why don't men go to now and do as Adam did—marry all the marriageable women and cleave faithfully to them, whether in the Eden of prosperity, or in the wide, waste, howling wilderness of adversity, with thorns and thistles on every hand? If poverty and troubles manifold come, a woman none the less needs a true hearted husband at her side than she would if she walked on velvet and rustled in silks and satins.

However nearly equal the relative numbers of the sexes may be, it needs no argument to prove that practically they are frequently very unequal, the marriageable women, from various causes which I need not enumerate, being largely in excess. If therefore the intention had been that practically, and not theoretically alone, one man should have only one wife, there is certainly no sufficient cause for the existence of so many women as are now alive. The supply far exceeds the actual demand for the purposes of one wife marriage, and civilization says the unfortunate excess shall not honorably fulfil the very purpose of their creation, unless they will go and

do it among nations considered but semi-civilized.

Many men wont marry, many can't, many a man doesn't deserve a wife. Now what should become of the complement of women thus unappropriated by the one-wife system? We know what does become of them. Some maintain a struggling and pure, but often comparatively cheerless, spinsterhood. Others, and Oh! what numbers of them, become the wretched prey of men who do not marry, or will not abide the rules of virtue and the dictates of true honor. Such is the inevitable fate of many thousands of your deserving but unfortunate sex under monogamic sway, and such will continue to be their fate until the divine system of a plurality of wives shall be legalized and faithfully followed.

God's ways are not as man's ways, nor His thoughts as man's thoughts. Suppose we consider that equal numbers of the sexes are born, to give all, men and women, a chance to fulfil the measure of their creation. If this intent were honored, all would marry. But it is not. No man should live for himself alone, but by the customs and laws of men many of the men do not marry, so many of the women have not the opportunity to fulfil their divinely appointed destiny. The women would if they could, but the men hold off, many entirely from marriage, few entirely from vile association, thus not honoring women, but degrading and ruining them.

Must innocent and well-desiring women continue to suffer for the guilty men? No, it is not necessary. Heaven has mercifully provided a way to circumvent the designs of the wicked and save those, both men and women, who will abide the divine law. That way is for good men to marry more wives than one, thus giving all women opportunity to become honest and honored wives, and may be happy mothers, and acting also as a reward to virtuous men and a punishment to the wicked, for when virtuous men marry all the women, there remain none for wicked men to debauch, and if they infringe upon conjugal rights the divine law provides summary and adequate punishment. This is the only way to abolish prostitution. This

would elevate all womankind and mankind and soon sweep libertinism off the earth.

We have now supposed that the great Creator made the sexes about equal, so that every man might have a chance, if he appreciated it, of having his own wife and living virtuously with her. But we see that in many instances it is like casting pearls before swine. A precious jewel in a swine's snout is a virtuous woman on the bosom of a libertine. We may not unreasonably imagine the great Creator saying, "Here is woman, the most precious, the priceless jewel which I have set in the crown of manhood—many men drag her down into the mire of shame and degradation and trample her under foot without remorse or compunction. Therefore will I take from him who has one talent and abuses it, and give it to him who has ten talents and improves them all." Wherefore? For the salvation of womankind, for the punishment of wicked men, for the limitation of their offspring until the wicked shall die out, for the reward, honor, and exaltation of good men and the increase of their posterity until they shall become as numerous as the sands of the sea shore and fill the whole earth, as indeed was promised to Father Abraham, that distinguished polygamist, to whose polygamic bosom the whole monogamic Christian world, with wonderful inconsistency, expect to go.

Practically then, respecting a very material portion of this excess of marriageable women, the question narrows itself down to this alarming point—"Shall they become wives or prostitutes?" I vote decidedly that they become wives. Can you suggest a more honorable career for them? I cannot imagine one. And they cannot become wives except polygamically. I see no other possible outcome of this. Do you? Theoretically, all men should behave themselves, but practically they won't, and there is the grand mischief, which can be satisfactorily met by polygamy only, and that this great mischief can be so met is on proof before the world.

True principles are deathless, and truth and virtue must ultimately prevail.

Therefore, let us not waste our time in useless regrets, but let us accept and make honorable that which is inevitable and which is not inherently wrong. It may seem humiliating, it may be trying, it may be perplexing, it may be utterly opposed to our most cherished traditions, prejudices, customs, habits of thought and life, but still it is self-evident, and to it we should bow as to the eternal nature of good and evil and the fiat of the Almighty. The best thing for us is to accommodate ourselves, our customs, and our laws to these divine principles, for they will not and cannot accommodate themselves to us if we will not accept them. Should we give up these principles? No, for in them we see light, life, health, vigor, peace, liberty, righteousness, and every blessing to the body social, while rejecting them we remain subject to degradation, disease, disorganization, and death. What is the outlook in monogamous England? Is not the future clouded with well-founded apprehension of the most repulsive and utter degradation of womankind? Plurality of wives provides a way for all women to accept that marriage which is honorable in all, and thus plucks them from the deadly grasp of the libertine. This is a matter for exultant joy to every lover of the race, masculine or feminine. But I do not think any man is fit to live in the polygamic relation, if he has not repented of his sins, been baptized for the remission of them, received the Holy Ghost by the laying on of the hands of those who have the authority from God, made a covenant to love and serve Him and keep His commandments, and manifested sincerity by living a righteous and godly life.

Since my return to my native land, my heart has been grieved many a time at the prevalent corruption of men and the profound degradation of thousands of the unhappy daughters of Christian England. A man cannot walk the principal and most frequented streets of this great town without being solicited and almost assaulted by poor, miserable, but often richly attired women, who shamelessly offer for paltry gold, or even silver, that which should be beyond all price. The contrast

struck me most forcibly and unfavorably for England, for I had been residing for thirteen years in Utah, among a community where all this pitiful degradation is utterly unknown in practice, excepting in a local and limited way where it has been temporarily introduced in a few instances by army followers and equally depraved railroad followers, and in express opposition to the well known sentiment and strenuous influence of the citizens. Daily my eyes are pained with such sights here as they have never seen in Utah, and which are sufficient to make the angels weep. Is there one single department of the economy of civilized human life that more needs radical reformation than this?

Some people imagine that the polygamic cure is worse than the evil cured. The cure is not an evil. It debases not the spirit, it corrupts not the body, but elevates the one and invigorates the other. The cure is radical, complete, perfect. The supposed evils of it are indeed imaginary. The wisest and best informed monogamists consider the social evil incurable. Such is the magnitude and appalling nature of this terrible evil, so extensive and powerful a hold has it

got upon the population, that statesmen, philosophers, and divines know of no remedy and despair of any. Now the people of Utah boldly say, "We do know of a remedy." The evil is not incurable, it succumbs readily to the Mormon treatment. It is rooted out of that community, evidently beyond relapse, or other than forcible re-introduction. I should rather say the evil was never permitted to take root there. This cure, or the preventive rather, is not a weak, raw, crude, ill constructed, half digested theory, nor an ill conducted, imperfect, uncertain, inconclusive experiment, but a positively accomplished, undeniable, and acknowledged fact.

From the bottom of my heart I do really pity the abused and grieving women of England, that such a profound indignity and horrible degradation as the one you are laboring against should be forced upon them, in so subtle and devilishly crafty a manner, by those very beings who ought to cherish woman's natural delicacy, purity, and self respect as the apple of one's eye, and resent with swift and virtuous indignation any insult offered to her.

[TO BE CONTINUED.]

GATHERING THE POOR.

EXTRACTS FROM REMARKS BY PRESIDENT BRIGHAM YOUNG, DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, JULY 3, 1870.

I have a few words to say to the Latter-day Saints with regard to borrowing money and not repaying it. The individual referred to by brother Carrington is not the only one who has done this. If we were to do justice by them, I think we should deprive them of the fellowship of the Saints until they learned to keep their word and to deal honorably with their brethren. It is bad enough, quite bad enough, to borrow from an enemy and not repay him; to do this is beneath the character of any human being; but all who will borrow from a friend, and especially from the poor, are undeserving the fellowship of the Saints if they do not repay. If any-

body in the congregation is disposed to make a motion to that effect, I certainly should put it to the vote. Then again, I will pause. There are circumstances that are discouraging, and which naturally weaken the faith and confidence of the Saints, and few things more so than to send money to bring the poor home to Zion, and, after teaching them how to take care of themselves—to accumulate the necessaries of life around them, and when they become comfortable and have a little to spare, for them to lift their heels against God and His Anointed. And this is not unfrequently done.

I look over the congregations of the Saints as I travel through the Terri-

tory, and I see quite a large percentage of people who, I know, never in their lives owned a house, a foot of land, a horse, a wagon, a carriage, an ox, a cow, a sheep, or even a fowl. But gather them here, make them comfortable and put them in happy circumstances, and they often forget their God, their covenants and their benefactors. I do not know of any one, excepting the unpardonable sin, that is greater than the sin of ingratitude, and I do think that many of this people are guilty of it. I will say, however, that if there be those in this congregation who have held out to the poor Saints any prospects of helping them to gather, keep your word with them.

The Perpetual Emigrating Fund is not doing anything this season. But it is painful to hear the cries, wishes, wants, and importunities of the poor Saints. If we will do right we shall have abundance to gather the poor. They must all have a chance, although many of them forsake their God, deny their Savior, forsake their brethren and turn away and become traitors, yet they must have their chance. Gather them, give them all the chance possible for life and salvation, and if they will receive it right, blessed are they; if they reject it, their blood be upon their own garments. — *Deseret News*.

CORRESPONDENCE.

AMERICA.

Providence, Cache County, Utah,
July —, 1870.

TO THE EDITOR OF THE MILLENNIAL
STAR.

Dear Sir—In *Y Gwladgarwr* of May 21, my attention has been called to a letter published therein from Thomas F. Thomas, and for the comfort of the Welsh Saints who have read that letter I make this reply.

The tribulations he speaks of having suffered since he left Wales, I can only say he has brought them upon himself through his own misconduct, which I will endeavor to show to you before I get through. He says he was afraid to write sooner for fear it might cost him his life. This fear must be imaginary, if at all, for in this country a man is as free to write, talk, or preach, as he is in any other part of the world. To prove this, an apostacy broke out in our midst a few months ago. Those apostates have held meetings through our settlements, denying the power of the Priesthood, ridiculing the authorities of the Church, and trying to pull down Mormonism all in their power. Their efforts have been unavailing, but neither they nor their property has been molested, but they have had all the freedom given them they could have in any country.

Again he says, the Saints when they

come out here are cheated from the time they leave Liverpool, and mentions an individual case, that of Elias Morris—how he cheated the people, dressed his wives in silks, and brought hundreds of pounds with him to the Valleys. This I can say, from personal observation, is utterly false, as I and my family travelled in brother Morris's company from Wales to Utah, and a kinder, more obliging and fatherly man to the Saints who were journeying with him could not have been. I have been acquainted with brother Morris and his family since we arrived here, and I know that he is poor to-day, and his family is no better dressed than mine is, and that is none too good. He is working on the Temple in Salt Lake City by the day, so where the money and the silks are that he (T. F. Thomas) speaks of I do not know. I have never seen them. The case of brother Morgan's hat blowing overboard and his having to travel bare-headed is unfounded. I never saw brother Morgan bare-headed, or if I had I would have given him a hat myself.

He says the Saints are not looked after when they arrive here. I can say for myself that I and my family received the best of treatment, both from my relations and from all the people with whom I have become acquainted. And I can add further,

when Thomas F. Thomas's relations arrived here, the people, who were mostly strangers to them, supplied them with a house to live in, 40 lbs. of flour, meat, and other articles to make them comfortable, per week until they were able to procure some for themselves. Indeed they received more than they could use, and commenced trading provisions for tobacco and other things. They were supplied with bed-clothes, dresses, shoes, and everything they needed.

Again he says, look at the tithing—where does it go to? If all the Saints were like him, they never would have any tithing, and as he did not pay any himself, I consider he has no business with it. But no men can come here and see the public buildings that are erected and are still being erected, but can see at a glance where it goes to, without they are prejudiced or blinded with sin and wickedness, as he was.

The collection which he speaks of being made to support the wives of Brigham Young, was made to emigrate the poor who were unable to emigrate themselves from the nations of the earth, and it has assisted thousands since then, and is still assisting them. Were it not for such characters as he and his relations, it would be capable of doing double the amount—yes, I might say ten times the amount, of good that it has yet done. He owes this same Emigration Fund, of which he speaks so lightly, the small sum of \$300, or about £60 in English money. The authorities were apprised of his going, but instead of their stopping him they were too thankful to see him go, as he was a disgrace to the community while he stayed. They were fighting and quarrelling among themselves all the time they stayed here.

His assertions about the Mormons believing they cannot be saved without they have three wives each, is too ridiculous to need any comment from me. Any one who has heard the Mormons preach knows better than that. He says the Mormons have three, four, and seven and eight wives each. Now why did he not tell the Saints in Wales something they did not know. All the world knows that the Latter-day Saints believe in a plurality of wives, but they do not believe in prostitution,

neither do they practice it, and such a thing is not known nor heard of among the Latter-day Saints in Utah. In a population numbering nearly two hundred thousand, an illegitimate child is scarcely to be found.

He says if he had his choice he would sooner live among the whores of Merthyr than live among the Mormons. I fully believe this statement. The whores of Merthyr would be more congenial spirits for him to associate with than the pure-minded Latter-day Saints. Birds of a feather flock together. Perhaps he had too much to do with them before he left. It is just as easy for a fish to live out of water as it is for a transgressor of the law to live among this people, simply because their spirits do not agree.

He advises the Saints to stay where they are. Those who will take the advice of such a man as he, in preference to that of the servants of God, had better stay where they are. But I would say to every Latter-day Saint who may read this, that the sooner you are here the better for you. I have been here now over a year, and I like the place better every day. I am more contented and happy here than ever I was before. And I never hear any one complain, without it be apostates like him, who have denied their God, denied their Savior, and denied everything that is worth living for. This is his case I am satisfied. And what dependence can be placed on a man like him, who for years has testified to the divine authenticity of the latter-day work, and now turns round and denies it, and seeks by every available means to pull down the fabric which he has been helping to rear. After a man denies the very God who made him, and proves himself to be a liar, who can trust him?

For further proof of the utter falsity of his statement, I will give you the evidence of three responsible brethren, who were acquainted with him and his family and relations from the time he came here until the day he left—

“When Thomas F. Thomas's relations arrived here they were supported by the people. They were furnished with a house to live in, 40 lbs. of flour per week, besides meat and other things to make them comfortable.

They were also supplied with bed-clothes, dresses, and shoes to wear. They were not required to work at any public works, nor pay any tithing while here.

"They sold their house and land before they left and had their money for it. They were in debt to the emigration over three hundred dollars. They were a disgrace to the community as long as they stayed here, as

they were fighting and quarrelling among themselves all the time.

"THOR. McNEIL,

"DAVID W. DAVIES,

"From Twyn Glimmel, near Plymouth Works,

"WILLIAM J. DAVIS,

"From Blaenllecha, Cwm Rhondda."

Please publish the above in your first issue, and oblige your brother in the Gospel, RICHARD W. GIBBS.

THEY DON'T KNOW WHAT TO DO WITH IT.

STRIKING AT THE ROOT.

We have been trying by various methods to suppress what has come to be called "the social evil." The police have occasionally made active descents upon houses of questionable reputation, and have made victims of the poor fallen female portions of humanity who find their wretched homes and degraded living therein. This is not the way to correct the mischief. Indeed, it is a very cowardly way, to say the least of it, to deal with the question—this hauling up of unhappy women before police courts, thus adding to the private shame of their lives the public shame of a useless exposure and a temporary punishment. It does no possible good in the way of correction, and yet this seems to be the extent of the appliances used by our police authorities.—*New York Herald*.

This view is our view upon the subject, often expressed, and when it comes to making the wages of sin the means of educating our sons and daughters, there is something in it which, to us, is very revolting. Coercive and repressive measures for the cure of an evil which is co-extensive with civilization, outside of polygamous nations, have always failed to suppress, and have never failed to aggravate, the evil of prostitution.—(*Utah Herald*).

THE SOCIAL EVIL.

The acrimony that appeared to mark the debate in the City Council on Tuesday evening, upon the question of repealing the ordinance lately adopted for the regulation of prostitution, seems

to us to have been unnecessary. This subject is by no means new. It is as old as human efforts at Reform for the correction of one of the most frightful evils that afflict civilized society, and there is no Christian nation on the globe which has not exhausted all means which human power is capable of for its suppression. Universal experience, running through centuries of time, attests the utter hopelessness of exterminating this gigantic evil of prostitution, either through statutory laws or municipal ordinances. Lament it as we may, the fact is the shameful and stubborn thing which we are obliged to confront, and with which we have to deal.

What to do with this moral elephant and pestilence is the vexed question in every American city, as it has been in every European city for hundreds of years. Condemned by the laws in our own land, and reprobated by every good citizen, it is nevertheless true that the evil not only continues, but, with the snapping asunder of moral restraints caused by civil war, in one form or other, it has undergone an alarming increase in the last nine years. New York and Washington, in which more than every second man and Congressman is known to be the patron of this social ulcer, it stalks into every community of five thousand people in the country in unblushing array, or in forms more insidious and dangerous. There is only one spot in the United States exceeding ten thousand inhabitants in which prostitution does not permanently exist, and that is in the polygamous city of Salt Lake, and

it is only uprooted there by the power of a religious espionage and tyranny, such as the world has never before known.—*Omaha Herald*, July 13.

Boston, Cincinnati, St. Louis and other cities in America also have been greatly exercised of late upon the question what to do with the terrible evil named above, but the remedies sought to be carried out are limited, partial, and notoriously inefficient, dealing with some of the results only, and entirely ignoring the causes.

The *Omaha Herald* confesses bluntly that Salt Lake City is the only city in America, of any noteworthy size, that is free from this damning evil. The *Herald* says that the evil is only uprooted at Salt Lake by the power of an unsurpassed religious espionage and tyranny. Now the *Herald* knows well enough that such tyranny talk is all buncombe, although if a little healthy tyranny were excusable in any business it would be in the honest endeavor to clean out the indescribably filthy Augean stable of modern prostitution.

The grand reason why prostitution

flourishes, and even why it exists, is that men are determined that it shall exist and flourish. If national or municipal governments want to suppress prostitution, let them go to work like men and "strike at the root" of the evil, strike effectually. First of all, amend the laws pertaining to marriage, so that all women can marry husbands who are worthy of that name. Then when a "descent" is made upon a house of ill fame, don't be too anxious after the women, their case is pitiable enough, so just let them alone severely if you can, for if you drive them from one place they must go to another. But take all the men you find in the house and cut off their little toes just below the chin, then those men won't patronize such houses any more. A few "descents" of this kind in any city, and the evil so hypocritically complained of would grow wonderfully scarce, becoming smaller by degrees and beautifully less. Behold, this is the way, walk ye in it, and purify the land from abomination.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, AUGUST 16, 1870.

WARS AND RUMORS OF WARS.

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FOR thirty-three years the Gospel has been preached in Europe, and the servants of God have been warning the people that He has restored the everlasting Gospel and commanded those who will believe and obey it to gather themselves together in the place appointed, that they may become His people, separate and distinct from others, and escape the judgments which He has determined to pour out upon the wicked world. During all this time the Saints have been gathering themselves together, and have accomplished a vast amount of labor in publishing the Gospel and endeavoring to establish the Church and kingdom of God. They have grown and multiplied exceedingly. The Almighty has poured out some of His judgments upon the world and many wars have prevailed. But of late years people have been crying, "Peace! Peace!" and have been inculcating the idea that the nations were getting to

feel so brotherly that the time of great or general wars was gone by, and the reign of universal brotherhood was rapidly coming in. "The empire is peace!" "Let us have peace!" Such have been the sententious utterances of national rulers, and many people have been lulling themselves into the belief that the horrors of great wars were not to be experienced in the future, notwithstanding that the passing decade has witnessed two of the sharpest and fiercest conflicts of the sword that have ever stained either the old or the new world. Now, right in the midst of these peace utterances and expectancies the whole world has been startled by the cannon's roar on the red field of danger, and a war, a war of giants, a great, fierce, bitter, life and death struggle has been inaugurated between the two principal military powers of Europe. Those two nations have a million and a half, perhaps two millions, of men in arms, half a million now on the field of battle. Peace statesmen and peace journalists are shocked at the spectacle, and are "exceedingly mad" that their fair dreams have been so ruthlessly disturbed. The blind parson-prophets, blind leaders of the blind, are confounded. Spurgeon says, "It makes me sick at heart to find out the great seers have been telling us we are getting near the Millennium. It seems to me they are something like the Irishman who could foresee backwards." The Episcopal Bishop of Manchester says he is amazed at the astounding wickedness of the war. The Scripture does talk of "men's hearts failing them for fear, and for looking after those things which are coming on the earth." Dean Stanley says it is impossible to penetrate the designs of Providence in permitting so fearful a calamity as this war. Has the Dean heard of such a book as the Bible?

Not only are France and Prussia hard at work at the gory business of destruction, but all the other European nations are increasing their outlay, strengthening their armies and navies, and furbishing up their arms, not knowing the day nor the hour when they will be caught in the deadly vortex of strife, and not wishing to be caught unprepared. Just as Mr. Gladstone and England were priding themselves upon their practical economy and retrenchment, behold, they suddenly find themselves impelled to change their policy, retrace their steps, largely increase the army and navy and the expenditures for the same, brush up rifles and cannon and swords and bayonets, and talk seriously about the defences of England and her distant possessions. War now is in everybody's mouth. Everybody talks war, on the street, in the mart, in the shop, in the drawing-room and in the kitchen, and hundreds, perhaps thousands, of widows and orphans have already been made.

For many and many a year England has managed to keep the theatre of war at a distance from her shores, and it is proudly said that "the women of England have never seen the smoke of an enemy's camp in their own country for 800 years." Her statesmen naturally will do all they can to continue to keep the demon of war from devastating this fair land, still it is confessed that events have moved so rapidly and such startling revelations have been made of late that nobody knows what to expect next. If England were to be embroiled in this war, she would be in no enviable position. She stands pledged to support the neutrality of Belgium and Luxembourg and to secure the Rhenish provinces of Saxony to Prussia, she stands opposed to the designs of Russia upon Turkey and India, she stands watched with jealous eye by the two present combatants, she has an ugly "little unpleasantness" with the United States, and the turbulent Fenians would hail with acclamation the out-

break of war between England and any other great power. Of late years, while talking peace and retrenchment, she has organized a large force of volunteers and militia, and there are many apprehensions that it will yet see active service, and possibly sooner than many people expect.

For twenty years England has made wonderful advances in material prosperity, and it is probable that many of her people doubt whether the judgments are coming or will come. Yet it is generally acknowledged that the incoming twenty years are likely to bring a different experience. It is not for us to say whether or not England will be drawn into the maelstrom of this war, but it does behove the Saints in Europe to make every reasonable exertion and to seize every favorable opportunity to obey the divine command concerning Babylon—"Come out of her, my people, that ye be not partakers of her sins, that ye receive not of her plagues."

J. J.

MIND YOUR OWN BUSINESS.

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THE *Deseret News* reports that Governor Shaffer, at a serenade July 19, said to his hearers, "You will have all the aid I can furnish to break down this eternal theocracy." The *Salt Lake Herald*, in alluding to the Governor's "infelicitous expression," reports him as saying "infernal theocracy." Now, Governor, honestly, what did you say? Did you go to Utah to act in your office legitimately as Governor, or to use that office as a cloak while you engaged in a Quixotic crusade against theocracies? Does Uncle Sam pay you a salary of three thousand dollars, more or less, to discharge your constitutional and legitimate gubernatorial functions, or to rake up and foster silly and wicked antagonisms against the people you are supposed to be appointed to govern? Whichever it is, it may not be amiss to remember that a theocracy is not a windmill, but is something quite as formidable to encounter, and if you do not wish to find yourself suddenly scattered over the plain and thoroughly demoralized, perhaps it will be just as well for you not to attack either a windmill or a theocracy, but to direct your bellicose propensities against some other object, a bottle of wine or a cocktail for instance. There are some things which it is not exactly safe to run a muck against, and none but fools or fiends do it. The Anti-Mormon crusaders evidently are still wiggling, like a worm with its tail lopped off. They should invite the lovely Auna to help them again. Doubtless she would do that and several other things for money, though we understand she has recently elevated her price. Still she has her price, and we believe it ranges from a hundred and fifty to two hundred dollars. Surely the crusaders can raise that amount for the active partizanship of wit, beauty, talent and passion, principle not taken into account, as it is almost as troublesome as dignity.

J. J.

DEPARTURES.—Elders Peter Evans and Charles Davey returned Zionward on the steamship *Colorado*, Captain Freeman, Aug. 10. Brothers Thomas Hill and family, Thomas Ashley and — Hutchison emigrated on the same vessel. Brother Hill desired to express his gratitude to the Saints in the Leicester Conference who had kindly assisted him to emigrate.

PRESIDENT ALBERT CARRINGTON and companions, as we learn by a letter from him, were met by President B. Young at the U. C. R. R. depot (station), Salt Lake City, July 2, and accompanied by him home.

ANOTHER MISSIONARY.—The *Deseret News* states that on Sunday, July 17, Elder Andrew B. Benzon was called to go on a mission to Scandinavia.

MINUTES OF A CONFERENCE

HELD IN THE COFFIN CHAPEL, END OF SHAKESPEARE STREET, NOTTINGHAM,
JULY 31, 1870.

10.30 a.m.

Elders present on the stand from Utah—Horace S. Eldredge, Pres. of the European Mission; J. Jaques, from the Liverpool Office; Geo. Lake, Pres. of the Durham and Newcastle Con.; Peter Nebeker, Pres. of the Leicester Con.; Geo. H. Peterson, Pres. of the Nottingham Con.; Geo. W. Groo, Travelling Elder in the Nottingham Con.; and George and Samuel Stringfellow, on a visit from Utah. Also present sister Chloe A. Eldredge.

Pres. Lake said he was highly pleased to meet with the Saints of the Nottingham Conference, as that was his first field of labor in this country. He exhorted the Saints to be faithful and energetic in the performance of their duties, in order that they might be able to stand during the trying times that will come, and endure to the end.

Pres. Nebeker took great pleasure in spreading the Gospel to the utmost of his ability, he being sure of a good reward by so doing. He recommended all to live pure and holy before God, as that was the surest and quickest way to Zion.

Pres. Eldredge expressed the satisfaction he had in being a messenger of life and peace to the people of these lands. We ought to feel glad that we are privileged to come upon the earth in this glorious dispensation, when such a mighty work is in operation. The Saints should live as faithful as possible in these lands, that when they go to Utah they can stand valiant for the truth and be able to endure any little trials they may be called to pass through. The surest way to find Zion is to take it in their hearts, and the way to get that is whenever they learn a truth to practice it.

2.30 p.m.

After the sacrament was administered, Pres. Peterson presented the authorities of the Church, including those of this Mission, who were unanimously sustained. The financial and statistical report for the half year ending June 30 was also read.

Elders Geo. and Samuel Stringfellow bore testimony to the truth of the Gospel. Those who wanted to serve the Lord, should go to Zion, and those who did not should stay away, for Zion was only made by good people, and it was a hard place for any others.

Elder Jaques said we had embraced principles which, if lived up to, would save and exalt us in the kingdom of our God. When we first heard and understood the principles of the Gospel, we believed they were true, but when we come to practice them we know they are principles of life and salvation. We respect other people in the sincerity of their professions, but we are as sincere as they are, and are willing to do as much to prove our love for our religion as they are to prove their love for theirs, for we know our principles will make better men and women of all who embrace them faithfully, and will save and exalt them in the Church and kingdom of God. It is almost universally the poor who receive the Gospel. The riches, position and power of great men darken their minds, so that they do not receive the Gospel in its purity and fulness, and herein the poor and illiterate are greatly favored, for to them the Gospel comes first, and they have the first chance to accept the salvation, honor, glory, authority and power which it confers.

6.30 p.m.

Elder Groo spoke upon the position of the Conference now and 10 or 15 years ago, detailed some changes and matters of interest which had occurred recently, and concluded with exhortation to faithfulness.

Pres. Eldredge made a stirring address on his experience in the Gospel, related some interesting incidents which occurred under his notice, and spoke of his acquaintance with the Prophets Joseph and Brigham, that he knew them to be Prophets of God and good men, honest and upright in their actions. What he testified was not what some one had told him, he spoke from his own personal acquaintance and observation.

Pres. Peterson expressed his good feelings towards the Saints, and his satisfaction with the good order and

kind attention they had manifested, also with the hearty co-operation of the local Priesthood throughout the day in making the occasion pleasant and lively. He knew his brethren who had addressed the Conference to be good men, which made their testimony concerning the Gospel more valuable. He returned thanks to the choir for their excellent singing.

The meetings commenced and concluded with singing and prayer. Good feelings prevailed throughout.

The next evening a concert was held in the chapel, which President and sister Eldredge and nearly all the Elders named attended, and a cheerful and exceedingly pleasant time was enjoyed.

R. H. GREEN,
Clerk of Conference.

CORRESPONDENCE.

AMERICA.

S. S. Manhattan,

New York, July 26, 1870.

President Horace S. Eldredge.

Dear Brother—We arrived here safely this morning, all well, and although our trip has been rather rough, still we feel thankful to our heavenly Father for His protecting care over us thus far on our journey. In my last, written off Queenstown, I gave you an idea of the general health of the company, &c., and felt buoyant at the prospect of there being but little seasickness, the weather being so calm. But scarcely had we left Queenstown before the wind arose, the sea rolled, and everybody got the whirligigs, and over the side of the ship went breakfast, dinner, and pretty nearly themselves, for they felt, after they had got through, that there was very little left except the hide. The brethren in the cabin were no better, for they could not contain the many good things they had taken in, and they had to share with the fishes; only three out of the seventeen returning missionaries could face the music at the table at dinner that day, namely, brother

Thomas Rodgers, father Tuddenham and myself—all the others were in their berths. The spirit was willing, but the flesh was very weak.

This state of things continued for several days, as the wind kept to our head and blew pretty strong most of the time. But after a while, sea sickness subsided, and all went merry as a marriage bell, until the day before landing, when, in consequence of a very rough sea, the Saints had again to empty their trunks (stomachs), preparatory to a New York dinner.

We had but two deaths on board, and those of infants, who were sickly before leaving Liverpool. We also had two births, making our number, on arrival at New York, the same as when we started on our journey.

The captain, officers and crew showed us every kindness, and the chief deck steward, Mr. Parsonage, was untiring in his attention to the sick, for which they received an expression of our thanks in a testimonial. Good order was maintained throughout the entire journey, and I never heard anything from Saint or sinner that caused the least offence, everything went along charmingly, and we are

here to thank the Giver of all good for His many blessings to us.

Hoping that this will find you and all in the Office well, and that the remainder of the emigration this year will be prospered as we have been, with kind regards I remain your brother in the Gospel,

G. H. KNOWLDEN, Secretary.

New York, July 29, 1870.

President Horace S. Eldredge.

Dear Brother—The steamship *Manhattan*, with a company of Saints, arrived on Tuesday, 26th. The company were all well and felt first-rate. I saw them leave the R. R. station on Wednesday, 27th, at 3.30 p.m., in a special train. All had plenty of car room, and all left apparently well pleased.

The President and brethren who had charge of the company, wished me to say to you that the captain and all the officers, doctor, and stewards did all they could to make the Saints comfortable.

The passengers coming only to New York gave us a great deal of trouble with their luggage, as is always the case. No one has any idea of the trouble the brethren have. In the first place the party owning the box or bag cannot be found, hoping to have it sent on, so that he can go too.

I found several who were expecting money here from Utah (but none had come), and who had nearly enough to pay their passage through.

The weather has been terribly hot here. All say they never knew it so hot before. A great many people are sick, and many are dying in consequence.

With kind regards to yourself and sister Eldredge and all at 42 Islington, I remain yours faithfully,

W. C. STAINES.

BRITAIN.

Glasgow, July 29, 1870.

President Horace S. Eldredge.

Dear Brother—I am happy in being able to report favorably of the Scottish Saints. Although there are a few in our midst who are not valiant in the truth, but are inclined to be fearful and unbelieving, giving heed to seducing spirits (evil reports), that

lead them from the path of rectitude and duty, yet the majority are endeavoring to serve the Lord and keep His commandments. All their hopes and desires are Zionward, for in the vision of their minds, enlightened by revelation, they can behold her as a beacon of light and truth, that will guide all who will be governed thereby and walk in the light thereof onward and upward to heaven and God.

The Saints in Glasgow were lately favored with a visit from President Joseph Young, and his son, Elder Seymour B. They arrived on the 16th inst., and remained until the 25th, preaching, teaching and comforting the Saints. I regret that the close proximity of the time of their departure from these lands prevented a more prolonged and extended visit in Scotland, as many of the Saints will feel much disappointed in not having the privilege of seeing and hearing them. May the God of Israel bless them, may His angels guard them both by sea and land, may they be wafted with speed and safety to their much loved mountain home in the valleys of Utah, and may the inspiration of the Holy Ghost enable them to effectually plead the cause of the poor of these lands in the assemblies of the just in Zion.

The Saints here feel that it is good to meet and to greet the servants of the Most High who are sent forth from Zion bearing the precious truths of Heaven, the Gospel of the Son of God, to disseminate among the children of men, and they realize how blessed are the ears that hear and the hearts that understand those truths and obey them and abide therein to the end, yea, great shall be their reward in the kingdom of our Father.

Notwithstanding the cold indifference generally manifested by the people of this country toward the truth, the Elders are frequently called upon to administer the ordinances of the Gospel to those who believe and repent and are willing to forsake their sins. We are laboring with all the ability we possess to forward the cause of truth and to promote the welfare of the Saints in this land. May the Lord of the vineyard enable us to do much good to the glory of His name.

Elders Douglas and McAllister join

with me in love to you and the brethren in the Office.

Ever praying that God our Father will abundantly bless you with the outpouring of His Holy Spirit, I remain your brother in the Gospel,

H. G. PARK.

Norwich, July 29, 1870.

President Horace S. Eldredge.

Dear Brother—I have visited most of the Saints in the different Branches of this Conference, and found them, as a general thing, striving to serve God by keeping His commandments, though some make better out of it than others. There are about 150 Saints in this Conference, many of them, if you will allow me to judge, are as good as any in England. Still there is room for all to improve. Most of the Saints are very poor in gold and silver, but I tell them that they are the richest people in England, if they live their religion—they are the happiest, and they enjoy life better than many of those who dress in silk and ride in first class cars. What are gold and silver, compared with a happy, contented mind? They are nothing. As Red Cloud said, people cannot take their riches with them when they die. I tell the Saints that God will cut His work short in righteousness, and all those who have no oil in their lamps will be found among the foolish virgins, and they will be locked out. Then they will wish that they had lived their religion, attended to their prayers, observed the Word of Wisdom, paid their tithing, etc., for none but those who do attend to these things will be found among the wise virgins. I tell them that I will set them the example. I give them the best counsel and advice that God puts into my head for them. I tell them that their deliverance is nigh at hand, if they will only live up to the covenants which they have made with their heavenly Father, but all those who do not live their religion, attend to their prayers and meetings, pay their honest tithing, and observe the Word of Wisdom, I will not say how long they may have to stay here, they may have to stay until they are destroyed with the wicked. Such as those are not wanted in Zion, for there are too many of that

sort there now, although the old sieve is shaking them out, and it will continue to shake until none will remain but those who keep the commandments of God.

I pray God to bless His servants with such a large portion of His Holy Spirit that the wicked will fear and tremble at the sound of their voice, as the wicked did in the days of Enoch at the sound of his voice. Blessed are the righteous, for they will inherit the earth. But wo will be the doom of the wicked, for they will have to suffer for all their evil deeds. Why do those who say that they know Mormonism is true, not live their religion? Wo will be the doom of those who do not do it. Not all that cry, "Lord, Lord," will enter into the kingdom, but they that do the will of the Father.

There has been but very little if any out-door preaching in this Conference for a number of years. I tell the Elders that it is our duty to preach the Gospel, so that all may have a chance to hear for themselves. There are thousands of honest-hearted people who would come and help build up the kingdom of God, if they could only see and understand the principles of the Gospel, but how can they hear without a preacher? So if we do not lift up our warning voices whenever opportunity affords, we shall be under condemnation and their blood will be upon us.

I feel well in my labors. Ever praying God to bless you and yours, with all in the Office, and all the faithful, I remain your humble brother in the bonds of love,

GEO. O. NOBLE.

London, August 2, 1870.

President Horace S. Eldredge.

Dear Brother—Quite a number of the Saints have left this Conference recently and gone to Canada, some for Utah, and a great many are out of work. This reduces our funds a great deal, and we have to pay heavy rent for our meeting houses. But we will do all that lies in our power to be as economical as possible, and encourage the people to pay their tithing and live up to all the requirements of the Gospel, so that we may be enabled to claim the blessings of the Almighty. I feel well assured that the Elders who

preceded us in this Conference, did the best they could, under the circumstances, for the benefit of the Conference and the advancement of the kingdom of God upon the earth.

In company with Elder Bird, I have visited most of the Branches in the Reading district, and found the Saints generally feeling well and desirous of keeping the commandments of God. We had a good time and I trust a profitable one.

This afternoon I shall start, in com-

pany with Elder R. F. Neslen, to visit the Saints in the Essex portion of this Conference. His health is improving steadily.

Elders Neslen and Bird join with me in kind love to yourself, sister Eldredge, and brothers Jaques and Carlson. Give my respects to the Liverpool Saints.

From your brother in the new and everlasting covenant,

GEO. ROMNEY.

SCRAPS OF NEWS.

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THE WAR.—The recent French defeats at Weissenburg, Woerth, and Forbach created intense excitement in Paris, and some disturbances in the country. In Paris mobs arose and demanded the abdication of the Emperor, the mobs were charged by the soldiery, the Legislative Chambers were assembled and had a stormy time, a new ministry was formed with General Cousin-Montauban at the head, and 30,000 navvies were set to work on the fortifications of Paris. —The Dublin Catholics pray for the success of the French arms. —The Pope thinks this is the war that is to crush out German Rationalism and Protestantism for ever. —Napoleon will not quit the army unless either dead or victorious. —The London "Gazette" contains a proclamation against breaches of neutrality. —The Belgians are exceedingly pleased with England. —The Prussians have invested Strasburg. —Both armies are concentrating for a grand struggle at Metz or on the Marne. —Two German soldiers nearly weigh down three Frenchmen. —The French lost at Woerth and Forbach 20,000 men. —The German coast from Baltrum southward is declared blockaded. —Marshal Bazaine commands the French army. —The Archbishop of Canterbury has issued a prayer for the return of peace. —The "Spectator" thinks the situation of Napoleon almost hopeless. —The "Saturday Review" says the generalship of the French has been atrocious, and that their commissariat utterly broke down, owing to shameful jobbery. —One thousand journeymen bakers and 250 campaigning ovens furnish bread for 400,000 men. —Germany is better satisfied with England's neutrality. —Austria and Italy have agreed to act in common in all contingencies. —One or two battles on the Moselle are reported, the French retreating.

THE OLD WORLD.—At Birmingham a man was fined 40s. for kissing a girl without her permission. He had better marry the girl and have all the kisses he wants without price. —The "North German Gazette" says Germany marches at the head of civilization. —Mr. Lowe says it is money that makes a nation strong. —Mr. Peter Taylor, M.P., says he is "for peace at any price, even at the price of war."

THE NEW WORLD.—The New York "Sun" says Gen. Grant has a brilliant future behind him. —A Concord, N.H., paper says punch and patriotism, equal quantities, make a splendid "Fourth of July." —In the United States of Columbia a presiding judge decided that "to swear falsely is merely to make use of that liberty of speech guaranteed by the Constitution." —The New York "Tribune" says, "There has been no Congress of late years which has done more idle talking than that which has just closed its session." —Gen. Fouts of Ohio has been confirmed Governor of Montana, ousting James M. Ashley. —The Omaha "Republican" says people of all classes complain of hard times. —The New York "Tribune" thinks "we need broad and hearty manhood more than the niceties of culture." —California is very dull and getting worse. —Milwaukee, Wisconsin, prohibits dancing on the Lord's day. —The New York "Herald" says, "Rev. Dr. Newman, the chaplain of the Metropolitan Methodist Church, will leave here (Washington) next Thursday (July 28) for Utah, whither he is bound to conduct a controversy with Elder Pratt on the polygamy question. Newman leaves here well prepared, and expects to crush Pratt by the power of his eloquence and the irresistible force of his arguments and facts."

VARIETIES.

Tight boots and shoes injure the eye-sight.

Lord Derby says civilization is not so far advanced as we have supposed.

John Bull says this is the "age of brass," and "what will pay?" is the creed.

The *Family Herald* says, "Even Mr. Bright's dream of peace must be now at an end, for there is a cry of 'Peace, Peace,' when there is no peace."

Attorney-General Sir Robert Collier regards the war as the greatest calamity which has befallen Europe for generations, the greatest discouragement to those who believe in the influence of progress and enlightenment.

Anthony Trollope says, "I do not comprehend the reason for the existence of so many women; although I suppose Providence had some wise end in view, in giving to every man at least eight to ten women to choose from when he is about to select a wife."

The *New York World* says that the Chinese are guilty of Polyandry (plurality of husbands), and quotes the "dread statistics" that in 1867 no less than 3492 men, but only eight women, came to the United States. All we have to say is that if that is Polyandry, we sympathise with Polly Ann.—*Chicago Evening Post*.

Colonel Roden, M.P., at a volunteer inspection at Hanley, recently said, "In my opinion we shall have to show, sooner than many of us expect, that our drilling is not sham but reality; this matter is becoming serious, and many besides myself are of opinion that it is only a question of time when this country will be at war, and we volunteers will have to show that we can do our duty as well as our drill."

Captain Sherard Osborn, in a letter to the *Times*, lately said—"If we are unable to maintain our maritime supremacy, we are lost. We must, in war as in peace, keep open our highways to every part of the world; our very existence depends on this. Fail in that respect, and a greater catastrophe will befall our empire than ever happened to Holland or to Spain. We shall, when the storm passes over, in such case, go back to the position from which we emerged in the Elizabethan age."

Professor Van Oettinger, of Prussia, finds that in every country three-fourths of the suicides are of the male sex; that the proportion of unmarried persons who kill themselves is decidedly greater than that of the married; that the proportion of widowed persons is greater still; but that of the divorced and separated is the largest, it being uniformly five times as great as that of the married. Evidently marriage is a very good thing and divorce a very bad thing, as the Bible says. It is astonishing what a lot of truth there is in that good old book.

ADDRESSES.

George Lake, } 4, Shakespere-street, West Jarrow, Durham.
Ralph Thompson, }
George O. Noble, Chapel House, Saint Paul's Opening, Norwich.

INFORMATION WANTED of the whereabouts of John Craddock, who emigrated in 1864 from Cannock Chase, Staffordshire.—Address, James Goderidge, Chase Town, Staffordshire, England.—*Deseret News*, please copy.

DIED.

EDWARDS.—At Newton, Goshen Valley, Utah County, July 10, Eve, daughter of Eleazer and Jane Edwards, aged 1 year, 7 months, and 20 days.—"*Deseret News*,"

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Repent: for the kingdom of heaven is at hand."—JESUS CHRIST.

No. 34 Vol. XXII.

Tuesday, August 23, 1870.

Price One Penny.

CORRESPONDENCE ON THE SOCIAL CONDITION OF UTAH.

(CONTINUED FROM PAGE 516.)

It is not ours to ascetically abjure or ignore the relationship of the sexes, nor to indulge in the pleasures and shirk the responsibilities thereof. No man, no woman, has that right, for it is sin, and the effects are evil, individually and generally. It is ours to take upon us faithfully the full relationship, to accept and conscientiously discharge the responsibilities thereof, to magnify it and make it honorable in the sight of heaven and all men and women, for only thus can we thoroughly develop the full capabilities and the perfect nobility and dignity of manhood and womanhood.

It may be said that we thereby enter upon difficulty, labor, privation, and possibly poverty. What of that? "Better is a dinner of herbs where love is, than a stalled ox and hatred therewith." It is our duty to bravely face difficulty, labor, privation, and the chance of poverty for those we love. But then is not all this sanctified and lightened by the mutual affection of husband and wife or wives, of parents and children? Does it not serve to whet the appetite for their society? In labor for what other purpose is there so much attraction, so great incentive, so much affection, so much endearment, so much sweetness, so much pleasure, so much delight?

In labor for what other end can a man strive so earnestly, or endure so thoroughly? Depend upon it, labor for no other purpose is so full of good cheer, so full of rich and immediate as well as prospective and far-reaching reward. Then welcome responsibility, welcome difficulty, welcome labor, welcome privation, welcome even poverty, if it must needs come. All these things the true and faithful husband and father will welcome with alacrity when for the welfare of the wife or wives and children guaranteed to him by heaven.

In nothing are the bravery, moral courage, and virtue of manhood more strikingly manifest than in man's conduct toward woman, and in the two opposites of intercourse and abstinence—abstinence where there is no right, faithful intercourse where there is right. There is nothing more base, nothing more unworthy of the name of man, than for a man to refuse to marry, and then to indulge in illicit gratification at every opportunity.

How can a man honor a woman more than by taking her in marriage, if both desire it, cherishing and protecting her as his wife, and assuming the full responsibility of all his association with her and of the offspring thereof? What more can he do to

manifest his heartfelt appreciation of the beneficence of the divine purpose in creating woman as a help-meet for man? What more can he do to effectively preserve her from pining spinsterhood and shame-bringing illegitimacy, to save her from the grasp of the destroyer, to deliver her from the snares and fiendish wiles of the libertine, and the too frequently consequent degradation? When a man becomes a faithful husband to a woman, in pursuance of mutual affection, he does all that man can do to respect, esteem, honor, and exalt her, and through her the whole sex.

It may not be a popular doctrine with the army, the navy, or the aristocracy, but I have learned that the most tender, respectful, and considerate conduct towards woman, the most scrupulous and exact avoidance of all unsanctified intimacy, is perfectly compatible with and essential to the true dignity and proper self respect of manhood, but that such dignity and self-respect are not incompatible with a man's having more wives than one, in accordance with the divine order. Man was made in the image of God, and is indeed a son of God, for He is our Father in heaven. It is man's privilege and duty, therefore, to remember whose son he is, and to bring his conduct to fully comport with that remembrance, doing nothing that may cause his Father to be ashamed of His offspring, but acting as if in His immediate presence, and endeavoring to deserve His express approbation.

People are in the habit of associating concretely and as identical the idea of plurality of wives and the idea of the abuse of that system of marriage. With equal propriety do the representatives of a crusty bachelorhood associate concretely and as identical the idea of marriage with one wife and that of the abuse thereof. The truth is, marriage according to either system is much what people make of it, only the capabilities of the polygamic system for good in the hands of good men far exceed the capabilities of the monogamic system in the hands of equally good or even better men.

Many a woman in America and England will overlook in a measure the "lapses" of her husband with courtesans,

or with other women, but would revolt in horror from his having another wife. Now this is discriminating in favor of vice—winking at what cannot be other than dishonorable, wicked, and degrading, yet stoutly opposing what is really an honorable association, and has been so regarded extensively and for ages upon ages. There is something materially wrong in this. If it were not wrong, it would be much nearer right than it is.

You may wonder how the men of Utah behave to their wives. Well, to tell you the truth, I am apprehensive that some of the men do not behave a bit better than they ought to, but I do not think they behave half so bad to their wives as many an Englishman does to his one wife. Women are such excellent and interesting creatures in themselves, that they deserve the very best kind of treatment, but the "old Adam" is in us all, more or less, and even when we would do good evil is present with us. Yet, if, notwithstanding our common human weaknesses, we men do try to do the best we can, what more can we do?

He who does his best acts nobly—
Angels do no more.

If a man's wives are not satisfied when he does his best, can they tell him what better he can do to satisfy them? I must say that I am well convinced that a large majority of the husbands in Utah do try to do their best. It may be a very poor best, but I tell you it would puzzle other men to do better. I believe, as a community, all things considered, women are better treated there than in any other community. If, therefore, the men of Utah collectively are a little ahead of the men of other communities, which I certainly consider is the case, that is doing pretty well, is it not? It is beyond all controversy that marriage does flourish in Utah, but that adultery, prostitution, and debauchery do not, and, if not introduced from without, will be extinct. Is not this a grand result, a result of stupendous importance, of unspeakable beneficence? If divine polygamy requires any sacrifice, it is sacrifice to the noble, not to the ignoble.

You may also ask whether the women of Utah behave well in the poly-

gamic relation. Why, my dear madam, of course they do. You know well enough that, as a general thing, the women always do behave better than the men. To their credit I say it, I have no fault to urge against the wives of Utah. To say the least, I ever find your excellent sex ready and willing to march shoulder to shoulder with mine in every good word and work.

The very fact that the Mormons are acknowledged to be exemplarily industrious and moral, excepting in the one instance of polygamy, should be sufficient to induce anxious thought in reflective persons and cause them to ponder and revolve in their minds the question if a man's having more than one wife really is a "crime," or if Christendom is not mistaken in its estimate of that kind of marriage. It is not common for adulterers to be exemplarily moral in everything but their adultery, nor indeed in anything. Most adulterers are liars and wicked deceivers, many of them are drunken and profane, and they very frequently monopolize most other bad qualities of the heart.

Now if a man, in the conduct of life, faithfully observes the principles which, with my limited ability, I have endeavored to explain to you, how can he be a bad man? How can he be "defiled with women," though he have more wives than one? All the excellent traits which a model English husband manifests towards one wife, the Utah husband manifests towards his three, four, or six wives, as the case may be. He must be more of a man, a man of wider views, of more comprehensive understanding, of broader human (might I not almost say divine?) sympathies, and in so far a better citizen, worthy of all respect and esteem. How can it be other than that a community largely composed of such men is infinitely in advance of a community where men systematically defile and debase women, both by custom and by law, and where there is not sufficient virtue to abolish such an accursed state of things?

I am confident there is sufficient virtue and divinity in all true women to impel them to honor and regard with the highest esteem the men who honor them. A sensible woman, brought up

in monogamic traditions and usages, and imbued with the consequent prejudices against polygamy, may be very sorely tried when the latter system of marriage presents itself for her consideration, but she cannot despise an honorable polygamist. In the very nature of things she must, from the bottom of her heart, profoundly honor a man who so far respects her womanhood and his own manhood as to live above all suspicion of acting towards her sex in any other manner than in accordance with the divine law. Standing upon that exalted plane, he may with impunity defy a thoroughly virtuous woman, who understands his position, to disrespect him. I may be permitted to pay your sex the compliment of saying that though a pure-minded woman perhaps may love an unrighteous man, for causes of personal fitness and liking in other respects, yet she cannot do other than respect, honor, and esteem, if not indeed reverence, a man of incorruptible integrity towards womankind, independently of whether he be a practical monogamist or a practical polygamist.

The God who honored polygamy through the long ages of Hebrew history, and in the primitive Christian church, will yet vindicate that system of marriage in these latter days. All history shows that a nation must accept either polygamous marriage, or the vile and horribly degrading alternative of prostitution. Look at the humiliating condition of monogamous England to-day. It is at least virtually conceded that prostitution is necessary to the army and navy, that the army and navy are essential to the prosperity, peace, safety, and even to the very existence of the nation. Therefore the national existence of England depends not upon the virtue, but upon the vice, of the people, upon prostitution. That is logic, if I have any idea of what logic is. All other civilized nations are in the same predicament. As a natural consequence, most of them, England included, have licensed prostitution. The United States did so locally in connection with the army during the late civil war, and many persons in that nation are in favor of the general adoption of such a measure. Therefore it may be

asserted boldly and without fear of substantial contradiction, that the whole national system of Christendom rests upon the prostitution, and largely upon the legalized prostitution, degradation, and utter ruin of women. Then how must Christendom be regarded in the eyes of a just God, who has ever unsparingly condemned the vile use of womankind? This is all wrong, radically wrong, and the only possible outcome of this dilemma for all Christendom is the adoption of the divine law of polygamic marriage. The more thoroughly the subject is sifted, the more overpoweringly evident does this become. Who knows but that this very Contagious Diseases legislation, so unutterably repulsive and galling to every pure-minded Englishwoman, has been permitted by Providence to educate, if possible, the minds of Englishwomen in the direction of a more competent system of social economy than that which now prevails in this country?

Polygamy is the divine order, and is manifestly destined to revolutionize the social relations of the civilized world, and reconstruct them upon the only satisfactory basis. When the right social reform is effected, national reform will be comparatively easy. The current monogamic traditions

came not from the Bible, but from the corrupt civilizations of Greece and Rome. The monogamy of those nations was the veriest and the flimsiest sham, for divorce was exceedingly common, and so were adultery and open prostitution. A man could have several cast off wives living, but only one acknowledged wife at a time, the acknowledged one must be divorced before another could be obtained. In modern Christendom a man can have several wives in succession, but all except one must be dead or divorced. So it is held not to be against nature, nor divine nor human law, for a man to associate conjugally with several women. Probably three men out of every four do associate with more than one woman each, honorably or dishonorably.

From Rome also came the abominable doctrine that the wife must be above suspicion, although the husband may revel in licentiousness with impunity, a doctrine not altogether ignored in the present day. Consistent with such doctrine is the prevailing custom of placing all the blame and all the punishment of sexual sin upon the woman, and letting the really guilty party, the man, go free, to be received into "society" again, often as a favorite.

[TO BE CONTINUED.]

FOURTH OF JULY IN SALT LAKE CITY.

[CONCLUDED FROM PAGE 499.]

The labors of the revolutionary fathers and those in which we are engaged are symmetrical parts of one great whole. We without them could not be made perfect, neither could they without us. Their works and ours are indispensably necessary to each other. They astonished the world by their physical triumphs. Their successors have acquired equal renown by the splendor of their intellectual achievements. To the settlers of the Rocky Mountains—the Latter-day Saints—under the guidance of President Brigham Young, is reserved the high distinction of making the system perfect by the addition of the spiritual

—thus blending physical, intellectual and spiritual.

This is no vain fancy of ours. No unprejudiced person who watches this people can escape the feeling that there is a great destiny in store for them. It is the consciousness of the people that they have the ability to act a high part in the drama of humanity, and that it is the will of heaven that they should perform it, that sometimes gives offence, and causes them, as the same feeling did their revolutionary sires, to be misunderstood and misrepresented. We love the Constitution and the institutions of our country; we bless and revere the memories of the men

who were the instruments of framing and bequeathing them to us. With the views we entertain how could it be otherwise? How could we be anything but loyal? They laid the foundation, succeeding generations have built upon it; and it is our chief desire, with pious hands and thankful hearts, to repair the breaches and complete and crown the glorious edifice. To us the Constitution is a sacred instrument; we cherish it as the great charter of our rights, the palladium of our liberties. A spirit of restlessness and eagerness for change is characteristic of our day. There is nothing too holy or too sacred to escape its criticism and assault. It threatens everything, however venerable, with ruin. Even the holy Scriptures cannot escape the profanation of its touch. Under its influence men would alter them, as though their changes would make the truth of God of non-effect. While this spirit reigns the Constitution of our country, which remains as an invaluable monument of an age of virtue, patriotism and disinterestedness, is not safe. There is a growing disposition to detract from its value, to weaken its influence, to magnify its faults, to exhibit to the world the superior smartness of the men of the present day in contrast with the qualities of the men who were its authors.

Fellow-citizens, I scarcely need say to you that this is not the policy for us to adopt, for such a disposition has never been manifested here. Under the benign operation of the Constitution our fathers have enjoyed every right, the nation has grown and prospered as never nation did before, of which we have any account. Let us preserve it inviolate, and suffer no rude hand to assail or abrogate it. It is a holy compact, and where it is observed no fires of persecution can be enkindled, no freedom of the soul can be violated; the civil magistrate will restrain crime, but never control opinion; he will punish guilt, but never crush conscience, for it extends protection to every form of religious faith, and the synagogue of the Jew, the mosque of the Mussulman, the Josh house of the Buddhist, the chapel of the Methodist, the church of the Episcopalian, the cathedral of the Ro-

man Catholic, the Temple of the Latter-day Saint, never receive outrage or violence by its authority, if the worshippers within their walls transcend not the freedom which it guarantees. It is these features in that glorious instrument that will make it immortal.

Already the nations pant for greater liberty.

"E'en now the word that rous'd our land
Is calling o'er the waves, 'Awake!'"
And pealing on from strand to strand,
Wherever ocean surges break.
Up to the quicken'd ear of toil
It rises from the teeming soil,
And bids the slave his bonds forsake.
Hark! from the mountains to the sea,
The Old World echoes 'Liberty!'
Till thrones to their foundations shake."

Let us extend it to them. For this the Almighty Father of man had the Constitution framed. Leave it untrammelled, that the feast of freedom which it offers to the nations may be unstinted. Cast aside sectionalism, bigotry and oppression. Frown down every attempt to make office-holding a profession, and let it be a rule throughout the land that he who seeks position is the most unfitted to hold it. Elect to office the best men who can be found—men whom money will not bribe, whom honors will not dazzle, whose highest interest it will be to do right. If the Republic can be preserved, this is the plan to adopt, for the failure to do this is the fruitful source of all the evils which endanger its existence. Make Republicanism a power in the earth instead of a reproach; and let the world see that under the admirable provisions of our Constitution a people can have liberty and yet avoid license, can have power and not be intolerant, can maintain the sanctity of conscience as their own prerogative, and still be willing that others should enjoy the right too.

Let this be done and Canada's scruples and fears would vanish; poor, bleeding, anarchical Mexico would gladly accept the boon we have to offer, and South America, as well as more distant lands, redeemed from all misrule, would rejoice in the possession of constitutional liberty.

Whether our fellow-citizens who have the power do this or not, this declaration must stand; this constitution must be maintained; this form of govern-

ment must prevail. Here is a people in whose midst the vestal fire of liberty is kept brightly burning; here is a land admirably adapted as a refuge and a choice abode for freedom, and here, whate'er betide, the Constitution, and the government based thereon, will be cherished and upheld in all their original purity; and as long as the planets roll in their orbits, or time endures, the citizens of the kingdom

of God upon the earth will fervently join in reverencing the names of Washington and the heroes of the American Revolution.

The audience were very briefly addressed by Presidents Geo. A. Smith and Brigham Young. Vocal and instrumental music, and toasts varied the proceedings. Fireworks in the evening closed the celebration.

CORRESPONDENCE.

ENGLAND.

Bristol, Aug. 4, 1870.

President Horace S. Eldredge.

Dear Brother—Something over a year has elapsed since my arrival in England, and during that time I have gained a little knowledge by experience. On my arrival at Liverpool I was appointed by President Carrington to labor in the Birmingham Conference, where I labored nearly a year under the able and judicious direction of President A. P. Shumway. When first entering upon the duties of my calling they seemed quite strange to me, and more especially when compared with my former occupation, yet they were not more strange to me than the customs and habits of the country were. I was not only placed in a strange occupation, but I was among strangers and far from my native land. I could look around me and see human objects of pity on every side, and this my eyes had not been accustomed to seeing. I might go to the east or west, to the north or south, and every way I saw hundreds who were actually suffering for want of the common necessities of life. This was a strange thing to me. The question at once arose in my mind, "Have I any claim upon this country or its people?" The answer was (and seemingly natural enough), "No." "Have I money in my pocket or at my command to pay for my board and lodging?" This question also was quickly answered in the negative. "What is to be done then?" was the next question in order. "Why, honor the call that has been made upon you by the

servants of the Almighty, sanctioned and sustained by the unanimous acknowledged kingdom of our God, and all will be well with you."

With this great, noble, and grand object in view, I began to preach the Gospel of Jesus Christ in my weak and illiterate way. Through the kind providences of the Almighty the way was prepared for the supplying of my wants, and it was then, and not until then, that I fully realized the saying that the Lord would take the weak things of the earth to confound the wise, for when I stood up before a congregation of people, though inexperienced in preaching, and raised my voice in defence of the glorious principles of the Gospel, it seemed as if the knowledge of eternity was opened to my view for me to select such truths as would enable me to demonstrate the truth of the principles of our holy religion. This gave me courage and consolation, and when I realized that God had heard my prayer and acknowledged me as His servant and ambassador, that paid and repaid me for every care, trial, and difficulty that I had had to contend with.

With feelings of pleasure and gratitude to God I travelled through my respective field of labor, forming many acquaintances with the people both in the Church and out. I found, as usual, that the Saints were kind and generous hearted, and I soon became much attached to them. They gained my confidence, esteem, friendship and prayers, and the worst wish and desire that I entertain towards any of them is, that they will so live that

they may be enabled continually to bask in the Gospel light, ever honoring and obeying the mandates of Heaven, which will place them in a position to receive the blessings that are in store for the faithful, and eventually gain them admission into the house of the Lord, where they can receive keys that will unlock glories which exceed the fame of this earth as far as the light of the sun does the glimmer of a candle. In fact, I should like to see all Adam's race attain unto these blessings. But we can say to one and all, outside of the Church of Jesus Christ of Latter-day Saints, that they no sooner will obtain those blessings in the course that they now are traveling, than the Israelites would approach the crest of Mount Sinai, when the thunders of heaven rolled round there in awful majesty, and the lightning flashed in vivid streaks like arrows hurled from the bow of the Almighty. These are facts which have been made known unto us through our rendering obedience to the Gospel. Hence it is this, in connection with a desire to honor God's requirements, which has induced us to leave our loved ones in the wilds of the west, and come to foreign lands to bear the glad tidings to the children of men that the narrow gate that opens to the path that leadeth unto life eternal has been opened again, that men, who are in the image of God, have been called, chosen, and empowered with authority from the courts of the eternal world to officiate in the ordinance of admitting persons into the Church of Christ, and that faith, repentance, and baptism are the first steps to be taken, without complying with which principles admittance by any person will never be obtained.

If all persons would listen to and obey the laws that God has made and will make known to His servants, nations would cease their strife, war would be heard of no more, murders and suicides would cease to disgrace the pages of the periodicals of the day, peace would be realized in all towns, cities, nations and empires, the inhabitants of the earth would dwell in love and union, like the stars in yonder heavens, each nation would move in its respective sphere without clash

or collision, and in this way we should realize in behalf of the human family the majestic glory pertaining to the government of God, as well as gaze upon its order and beauty, which are made manifest in the heavens. Perhaps I have dwelt too long on this subject, but my soul is filled with delight when I meditate upon the government of God.

By the request of President Carington I removed from the Birmingham to the Bristol Conference in June last, where I have been laboring since. Here, as in other places where I have been, the people were all strangers to me when I first came. Still I find that the blessings which were pronounced upon my head by the Apostles before leaving home, that "the way shall be prepared before you," "and inasmuch as you will stand up before the people in the name of Jesus Christ, your mouth shall be filled with words of salvation," are being verified daily, for such has been the case. These are living testimonies to me, and they add to my store of riches priceless pearls that thieves cannot break in and steal, nor yet moth nor rust corrupt. If there is anything that will bring joy, comfort, and consolation to the soul of man, it is when he is a member of the Church and kingdom of God, having a conscience void of offence towards God and all mankind.

I have visited a little through this Conference, and I find the Saints in this portion of the Lord's vineyard similar to what the Dutchman said about his corn, "The hills are few and far between, but very good when I finds them." So it is with the Saints here. During my last visit in the country we held three meetings, and a day or so previous to the time of holding them, we took the liberty of notifying the inhabitants in the vicinity where the meetings were to be held, that we would hold meeting at such a time and place, and that we would take pleasure in seeing as many present as would choose to come. By pursuing a course of this kind we were enabled to secure the attention of a few strangers. Whether they came with a pure motive, or out of curiosity, time will tell. But frequently

do I have the thought impressed upon my mind that winning souls to the kingdom of God now-a-days is much like "gathering grapes after the vintage is over."

I close with prayers for your peace and prosperity, and for the prosperity of the interests of the kingdom of God universally upon the earth, also with kind love to yourself, sister Eldredge, and the Elders throughout the entire Mission.

Aug. 16.

Elder Albiston arrived here on the 6th, and since that time we have been travelling in the country, visiting the Saints in their scattered condition. We have enjoyed ourselves very much and had a splendid time with the Saints.

I remain your brother in the Gospel of peace,

ALMA ELDBREDGE.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, AUGUST 23, 1870.

LIFE AND DEATH ARE BEFORE THEM.

—o—

THE grand spectacle which the two foremost nations on the European continent present at the present time is that of not less than half a million of men engaged in the act of mutual destruction—mowing each other down like ripened grain, devastating the fair face of nature, shedding each other's blood like water, and leaving behind them multitudes of widows and orphans and a war despoiled country. A hundred thousand official murders in less than a month, to say nothing of the wounded, the sick, the robbed, the inevitable collateral destruction and waste, and the never failing demoralization incident to war. The recent American civil war sent a dark wave of demoralization over the whole civilized world, the effects of which are painfully prominent even now. The present war startled and shocked all Europe by its abrupt and unexpected outbreak, and the thronging events of the war, with the vigor, force, and relentless and all-absorbing earnestness with which it has been carried on, have filled the world with amazement. The nations stand aghast at the deadly cannibalistic gusto with which France and Germany have tried to eat each other up. And these are the grand fruits of the highest civilizations of Europe—a deadly enmity of peoples towards each other, and a demoniac rage for destroying each other!

Turn we from this most humiliating spectacle to that in the west, whence the glad tidings of life and salvation through the Gospel of Jesus Christ are proclaimed to the benighted though professedly enlightened nations, and where the Saints of the Most High God are endeavoring to build up His everlasting kingdom, which is peace and righteousness and life and health and joy to all—organization instead of disorganization, unity and harmony instead of division and discord, brotherhood instead of antagonism, births instead of deaths, construction instead of destruction, building up instead of battering down, helping to live instead of seeking to kill, increasing and multiplying

instead of decreasing and subtracting, replenishing instead of devastating, making wives and producing and rearing children instead of making widows and orphans, beautifying the face of nature instead of despoiling it, planting trees instead of felling them, in short the practice of the principles of life and salvation instead of those of death and destruction.

All men, however, are agents to themselves—they can choose life or death. The Gospel of Jesus Christ has been brought within the reach of the people of Europe these many years, and they can accept it and repent and be baptized if they choose, for it is free to all, rich or poor, and those who will not choose the way of life must go the way of death, and the wicked will continue to slay the wicked in spite of the false prophecies of "Peace, Peace," with more deadly determination and increasing vim, until the earth will become desolate, as the Scriptures say.

J. J.

NOTICE TO CONFERENCE. PRESIDENTS AND EMIGRANTS.—Those of the Conference Presidents who have not yet sent us the names and ages of the Saints who intend to emigrate Sept. 7, should do so at once.

The emigrants are requested to be in Liverpool not later than Sep. 6, and on their arrival to send one of each family to 42 Islington for their tickets. No emigration passbooks should be brought to Liverpool; they must be sent to the Conference Presidents to be exchanged for orders on the Individual Emigration Fund.

The steamer will be lying in Sandon dock, and all the emigrants can embark with their luggage Sept. 6. If any persons send luggage by luggage-train to Liverpool, they must send it not later than Sept. 3, and have it distinctly and properly addressed, that they may not be disappointed in its not arriving at Liverpool in time, otherwise they may have to leave England without it.

MUSEUM AND MENAGERIE.—Elder John W. Young has established a Museum and Menagerie at Salt Lake City, to which liberal contributions have already been made by the citizens of Utah, of the animal, vegetable, and mineral productions of that Territory. If the Elders in their travels in various countries, and the Saints as they gather to Zion, would secure and carry home with them any remarkable specimens of the natural or artificial productions which they may meet with, and can reasonably obtain, and that are worthy of a place in such a collection, it would help materially to enlarge and extend the interest and value of the institution, so that it would soon become a place where a spare hour could be devoted with pleasure and profit.

MINUTES OF A CONFERENCE

HELD IN THE TEMPERANCE HALL, ABERDARE, SUNDAY, AUGUST 14, 1870.

10.30 a.m.

Present on the stand from Utah—Horace S. Fildredge, President of the European Mission; Thos. Howells, Pres. of Glamorgan Con.; L. W. Richards, Pres. of the Monmouthshire Con.; J. S. Lewis, Pres. of the Swan-

sea Con.; Joseph Parry, Caleb Parry, Geo. G. Bywater, and Eliezer Edwards, laboring in Swansea, Monmouth, and Glamorgan Conferences.

President Howells read the financial and statistical reports for the half-year ending June 30, from which it ap-

peared that the Conference consisted of 11 Branches, with 92 Elders, 25 Priests, 15 Teachers, 21 Deacons; emigrated 2, baptized 30; total number, 659.

The general authorities of the Church of Jesus Christ of Latter-day Saints in Zion were presented and unanimously sustained; also Horace S. Eldredge, President of the European Mission and the adjacent countries; Thomas Howells, Pres. of the Glamorgan Conference; and the present organizations of the Church of Jesus Christ of Latter-day Saints in all the world.

Elder Edwards delivered an address in the Welsh language, which was followed by addresses by Elders C. Parry and J. S. Lewis in English, all of which were instructive and interesting and listened to with marked attention.

Afternoon.

The time was occupied by Elder Bywater and Pres. Eldredge, who addressed the congregation in English in a very able and fluent manner.

6 p.m.

Elders Joseph Parry and L. W. Richards occupied the first part of the evening, followed by Pres. Eldredge, whose discourse was highly interesting. Elder T. Howells bore a very faithful testimony to the restoration of the Gospel, in the Welsh language. Elder J. Jones also spoke a short time and bore his testimony.

The services of the day commenced and concluded with singing and prayer, and were much enlivened by the Merthyr and Mountain Ash choirs discoursing at intervals in hymns and anthems in a praiseworthy manner. The congregation numbered about 500.

L. W. RICHARDS.

[At a meeting at Merthyr, August 18, Elder Thos. Howells delivered his farewell address, previous to taking charge of the Bristol Conference, and Elder Geo. G. Bywater was presented and unanimously sustained as his successor in the Presidency of the Glamorgan Conference.—*ED. MIL. STAR.*]

CORRESPONDENCE.

AMERICA.

Kent, Ohio, Aug. 1, 1870.

Elder A. W. Carlson.

Dear Brother—Just a line to say that our journey thus far has been agreeable, with the exception of seasickness, and that was made quite bearable by kind attention from all the officers on board. It is but justice to say that our captain and all the officers did all in their power for our comfort and happiness. All the Elders and Saints expressed themselves satisfied with every arrangement for our comfort while on the ocean.

My kind regards to our beloved President Eldredge, brother Jaques, and all in the Office.

I remain your brother in the Gospel of peace,

L. W. SHURTLIFF.

New York, Aug. 5, 1870.

President Horace S. Eldredge.

Dear Brother—On Monday last the

S. S. Minnesota arrived with a company of Saints, in charge of brother Jesse N. Smith, who informed me all were well, had been well treated by the officers on board, and felt first rate. I found a number who could not go further than Chicago or Omaha.

Please remember me to the brethren at 42. My kind regards and best wishes to sister Eldredge and yourself. That you may both be blessed with all you desire in righteousness is the prayer of your brother,

W. C. STAINES.

ENGLAND.

Devonport, Aug. 3, 1870.

President Horace S. Eldredge.

Dear Brother—As you have notified me that it is my privilege to return home with the next company of Saints, I feel desirous, while I have a little time, to follow the example of others of my brethren, to give some account of my stewardship and mission, as I

may not have another privilege, on such an occasion, to give my testimony to the great work of God in this our day.

I received the Gospel in this land in Stalybridge, in the year 1840. I presided over the Ashton-under-Lyne Branch of the Church about eight years. I was then called to travel. I broke up my home, and performed a mission of two years in this land, having my family with me. I presided over the Sheffield Conference in 1852, the Leeds Conference in 1853, and emigrated to Zion in 1854.

I experienced the first grasshopper war, and came on this mission in the second, being called to come to Europe at the Conference at Salt Lake in 1868. I travelled all the way by sea and land with no other missionary with me, experiencing very manifestly the kind hand of God over me while passing through scenes which demonstrated to my senses that crime had made astonishing progress since I had travelled through those cities before. In my judgment they have far outstripped, in increasing in wickedness, the Saints (many of them) in their gathering place in striving to increase in righteousness.

I arrived in England September 7, 1868, well, and rejoicing to be delivered and to find better company. I was kindly received, and it seemed very good. I was appointed to labor in the Nottingham Conference, under the presidency of Elder L. W. Shurtliff. We labored very happily together, and I formed a very pleasant acquaintance with both him and the good Saints, who were very kind to us, and showed their faith by their works, many of them, and when I came to part with them it seemed like leaving home again.

I next labored with pleasure under the presidency of Elder A. D. Brown in the Bristol Conference, but did not have his company long. I arrived in Bristol while he was out paying a first visit to the rightly-named Land's-end. I found Elder Henry Moore, and in his company I had the privilege to become a little acquainted with some of the Saints in the Bristol and Bath Branches. I was soon directed to labor in the Land's-end, as a district, and I have labored there ever since.

When Elder Brown returned home from his mission, Elder Joseph S. Richards was appointed to preside, and I very highly appreciated his correspondence and also his acquaintance and good company, but it was not very extensive, for I only received one visit from him, and paid him one, which was the case also with Elder Brown.

I am very thankful to those brethren and the Saints in the Bath, Nottingham, and Bristol Conferences, for their many kind acts towards me. They have my hearty thanks and blessing, and I pray God to reward them according to their works.

I never saw Joseph Smith, but I have been personally and intimately acquainted with President Brigham Young, and have heard his teachings, both in this land and at home in Zion, and I have never heard him teach anything but that which I call right, and which will agree with the Bible and all the books called sacred that I have read. His character is unimpeachable, and I now testify, after this length of experience in the Church, that I do know as well as I know anything, that Joseph Smith was called of God to build up his kingdom in this age, and preside over the last dispensation of the Gospel to man on the earth, and that President B. Young is as honorable as Joseph Smith was, and stands lawfully in his stead. I know it by the power of God, by the gift and power of the Holy Ghost, and I know that no man knows it in any other way, neither that Jesus is the Christ. I bear this testimony in connection with the testimonies of my brethren, that I may assist to strengthen the weak Saints, and leave the world without excuse, that my garments may be clean from their blood, for it is not long ere many sore judgments will be poured out from God on those who reject this Gospel.

I now render unfeigned thanks to God for my mission, for it has been of great value to me, for while I have been exiled from others of my fellow missionaries God has poured out His Holy Spirit upon me in power, and it has burned in my bosom like a holy fire, revealing many principles of eternal truth to which I was an entire stranger before. My labors have been

a great delight, and my time has passed away very pleasantly, and always seemed too short.

I thank you for my release to go to my mountain home, to see the dear ones at home and mingle with the body of the Church, yet it would have been right if I had had to stay.

I have had some very agreeable correspondence with Elder Alma Eldredge since he was appointed to preside here, but have not yet seen him. He has just sent me an invitation to go to Bristol and pay a short visit there before I leave the Conference, and now I expect to have a good treat in his company and the Saints on that side of the Conference.

May God bless you with all needed blessings, to enable you to fulfil your high calling honorably and to your entire satisfaction, and also all my brethren that stay to assist you, is the prayer of your humble servant and brother in the everlasting covenant renewed,

JOHN ALBISTON.

Faversham, Kent, Aug. 10, 1870.

President Horace S. Eldredge.

Dear Brother—I am happy to inform you that all is well in the Kent Conference. In visiting the Saints I find them, with but few exceptions, alive to the interest of the cause. We have good meetings, in which the spirit of God is freely enjoyed. Occasionally we have some strangers attend, who, while under the good influence of the Saints, seem well disposed towards the principles of the Gospel, but, in returning to their associates of the world, seem to forget all they have heard and are like the dog who returns to his vomit, although of late I have had the pleasure of adding several to our numbers. It is very encouraging to see there are still some few who are willing to forsake the pleasures of sin and turn and serve God.

I take great pleasure in lifting up my warning voice to the inhabitants of this land, to tell them of the judgments the Almighty is pouring and will pour out upon them for their wickedness, and show them how they can escape His displeasure. But almost all of them seem to be utterly blinded by priestcraft, and to allow the divines of

the day to lull them to sleep by telling them that Christ did all that was necessary for their salvation, and all they have to do is simply to believe in him, as he will stand for them at the judgment seat.

The Saints are very poor in this Conference, and the consequence is very few will be able to gather home this season. I hear good reports from those who emigrated last year from here. They send back cheering letters to their friends, and encourage them on in the good cause, telling them to wait patiently their time of deliverance from the yoke of bondage.

I will conclude praying God to bless you and all who favor the interests of the great latter-day work.

With kind love to all at 42, I remain your brother and co-laborer in the vineyard,

GEORGE BARTON.

Newcastle-upon-Tyne,
Aug. 14, 1870.

President Horace S. Eldredge.

Dear Brother—I am happy to say that I find the Saints in this part of the country improving. We have good meetings and the majority of the Saints seem to be awake to their duties, although the war greatly affects trade, causing many of the Saints to be thrown out of employment, yet they are looking for better days.

Since I began to labor in this Conference, ten or twelve persons have been added to our number by baptism, and several others bid fair to follow. A few days since, I had the honor of leading six new members down into the sea and laying them in the likeness of the watery grave, which was truly a cheering scene.

I was greatly delighted with my visit to Nottingham, as you well know. I remained three or four days after your departure, visiting and attending meetings with the Saints of my former field of labor, whom I found alive to their religion, and I trust that they will remain firm to the end.

Since my return to my present field of labor, I have been visiting the various Branches, holding meetings, and endeavoring to create a renewed desire in the Saints, as well as myself, to take fresh courage and to be more de-

terminated in the great work in which we are engaged. All being well, we shall hold a large out-door meeting on the morrow, and with the help of the Lord we hope to be able to point out to the people the path that leads to life.

Brother Thompson is well and, as ever, he is doing all he can for the

spread of truth. I find him to be a good man and one that is greatly beloved by the Saints.

With kind love to all at 42, and ever praying for your prosperity in your high and holy calling, I remain your humble servant in the Lord,

Geo. Lake.

UTAH NEWS.

THE following are from the *Deseret News* to July 29:—

Lydia Thompson's troupe were performing six nights at the Theatre.

An agricultural and horticultural editorial party from the East were visiting the city.

The stable in the rear of the Salt Lake House was burned down, July 21. Loss a thousand dollars.

The Sixth Ward Sunday school, with a brass band, had a good time at Mark Lindsay's, July 18.

The stable and the chair factory of brother John Cottam, North Temple-street, were burned July 29.

In the southern portion of the Territory the weather had been unusually hot. Two cases of sunstroke had occurred at Fillmore.

The Supreme Court for the Territory adjourned, July 18, for one week, in consequence of the non-arrival of Chief Justice McKean.

The Theatre was reopened, July 22. Walter Montgomery, Geo. F. Train, Lydia Thompson's troupe, and Duprez' minstrels were among the attractions come or to come.

Brother Samuel T. Curtis reported the 'hoppers between Payson and Piontown, July 16, in greater numbers than he had ever seen them before, travelling toward Salt Lake.

Eight cars and a caboose, loaded with happy excursionists from the 3rd, 8th, 10th, and 11th Wards, Peter Sinclair marshal of the day, went to Ogden and Lake Side, July 15.

Brother S. T. Curtis had discovered some portions of the fossilized skeleton of an enormous animal of the mastodon species, near Piontown. They were deposited in the Museum.

The people of Ephraim were building a new meeting house. A city hall had been erected at Moroni. Peas, corn, and potatoes were looking well throughout Sanpete County.

Dr. Anderson performed the operation of lithotomy on a little son of brother Moroni Brown, of Ogden, and Dr. Richards amputated the second toe of a little son of brother James S. Brown.

Brother J. Armistead wrote from Pleasant Grove that Joseph, son of brother C. W. Moor, of that city, had the little finger of his left hand blown off, by an accidental discharge of his firearm, July 24.

J. Morgan, C. L. Stevenson, C. S. Hammer and others were discussing mining matters, some thinking Little Cottonwood all "wildcat," and others that it is "the grandest thing out," next to the "new move."

Mr. Geo. Cronyn was found dead in his room, 7th Ward, July 23. E. L.

T. Harrison, C. H. Force, and D. Stuart, coroner's jury, returned a verdict that death was caused by an over dose of sulphate of morphine.

The Deseret Telegraph Line had opened an office in Z. C. M. I. Drug Store, and was in communication with the Atlantic and Pacific Telegraph Company's line, which had a double line of wires and was building two more.

Brother Oscar Lyons reported the grasshoppers gone from Summit County, potatoes and corn were the crops remaining, but the people were feeling and doing the best they could after losing their crops for four years running.

Geo. Francis Train "defended Brigham Young and replied to Anna Dickinson and Schuyler Colfax" before a large audience in the Theatre July 23, and addressed the congregation in the Tabernacle the next (Sunday) afternoon.

It was reported that at a Gentile convention in the north, Judge Strickland said that they did not expect to elect their delegate this year, but would next, and that President Grant had told him to go ahead, and he would sustain him.

Presidents B. Young and Geo. A. Smith, accompanied by Elders John Young and W. H. Folsom, architect, left Salt Lake City for Provo, July 18, for a few days on business connected with the erection of the Provo Co-operative Woollen Factory.

Sister Lydia Taylor, of Santaquin, wrote that the ladies of that place had taken a liking to brown bread and bean soup, at least they had that fare at a spinning bee and pic-nic in the school-house July 9. Excellent fare for those who like it, or can't get any other.

A mass meeting of citizens was held at the Tabernacle, July 18, Judge Elias Smith in the chair. Speeches were made by the Chairman and Hon. Geo. A. Smith. Hon. Wm. H. Hooper was nominated for Delegate from Utah Territory to the Forty-Second Congress. A Territorial and County ticket was also nominated.

John M. Dalley wrote that the children of Provo Sunday schools, accompanied by the superintendents, teachers, and others, had a procession, July 11, to the grove of Bishop Scott, where the day was pleasantly spent in exercises and amusements of various kinds, the Provo brass band making the air musical. Committee of Arrangements—W. H. Dusenberry, H. Maiben, C. J. Kempe, A. Holladay, and W. G. Anderson.

Mr. James C. Brown wrote from Manti, July 13, that the weather had been extremely sultry, with little rain, grass was scarce, and the 'hoppers had taken the wheat and oats and materially damaged the hay crop, but they were nearly gone. Health prevailed. The people were busy getting out rock to build better houses. A flute band, under the direction of Major Geo. Snow, was making rapid progress. The desire among the young for education was on the increase.

"J." wrote from St. George, July 5, that the harvest of small grain was nearly completed, and was excellent and large. Prospects for corn, cotton, and sorghum moderate. "J." had a "splendid" patch of Japan rice. Grass crop unusually fine and large. Apple crop not large but good, peaches large and of excellent flavor, apricots and early apples gone, hybrid cherries large, full, and ripening, grapes ripe for the 24th, no grasshoppers, bees doing remarkably well, people tranquil, healthy, prosperous and happy.

Brother Charles Monk wrote from Spanish Fork, July 20, that a co-operative society for the production of silk was instituted there, shares ten dollars each. Sixty ounces of silkworm eggs had been produced the passing season, brother Samuel Cornaby producing about two-thirds of them. Harvesting had commenced, and, though the grasshoppers did considerable damage early in the season, the crops never looked better. C. C. Nielson, 16 years old, while bathing in the creek, July 17, slipped into a deep hole and was drowned.

On Sunday afternoon, July 24, after meeting in the Tabernacle, Presidents Young, Smith and Wells, several of the Twelve, and several hundred other citizens, with Croxall's brass band, went in a special train to Ogden, and met Hon. W. H. Hooper, Delegate to Congress, to welcome his return home. Mr. Hooper was accompanied by John T. Caine, Esq. Crowds were assembled at the intermediate stations. The captain made a short speech at Kaysville. He was greeted at Farmington with cheers and the firing of cannon and with music and salvoes of artillery at Wood's Cross.

The "24th of July" was celebrated on the 25th at Salt Lake City, by firing of cannon, flags to the breeze, music, procession of school children and teachers, pioneers, the Twelve, Bishops, Territorial, County, and city officers, bands, and committee to the New Tabernacle, where about ten thousand people assembled. Addresses were made by Elder Orson Pratt, Presidents Geo. A. Smith and Brigham Young, and Hon. W. H. Hooper. In the evening a display of fireworks closed the public demonstrations. The day was also reported celebrated, with spirit at Fairview, Manti, Nephi, Provo, Pleasant Grove, American Fork, Bountiful, Brigham City, Peoa, and Coalville.

SCRAPS OF NEWS.

The New York "World" says, Gen. Augur has established a military post at Provo City.

THE WAR.—There were some sanguinary battles around Metz last week, and the advantage was evidently with the Prussians, the Crown Prince being near Chalons and Bazaine shut up in Metz. Both armies suffered enormously.—The Germans use all the men they can get into battle and then bang away until they win.—Russia does not like Prussian supremacy in Europe.—Prussia has appointed Governors for Alsace and Lorraine.—The Pope wants to mediate.—Paris defences, 24 miles, mount 1000 guns.—The French Ex-Premier, Ollivier, and wife, fled chopfallen to Italy.—Algerine Arab chiefs offer France 20,000 horsemen and 50,000 Turco volunteers.—Algeria is in a state of siege.—Father Hyacinthe volunteered to work as a navy on the defences of Paris.—Riots in Paris and other places.—Prince Charles of Roumania is afraid of Russia's occupying the Danubian Principalities.—The "Daily News" thinks 100,000 men have fallen in the recent battles.—The "Economist" says the leadership of the French is simply infamous.—The Prussian army lives on the people in the conquered provinces.—The French Government has announced another loan —of £31,000,000.—A naval engagement in the Baltic, between four German and six French vessels, off the island of Rugen.—The tremendous nature of the conflict, and the awful loss of life entailed, rather cool the Dublin Fenians. They don't want to be all swallowed up before breakfast.

THE OLD WORLD.—Liverpool has had more deaths than births of late.—Mazzini has been arrested.—Recruiting is brisker in England.—The driver of the Chester and Ruabon mail-cart lost cart and horse the other night. Beer did it.—Barnstable has neither fire-brigade nor water, but in spite of all that a recent fire was the most destructive ever known there.—Sir Edward Cust, a Cheshire magistrate, says Mary Carol is the most unmitigated curse that ever fell on a small district. Everything that is bad belongs to her. How's that, Mary?—Gloucestershire is raising sugar beet extensively for making spirits, as that pays better than sugar.—English engine-drivers race for the points.—Edward Brierly shot at Captain Elliot, at Chertseyfield. The public side with Brierly, as his wife is mentioned in connection with the case.—Awfully fierce gale at Table Bay, Cape of Good Hope, July 10.—The Breakwater Fort, Plymouth, will be the strongest in existence.—The war impels British tourists to "do" their own country.—A gold nugget, 93 lbs., found at Victoria.—Mr. James Cartwright, of Tarbock, finds his wheat crop 80 bushels to the acre. Mrs. Oliver, of Woolton, finds hers upwards of 70 bushels per acre, and of splendid quality, although considered a poor crop when growing.—Mr. Justice Mellor says Stafford is the most stinking town he was ever in. Mr. Huddleston says it is the healthiest in the circuit. Mr. Mellor says if the town was sewered, the inhabitants might miss some favorite smell.

VARIETIES.

A London paper says, "Lord Clarendon was generous to a fault, for he not only provided the husbands of his cast-off mistresses with lucrative Government appointments, but did the same for those of his friends, relatives, and colleagues."

Mr. Justice Lush, at the Liverpool assizes, Aug. 17, in a case of bigamy, said, where he found a married man imposing upon a single woman it became a very serious offence, but when the circumstances of the man were known to the woman, and she chose to live with him, then there was no injury done to her. According to Mr. Justice Lush, therefore, there is no just reason to punish a man for having a plurality of wives, where the wives are willing to live with him. Another bigamist, who had a termagant of a first wife, the Justice sent to prison for one day.

Melissa Blye, a disreputable woman of Cortlandville, N. Y., through whose intimacy with Christopher H. Moore, it is alleged, the latter's wife became insane and on Tuesday night drowned herself, was dragged from her house on Thursday night, by a party of 200 young men, entirely disrobed, and in this condition taken through the streets to another part of the village, where a coat of tar and feathers was applied to her body. She was then suffered to go and the crowd dispersed. While the outrage was going on, she begged some members of the party to spare her life, and appealed to them as friends who had also known her intimately.—*Springfield (Mass.) Republican*, Aug. 5. The above is one of the most cowardly transactions that we ever heard of—200 brave young men, some of them partners in her shame, to seize one defenceless woman and assault her in a manner so indecent, disgusting, and heartlessly cruel, while the man who participated in her provocative offence escapes their virtuous indignation altogether! Now the citizens of Cortlandville should take the whole 201 men and serve them in precisely the same manner, and that punishment would be too merciful.

POETRY.

SEEDS OF KINDNESS.

Are we sowing seeds of kindness?
They shall blossom bright ere long;
Are we sowing seeds of discord?
They shall ripen into wrong.
Are we sowing seeds of honor?
They shall bring forth golden grain;
Are we sowing seeds of falsehood?
We shall yet reap bitter pain.
Whatso'er our sowing be,
Reaping, we its fruits shall see.

We can never be too careful
What the seed our hands shall sow;
Love from love is sure to ripen,
Hate from hate is sure to grow.
Seeds of good or ill we scatter
Heedlessly along our way;
But a glad or grievous fruitage
Waits us at the harvest day.
Whatso'er our sowing be,
Reaping, we its fruits shall see.

ADDRESSES.

George G. Bywater, 10, Alma-terrace, Thomas Town, Merthyr.

William Searle, in rear 142, North 5th Street, between 6th and 7th, Williamsburg, New York.

BIRTH.

WEATHERILL.—In Whitechapel Branch, London, Aug. 7, Julia Philippa Mary, wife of D. L. Weatherill, of a son (Daniel Lamartine).

DIED.

FILCE.—At Birmingham, August 11, Eliza, wife of Elder R. J. Filce, aged 35 years, 4 months, and 7 days.—"Deseret News," please copy.

GRAHAM.—At Salt Lake City, July 20, Isabella, wife of Joseph Graham, aged 26 years.—"Deseret News."

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Repent: for the kingdom of heaven is at hand."—JESUS CHRIST.

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Tuesday, August 30, 1870.

Price One Penny.

ADDRESS BY PRESIDENT BRIGHAM YOUNG,
DELIVERED AT THE TABERNACLE, SALT LAKE CITY, JULY 25, 1870.

WHILE I am making my remarks I sincerely request the attention of the congregation; I desire them to keep silence, let there be no whispering, nor talking to each other, nor moving of feet; and if the babies can out-noise me, why it will be because my lungs have grown weak.

I am disposed to refer to a little of the history of this people, called Latter-day Saints, in their journey to these valleys of the mountains, in the first place making this statement—some five times the first members of this Church have suffered the loss of all things for their religion. This has been my case. I have been fortunate enough to accumulate around me the comforts of life from the time that I first started in business. Five times I have forsaken all my worldly goods for Christ's sake. Last of all we had to pull up stakes and pack up whatever we could and leave the State of Illinois for Vancouver's Island or some other place, though it was our design to come to the valleys of the Great Basin in the interior of America. This was the understanding of the few, but the masses knew nothing about where we were going. Three members of Congress visited us in the fall of 1845. Joseph was killed in 1844. These members of Congress visited us making

a request on behalf of the Congress and people of the United States, that we the Latter-day Saints should leave the confines of their territory. Upon this we sat down in council and directed letters to every Governor in every State and Territory in the Union, asking them and their Legislatures if they would grant us an asylum within their domains. Two of those gentlemen deigned to answer our letters, but the residue held us in respect by their silence, or in disgrace, whichever we have a mind to call it. But there was no place for the Latter-day Saints.

Now this is the history of this people. It may be painful for us to speak of it or to hear of it, nevertheless these are the facts. When we had completed our work and were ready to take up the line of march from Nauvoo, we crossed the river in the dead of winter. A few crossed in January, the most part in the first days of February and so on into March and April, making our camps on the west of the Mississippi River facing to the west. We marched from time to time as we could. In consequence of storms, bad roads, and being entirely destitute of provisions, we had to send men down into the settlements to work to get us a little provisions, so that we could travel another hundred miles. We

journeyed thus till we came to a place where we stopped and built a little town called Garden Grove; here we tarried for a few weeks, plowed up considerable ground, put in a good deal of seed, made many hundred rods of fence, built perhaps one hundred or one hundred and fifty log cabins, and the poor that we could take no further we left in those cabins. We then took the line of march for the West.

While on our way to the Missouri river some kind of a spirit, whether it was intuitive knowledge, prescience or promptness of intellect, no matter—something told me that the Government of the United States would make a demand on the camp of Israel for troops to go to the Mexican war. If the God of heaven did not reveal it to me, I should like to know who did.

We marched on and built another town called Mount Pisgah, stopped and built houses, put in our seed grain, left the poor that we could take no farther, and took up the line of march for the Missouri river. When we were about eight miles off the Missouri river with perhaps fifteen hundred wagons, a gentleman named Allen, who was a captain in the army, from Fort Leavenworth, made his appearance in our camp. We called a council of the first men of the camp. We assembled ourselves together—he read a few documents from the Government. The war department required us to furnish five hundred men to go to the Mexican war. My first thought was "yes," as it had been before. Then when I realized and saw men, women and children destitute of provisions and three hundred miles from where we could obtain any, I said in my heart I would see them in a warm place first. I did not say it aloud as I do now. On mature reflection I said to my brethren, "We will beat them at their own game. We will furnish the men." We furnished them five hundred and three men, and we selected our best men for officers. They were enrolled and took their line of march, with a few members of their families, to Fort Leavenworth.

This caused a serious break in our camps. By the time all this was accomplished, many of us were across the Missouri river. So we made Win-

ter Quarters and stopped there through the winter. In the month of March, before we started for the West, a Government agent came to our camps; he was a superintendent of Indian affairs and talked a little with us. Said he, "Mr. Young, do you know that we cannot permit you to stay this side of the river; this is Indian ground." We were then on the west side of the river with the Omaha Indians for neighbors. They lived right in our neighborhood, lived with us, that is, camped in our yards. We defended them in many instances from other small tribes. Said he, "I don't see but that we will have to remove you to the other side of the river." Said I, "I am here on the west side of the Missouri river, with what few of my brethren and sisters I could get. We have left many in Nauvoo and our settlements back; but we are here now. We have got comfortable houses for our families; soon we are going to start for the West to find a location where we can place our families out of danger of mobs; and as for my going back to the other side of the river and taking my family and these camps, I will inform you that I shan't go there; and if the Government of the United States hunt us here and afflict our families while we are gone to find an asylum for them, I will hunt them all the rest of my life, so help me God." (Applause.) He made his returns then and then went to Washington. He said, "this Mr. Young was a strange man." I told him that we were required, by those men who came to see us from the Congress of the United States, to leave their confines, and said I, "We shall go as soon as we can and as fast as we can; but we shall not hurry. We are here in the woods, not in your settlements where you can raise a mob in four hours and come to our habitations."

In April one hundred and forty-three pioneers took up the line of march with our ox-teams, with our cows and with what we could pick up. We made our own roads from day to day and week to week. I was one that hunted up the road. Heber C. Kimball, my first counselor, and myself took the lead to hunt the road and kill the rattlesnakes. When the wagons were

in the mud my shoulder was one of the first that ever lifted the wagon wheel; we pulled them out of the mud, sought our camping places, cut our roads through these cañons, and located on this place about half a mile south of this. We came up here, and looking around, we decided in a very few days that this should be the temple block. I will say here that Wilford Woodruff brought me into this valley sick in his carriage. He is our

[TO BE CONTINUED.]

chaplain of the day, who offered up the prayer. Professor Pratt came with instruments that we had purchased to take observations; he had his carriage loaded with them, and as we came along he took observations. Geo. A. Smith, the brother that has just spoken to you, was one of our right-hand men and one of the Twelve Apostles; but your humble servant had the honor to lead the company. We are the pioneers into these valleys.

CORRESPONDENCE ON THE SOCIAL CONDITION OF UTAH.

(CONTINUED FROM PAGE 532.)

It is of little avail, it is really cruel, to say that women should entirely abstain from intercourse with men. Women were not made for any such solitariness of purpose. It is not good for man to be alone. Woman was created expressly to be a helpmeet for man, and she is most admirably qualified to magnify that position. If I can say it reverently, woman is the crowning invention of Deity, and is altogether worthy of man's highest and most tender regard. The desire of a woman is toward a husband. All women naturally hunger and thirst to be crowned "honest women," and men have no right by law or custom to thwart that divinely implanted instinct and so wrong woman's lovely nature and oppose the divine intent. Neither will the divine intent be frustrated, for the Almighty will overrule the wickedness of men and cause all things to work together for His glory and for the good of those who honor Him and His intentions and purposes. Yet such is the beautiful modesty, admirable delicacy, and native purity of the affections of women, notwithstanding the strength of this yearning instinct in their bosoms, that, excepting under the sacred sanction of the marriage covenant, they would indeed so abstain almost invariably, were they not solicited, urged, often deceitfully won over, and sometimes violently forced to unsanctified association by the reckless and relentless lust of men.

It is privilege, honor, glory, and

unspeakable happiness to a true man to place the glorious crown of wifehood and divinely legitimate motherhood upon the woman or the woman whom he loves, and who reciprocate his affection. It is the most grateful and most joyful business of his life, elevating him and them as high above the mire of libertinism as the heavens are high above the earth. Both he and they consciously walk upon holy ground, they live a heavenly life—a divinely enchanted existence is theirs. It is the realization of the dreams of the poets, the tales of fairy land, the prophecies of the prophets and holy men of God. It is Utopia utilized and adapted to the every day business of life, it is heaven upon earth. Herein is the bright and cheering ray of hope for the down-trodden women of Christendom.

I am confident that when women generally properly understand the divine doctrine of polygamy, they will believe that the day-star of hope has arisen for their afflicted and disconsolate souls, that a rift has appeared in the clouds, revealing the silver lining and inspiring them with the assurance that the time of their redemption draweth nigh.

While there is nothing more debasing to both sexes, more humbling and mortifying to women, than illegitimate union of men and women, there is nothing more elevating, refining, ennobling than legitimate union, and it is passing strange that modern statesmen

should take these vital facts into such little account as they do. It shows a sad want of sagacity, foresight, breadth of view, or virtue, one or all. So far as they do take these facts into account, you will acknowledge that it is largely in a onesided manner, and that side the worst side, and a very deplorable exhibit they make, don't they, taking the exciting cause of the present ladies' movement in England for example?

The West professes to derive its religion from the East, from the Bible, but at the same time superciliously ignores the social system taught in that Book, and you and I can see some of the present horrible results of this ignoring. Are not the populations of the East and the West coming to a confluence on the western side of the American continent, and will not order and peace and prosperity give way to anarchy, unless the civilizations of the East and the West come to a confluence also? Can the union of the Occident and the Orient become complete and perfect unless each concedes a little? Shall not the West accept the polygamy and patriarchism of the East, shorn of their abuses, and the East accept the intellectual, scientific, and mechanical skill and activity of the West, while both combine to constitute a more perfect state of society than either can alone? Behold, the East is already accepting—shall the West prove a laggard?

It cannot be that the western nations have yet adopted all the good in laws and customs that the experience of the whole world affords, or they would make a far more satisfactory exhibit than they do, even the foremost of them, and more especially in a social point of view, for the spectacle they now present in some vital particulars is extremely wretched, according to your own most emphatic testimony. In the East lived the model lawgiver, in the East were given the divine decrees, in the East appeared the ancient Prophets and Apostles of God and the Savior of the world, he whose right it is to reign as King of kings and Lord of lords, who shall yet be the one supreme King and Lord over all the earth, unto whom every knee shall bow and every tongue confess, and can

it be that the East is absolutely and altogether wrong, and the West absolutely and altogether right, in the matter of family organization?

A perfect social system will not come by ignoring rashly the laws, customs, and usages of either the East or the West, but by an eclectic adoption of all that is beneficent in those of both, and a rejection of all that is inherently, not merely traditionally or reputedly, evil in those of both.

The world greatly needs a social system which is abundantly competent to elevate all, men and women, who will accept it, to the highest condition and most full and perfect development of which their natures are capable. The monogamic system of Christendom is manifestly incompetent to effect that desirable, that essential consummation. In the Bible, proper, even polygamic, association for the multiplication of the species is nowhere condemned, but very highly commended—yea, it is even commanded, while abstinence from such association under healthful and righteous regulations, is expressly condemned, and abuse of such association is most fearfully accursed.

You say you understand that, polygamy apart, the people of Utah are remarkably moral and industrious. Such is the fact, polygamy not excepted, but included. In the population of the western cities and settlements of the United States, there is a rude, burly, and boisterous energy, a restiveness and an impatience of restraint, scarcely realized by residents of this country, and running sometimes to lawlessness and utter recklessness. This fierce energy usually tones down materially as the more settled population increases. Notwithstanding occasional acts of violence, perhaps inevitable under the circumstances, Salt Lake City has maintained the reputation of being the quietest, most peaceable, most orderly, most industrious, and most moral city of its size in America. Utah, if not the only one, has been one of the very few of the western Territories that have never had a vigilance committee. Excepting during an influx of soldiery and army followers, gold miners and railroad men, and the gambling and whisky-selling vultures

who prey upon them, person, life, and property have been safer in Utah than anywhere else in America. Even children could go miles from settlement to settlement in perfect safety, and families commonly in the summer slept out of doors on the ground, on verandas, on haystacks, or on straw heaps. Doors and windows in many instances were left unfastened, general and almost perfect security prevailed, larceny was uncommon, all the marriageable of both sexes could marry and were encouraged so to do, illegitimacy was scarcely whispered, adultery was extremely rare, and prostitution was neither tolerated nor practically known, the sentiment of the community being death to the adulterer, and though that punishment might not in every case summarily overtake the offender, yet he never was free from apprehension that at some fearful moment the suspending thread would break and let the unsheathed sword of justice fall upon his guilty carcass.

You infer, from an expression of mine, that, though a resident of Utah, I am not in all respects committed to its customs. Now you touch me in a tender place. I naturally hesitate to speak of my own family affairs. Besides, the practice of a private individual is as nothing compared with the sentiment and usages of a community, or the importance and influence of a great and vital principle. Individual development of great general principles depends so much upon the accidents of time, chance, fitness, preference, and many personal and local contingencies, but remotely affecting the great principles, that in many cases it can hardly be taken into consideration in a comprehensive estimate of any great movement. But as you have indirectly called me to account, I must say something. Being pretty well imbued with a sense of my own unworthiness, I may not have been so bold in my associations with your admirable sex as strict duty demands. But that is my personal misfortune, a punishment sufficiently grievous of itself, and which I must endure with the best grace and most Christian resignation I can command, hoping your gentle sex will kindly overlook any real

or apparent lack of mine in this respect. However, as to the past, if any ladies feel themselves aggrieved by my neglect, I am ready to make them any amends that we can agree upon; as to the future, with a little kind encouragement I may yet so manifestly improve as to come fairly within the bounds of reasonable expectation. *Nil desperandum*. Your kind heart will readily concede that I must be rather an object of compassion in this wise, than a subject for censure. Compassion I can endure, but censure is not so pleasant. If the ladies of Utah prefer other men before me, it is so far complimentary to those men, and it may be taken as evidence that those ladies are endowed with a fair share of the sagacity or intuition not uncommon with their sex in matrimonial affairs. If my family is less liberal in numbers than the families of many other men, it is obvious that they are considered in many ways more connubially attractive, eligible, and desirable than I am. It is my loss, but it is their gain, and I am determined to take the noblest revenge I can think of upon the ladies by advocating, aiding, and abetting every good word and work looking to their real welfare. Partly in pursuance of this resolution, I mustered courage sufficient to offer my humble congratulations upon and encouragement of your commendable efforts in favor of the repeal of laws more degrading to your sex and more odious to the pure-minded of both sexes than I can find language to declare.

Before I close, dear madam, I may be permitted to beg of you to be kind enough to accept my sincere thanks for the delicate compliment conveyed in your remark that if only all Englishmen felt as I do, you would have a much nearer prospect of success for the movement in which you are engaged. Such an expression of appreciation from an intelligent and virtuous lady like yourself, I esteem as more precious than diamonds. To me the commendation of sensible women is much more than acceptable—it is exceedingly grateful. Whether I obtain it or not, I certainly hope to do so, and I account it a duty and a pleasure to endeavor to deserve it. Allow me to

add, if I can do it without boasting, that if all Englishmen felt as I do, not only would those odious acts be swiftly swept from the statute book, but they would never have become law, they would never have been framed, never suggested, never dreamed of. If a sufficient number of men felt as I do, they would say to the fallen woman, "'Go thy way and sin no more,' but get married if thou canst and honestly fulfil the purpose of thy creation;" they would go straight to the root of the evil; they would boldly challenge the masculine sinner and say to him, "Thou art the man!" He should bear the blame, the obloquy, the burden of the punishment, so far as judicial punishment was concerned. If all men felt as I do, there would be no prostitution, no seduction, no adultery, no illegitimacy, no drunkenness, no profanity, no violence in all the land, no woman would be abused, no woman's right to marriage would be practically ignored. Those dreadful "Contagious Diseases" would be effectively and utterly stamped out and the sources of infamy thoroughly dried up. This is what the people of Utah propose to do. This is what they are trying to do in that Territory. In seeking to accomplish this object, they have already attained to an encouraging degree of success.

Is not this a good work? Is it not a noble endeavor? If it is a good work, is it not worthy of a hearty "good speed" from every right-minded man and woman? As the years roll on and the success of the people of Utah in effecting this vital social reformation shall become more demonstratively evident, will any virtuous men or women be afraid or ashamed to withhold their approbation, or even to help on the good work?

This subject, which I have herein been endeavoring, according to my poor ability and in my humble way, to elucidate for your information and gratification, is of such vast, such transcendent importance that it is impossible to do anything like adequate justice to it within the brief limits of one short letter. Nevertheless, may I hope that this present answer to your interesting inquiries will prove satisfactory to you? If I can furnish any further information that will be of good service to you, I shall be happy to do so.

If you desire to make public use of this correspondence, I do not know that I have any objection.

Meantime, dear madam, permit me to subscribe myself,

With profound respect,

Your humble servant,

JOHN JAKUES.

[TO BE CONTINUED.]

LETTER FROM PRESIDENT BRIGHAM YOUNG.

AMERICA.

Salt Lake City, U. T.,

Aug. 4, 1870.

President Horace S. Eldredge.

Dear Brother,—Your favor of July 16, giving the details of the departure of the S. S. *Manhattan* from Liverpool, is to hand. The company of Saints who sailed on this vessel passed through Omaha on Monday the 1st inst., and we expect to welcome them home tomorrow afternoon. I have received a telegram from Elder W. C. Staines, stating that the *Minnesota* had arrived at New York, and that the Saints who came by her started on their journey "across the continent" on the 2nd

inst. If they make the same time on the railroad as the first company, we may reasonably expect them to reach Salt Lake City on or about the 14th inst.

Our election for Delegate to Congress and for representatives in the Territorial Legislature, notwithstanding the persistent efforts of the self-styled "liberal party," passed off with the greatest order and good feeling. It was the first opportunity our ladies had had of proving their faith by their works in political matters. Many in the outside world fully expected, when the Female Suffrage Bill was passed by our Territorial Legislature, and

received the approval of Governor Mann, that it would prove the downfall of the divine order of marriage instituted by God and practiced by the Saints. But now that the ladies have come forth in force and voted for the only man who raised his voice in the Halls of Congress in defence of a plurality of wives, it is said that certain very wise ones intend to have the bill pronounced unconstitutional by the Supreme Court of this Territory. I have not yet been informed what arguments they will advance to give consistency to such a proceeding. I am told that General Maxwell has given notice that he intends to contest Captain Hooper's right to his seat in Congress as the Delegate from this Territory.

The grasshoppers have almost entirely absented themselves from the Territory for the last few weeks, and our farmers have been busy gathering in their hay and grain crops. I learn, however, that great numbers of the insects have appeared within the last day or two at Manti, where they are doing great damage, and it is supposed by the citizens of that place that they are laying their eggs. The weather is and has been for some time past exceedingly hot, but I am happy to say the death-rate in this city remains very low. My own health and that of my immediate associates is good. I have caused inquiries to be made regarding your family, and I learn they are in good health and spirits, with the exception of sister Eldredge's mother, who is very low. Captain Hooper also, the particulars of whose return you have doubtless read in the *Deseret News*, is enjoying himself exceedingly, feeling, however, a little tired.

The warm expressions of friendship to ourselves as a people, and of admiration of our labors in reclaiming these once sterile valleys, indulged in by almost every lady and gentleman who visit our Territory, have induced us to frame a petition to Congress for the admission of Utah as a sovereign State in the Union, so worded that visitors in our midst can have the privilege of signing the petition and thus, to a small extent, prove if their expressions of good will are heartfelt or hy-

pocritical, for I am sorry to say that many who are loud in our praise while in our midst, when far away forget the good they have seen and the peace they have felt here, and give increased circulation and the weight of their influence to the misrepresentations and falsehoods so assiduously promulgated by our enemies. I am often asked by visitors, "President Young, what can I do to serve you when I return home?" I invariably answer, "Simply tell the truth about us, and of what you have seen and heard in Salt Lake City." But do they do it? No, it is the hardest thing in the world to get these same persons, when under the influence of the world with its darkness, its ignorance, its follies and its crimes, to tell one word of truth about us. They would almost rather that I should ask them to do anything than to speak a word in favor of the work of God and its adherents, which they must do if they tell the truth on the subject.

You will doubtless remember that early this spring Dr. Taggart, Assessor of Internal Revenue for the district of Utah, assessed at random a tax, amounting to nearly sixty thousand dollars, on the tithing paid to the Trustees-in-Trust for the year 1868. Mr. Hollister, the collector of the Internal Revenue, by direction of the department, afterwards carefully examined my books, and forwarded a lengthy report to his superiors at Washington, stating that in his opinion the tax should be reduced to between four and five thousand dollars. Since that time Congress has passed a law to the effect that for the future no income tax shall be collected on the common fund of any community, if the amount of that fund is not in excess of one thousand dollars for each and every family of five persons. This law is made retrospective in its action, so as to include all unpaid taxes of this nature at the date of its passage, July 14, 1870. This of course affects the attempted taxation of our tithing; that, as you are well aware, in the aggregate, is but a very small fraction of two hundred dollars per annum for each Latter-day Saint. Thus in this, as in all other things, the Lord has caused the right to triumph, and the vexatious attempt to tax our tithing

has fallen through, and our enemies have, in this case as in every other of their unrighteous attempts, been checked.

May our Father in heaven pour out upon you and the Elders associated

with you the spirit of your missions, that you may be the instruments in His hands of doing much good, is the constant prayer of your brother in the Gospel,

BRIGHAM YOUNG.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, AUGUST 30, 1870.

THE EMIGRATION.—Within a few days another company of Saints will bid adieu to this land and set their faces towards the place appointed for the gathering of the people of God. The journey, both on sea and land, is now comparatively very short and pleasant, yet a little stock of everyday patience will be needed while making it, so little, however, that everybody's stock ought to be sufficient. It would be exceedingly well also for every emigrant Saint to remember that he should go up to Zion to build up the kingdom of God and accomplish his own salvation, not for the special purpose of obliging and conferring a favor upon the Saints already there, or the Lord. If a Saint goes up to Zion with the right spirit, he will be prepared to meet with many changes and to experience circumstances in some respects very different to any to which he has been accustomed. But he will be able to learn from all of them lessons which will be very useful to him in future life. Indeed all the changes of life, especially to faithful Saints, are strewn with blessings, if one only knows where to look for them and how to pick them up and make good use of them. Does the pure gold fear the trial? No, because it has nothing to lose, but everything to gain. On the contrary, the dross fears, because it has everything to lose and nothing to gain. All those Saints who go up to Zion with an eye single to the glory of God and the building up of His kingdom, and who so continue, accommodating themselves to current circumstances as readily and cheerfully and sensibly as possible, will not fail to do well and feel well, and be blessed abundantly, but those of a different character and who manifest an opposite motive need not be surprised if they meet with disappointment and finally become disgusted and turn away again to the beggarly elements of the world.

J. J.

NEW ZEALAND.—A correspondent of the *Wellington Independent* of May 5 furnishes that paper with "An Evening with Elder Beauchamp," from which and other articles in the same paper we learn that considerable interest existed at that place concerning Mormonism. The *Wellington Advertiser and Register*, one of the "cheap and nasty" journals, suggests mobbing of the Elders and Saints and reports a Mr. Toomath engaged in the business of extinguishing Mormonism in New Zealand. We have heard of several notorious characters engaging in similar business in this and other ages, but Mormonism, which is

the truth, has outlived them all. Meantime, we might inform the people of Wellington that the *Advertiser*, judging from the peculiar kind of language and style which it indulges in, is no credit to any community.

RELEASE AND APPOINTMENT.—Elder George Romney has been released from the Presidency of the London Conference, with permission to return home Sept. 7. Elder Robert F. Neslen has been appointed to preside over the London Conference after Elder Romney's departure.

CORRESPONDENCE.

AMERICA.

Williamsburg, New York,
July 31, 1870.

President Horace S. Eldredge.

Dear Brother—Elder Philip Wise Bott, who presided over the Williamsburg Branch, has left this city, and I have been appointed to succeed him in that office, with Elder Thomas Bullock first counselor, and William Winkworth second counselor. Elder George Bunn is still book agent. Please insert my address in the *STAR*, as there has been trouble already through my not notifying you of this change before. My address is William Searle, in rear 142 North 5th Street, between 6th and 7th, Williamsburg, Long Island, New York.

Zion prospers and all is well with the faithful here. Elder Staines was with us last Sunday afternoon. We stand firm for the Church, under President Brigham Young.

From your brother in the Gospel,
WM. SEARLE.

New York, Aug. 8, 1870.

President Horace S. Eldredge.

Dear Brother—We landed at 10 a.m. to-day, well, but tired of being tossed about on old Neptune's bosom, for our passage was quite rough, more so I think than our outward one in company with yourself and sister Eldredge. Brother Neff was very sick, and I had more of it than I wanted. Father, as usual, was the best man of the lot, though he suffered some in his feelings.

Brother Staines came on board this morning with the tender and piloted us through the custom house and safely to the hotel, and in every way

showed that he was very glad to welcome us back to our native land. We shall probably start for home about Wednesday evening next.

Wherever you see the Elders and Saints that we have visited throughout the country, please give them our kindest love, and accept the same for yourself and sister Eldredge and all the brethren and sisters at 42. Brother Neff joins in kind regards.

Aug. 9.

We have just received a letter from President B. Young, with instructions to visit and hunt up our family relatives through the United States. You will perceive by this that we shall be enabled to carry out our first intended programme.

We remain your brethren and friends,

S. B. YOUNG,

Endorsed by Jos. YOUNG, Sen.

ENGLAND.

Nottingham, Aug. 16, 1870.

President Horace S. Eldredge.

Dear Brother—I am thankful to have the satisfaction of telling you that I am fast recovering my health. The Saints in this Conference are in a prosperous condition, so far as health and Gospel faith are concerned, and are buoyant in spirit, though some are not so prosperous financially, as they have been thrown out of employment since the war commenced. It is due from me to say that they are a very kind and good people generally, striving to live up to the Gospel requirements.

I have kept on the move as much as my duties and my health would allow me since you were visiting among the

Saints here. I am desirous to do all the good I am capable of doing, not forgetting to ask the Author of all good to increase my desire and ability to do all possible to comfort and bless the Saints. In the discharge of my several duties I feel my own littleness, and I find myself, as well as those I labor amongst, encumbered with weaknesses, and liable to err, consequently I have to live near to God, that I may be made strong and may have sufficient wisdom to guide me in the execution of my labors. Experience and observation have taught me that wisdom is one of the choicest gifts that man ever possessed. Many precious gifts emanate from our Father, but wisdom, discretion, and charity need to be well developed in a man's life, in order for him to get along with his own and others' imperfections.

The Gospel is true, but although I know it to be true, and am trying to live its principles, in so doing I meet with many crosses. I yet am mortal, and my brethren and sisters I find the same. The Gospel of Jesus Christ is perfect, we are not, and I believe it will take us some time to become so and fully live the principles of the Gospel of Jesus. This is what I want to do. I find many of my brethren and sisters want to do the same, and I see no other way for us than to put the principles of the Gospel into practice as fast as we understand them, thereby laying off the old man, piece at a time, and putting on the new man, and when we get so that we can live up to all the Gospel requirements we shall be entirely new men and women.

It appears hard to get some to understand these principles in their true light, which I and my brethren are called to teach to the Saints and to the world. We know the Gospel we have embraced is the power of God unto salvation to all who will obey it. It is a pretty hard thing for a man to say he knows a thing to be for his good and the good of all around him, and then for him to pass by it, but so we find it in a few cases. It is sometimes difficult to tell how long we should plead with ourselves and others to do right, but just as long as we can find a disposition to regard persuasion and

entreaty, for there is in most men a lingering respect for right, although with some it is almost smothered, yet it is there, and we do not know what it may grow to if properly dealt with.

It is good to find a disposition in a man to do right at all hazards. This is what every man and every woman ought to try to do. Sometimes we see people with this disposition, but lacking knowledge. Such people are liable to be brought into difficulty. Our zeal to do good is so great sometimes that we want everybody else to do the same as we do. It is good to teach people to do right, and to have a great desire to see them do so, but sometimes in some persons this zeal is not tempered with a great deal of knowledge, and not unfrequently in such cases they bring trouble upon themselves and others by wishing to force their idea of right upon others, whether they can get them to understand or not what their ideas are. In these cases wisdom would be a precious gift. The desire of such persons to do good is right enough, but they need knowledge and wisdom to make those desires effectual and beneficial.

Sometimes a man is very lenient in all things, so much so that he neglects his duty to himself and his, and if he has a desire to see others do right, he has not the boldness to tell them to do so because he neglects to do it himself.

The servants of God have taught us to repent of our sins, be baptized for the remission of them, have the imposition of hands for the gift of the Holy Ghost, which, if we continue faithful, will be a lamp unto our path, and will teach us of things past and present, and show us things to come. Now who is to blame if we have made no improvement in all this time? While we are living in the light of this Spirit it will teach us how to best please God, and thereby we shall teach ourselves and all good people.

We held three out-door meetings last Sunday, with good attendance, peace, and good order, with a drunken exception who came around with his spirituous harangue, but a policeman came along and showed the fellow the way for him to walk. I spoke some in the afternoon, but with no little difficulty, as the open air was too

heavy on my lungs. I tried it again in the evening, but had to resume my seat before finishing my subject. The Nottingham Saints filled the air with melody, singing the songs of Zion, both at our meetings and going to and from. I have not the least doubt but that good will result from the day's proceedings.

The Saints all join in love to you, sister Eldredge, brother Jaques, and all in the Office.

Praying God to bless our desires and united efforts to do good, I remain your brother in the Gospel,

GEO. H. PETERSON.

London, Aug. —, 1870.

Elder J. Jaques.

Dear Brother—I have been travelling through the eastern portion of the London Conference, in company with our mutual friend and brother, Elder Geo. Romney. This district takes in the counties of Surrey, Kent, Essex, Suffolk, Hertfordshire, and Bedfordshire, so you see I have now ample room for usefulness, and am not the slightest crowded for co-laborers. This being my third mission to these lands, I have become somewhat accustomed to this kind of business, although nothing but a realization that I am in the path of duty would comfort me.

In this field of labor a short time since, a President and thirteen Travelling Elders found full scope for labor and usefulness without infringing upon each other's territory. Each could get good congregations and many attentive listeners at the fireside, and some to obey the principles and ordinances preached. Now what a striking contrast—there is a strong disposition to let the Elders severely alone and to treat them, if politely, with freezing politeness. Very few seem disposed to listen to the great latter-day message. In fact the indifference of the people is truly alarming to those who know the nature and importance of the message which the Elders bear. What a grievous pity it is that mankind will not listen, and take warning, counsel, doctrine, reproof, and instruction from those who are sent unto them in the primitive apostolic way, who delight in bearing them

good tidings, even at the expense of leaving all the comforts, pleasures, and joys of a peaceful and happy home, travelling over sea and land with their lives in their hands to offer a perishing world the words of life!

However, this is not our business—if we as Elders do our duty in the name of the Lord, in humility, with undaunted energy and with fervor of spirit, and the thoughtless heed not the proclamation nor obey the laws of life, we are not held responsible. For one, I do not feel discouraged if men will not listen. It is our Father's work, and He will reward all according to their several merits. Ere long the unbelieving, the disobedient, and the half hearted must abide the fearful calamities which will be poured out upon Babylon, the consequences of rejecting the Gospel. O what terrible calamities are coming! Our Father held His peace for many centuries, but He commenced to speak mildly and kindly nearly half a century ago, He has been speaking more plainly and forcibly since, and I am satisfied that He will speak in a terrible manner ere long, especially to the disobedient. I can't think any body will need a college education to understand it.

My prayer is that I with His faithful Saints may be well fortified with His Holy Spirit to be able to abide in peace those terrible ordeals. Stimulated with that Spirit and in view of those events, I will endeavor, God helping me, to labor for the promotion of truth and the building up of His poor Saints, hoping to receive a rich reward and reap a bountiful harvest.

Please remember me kindly to President Eldredge, sister Eldredge, and also to Elder Carlson and inquiring friends.

I will conclude with love, in which brother Romney joins, and remain your brother in the covenant of peace,

R. F. NESLEN.

Goole, Aug. 17, 1870.

President Horace S. Eldredge.

Dear Brother—The Saints of Bradford often speak of the pleasure they derived from your visit to them on the 17th ult., and the benefit they received from your timely instructions.

Since I saw you I have been busily engaged in visiting the scattered portions of my Conference, and I find the Saints as a general thing striving to their utmost to live their religion and effect their emancipation from these lands. But in most cases they are in very straitened circumstances, particularly is this the fact in and around Bradford, where they are nearly all on short time, the mills working but three or four days during the week, some of the bitter fruits of the war.

I will narrate to you an incident of my missionary labors. On the 7th inst., in company with brother Cracroft and several of the Hull Saints, I visited Hornsea, a small town situated about 14 miles from Hull, on the German Ocean. Having sent an appointment ahead and had the bellman notify the inhabitants that we would hold an out-door meeting on the green, a site just in the suburbs of the town, and used for such purposes, imagine our surprise, on landing at the place at the time appointed, to find the Methodists on the spot, with a roaring camp meeting in full blast, the glories and hallelujahs of which could be heard for nearly half a mile. What was to be done? For it was easily discerned that the *pious* Christians were operating to frustrate the movements of the "wicked" Saints and to prevent the promulgation of their "dangerous" doctrines. I often imagine the ancient disciples must have met with many similar experiences in their attempts to preach the doctrines of Christ in the days of primitive Christianity.

We held a "council of war," and concluded we would quietly and patiently wait until they got through, and if night did not close in upon us we would open out a light battery of flying artillery upon the enemy and retire in good order.

We listened attentively to their forenoon services, when we heard almost anything preached about, save that one all important question which was answered by Peter on the day of Pentecost, "What must we do to be saved?" At noon they adjourned their meeting an hour for dinner and breath, for there seemed to be the same necessity for each.

At the close of the morning service I mounted a chair and gave out that we had forwarded an appointment to hold a meeting at that place to-day, not expecting that any others would attempt to occupy the place, but on our arrival, finding their meeting was under way, we abandoned the idea of holding one, as we had no wish to occasion any molestation whatever, being strict believers in order and decorum, and doing unto others as we would like to be done by. I closed by announcing that we would preach to all who felt interested in hearing us at the close of the afternoon meeting of our friends, and gave all a cordial invitation to attend.

We spent the time on the sea shore very agreeably until the middle of the afternoon, when we again assembled upon the camp ground, waiting patiently for our friends to close their exercises, that we might have an opportunity to speak to the people. Shortly after four o'clock the camp meeting terminated, after a sitting of more than three hours in the afternoon. I feared the people had become so exhausted with meeting exercises that but few, if any, would care to listen to any more preaching. However, we could only try. The Saints struck up a lively song of Zion, and we had the pleasing satisfaction of seeing the congregation gather around us. Prayer was offered up by brother Cracroft, another sweet song of Zion was sung, when I took a chair for a pulpit, for as soon as the Methodists had closed their meeting they took away the cart that had answered them for a pulpit, declining to let us have the use of it. However, the chair answered every purpose. I had but commenced talking when one of the preachers of the day attempted to ask questions and make remarks, to cause disturbance. I gave him pointedly to understand that he would not be permitted to do so, that we had waited patiently all day upon them to get through with what they had to say, not attempting any molestation whatever, and now it was our time and we did not feel disposed to be interrupted by him or any one else. But he still persisting, I appealed to the congregation. I was so firmly sustained that

my disturber was obliged to quietly subside.

I then addressed the assembly upon the first principles of the Gospel, showing in my weakness what was necessary to be done in order to obtain salvation, quoting the teaching of Christ and his Apostles and the examples they had left on record. Brother Cracroft followed, bearing testimony, and confirming the words that had been spoken. With the exception of the occurrence I have mentioned we had good order and attention, and I trust our preaching will be like bread cast upon the waters, and will result in future good. As is ever the case, the Lord makes the wrath of man to praise Him, and overrules the designs of scheming men against His work, for the good of the same, so with our experience to-day, the attempt of the Methodists to prevent us talking to the people was the means of assembling hundreds who otherwise would not have turned out, and who remained upon the ground after their services were through to hear what we had to say, besides affording a splendid opportunity of showing the great contrast between the teachings of men and the doctrines of Christ. Our meeting occupied about two hours, so the day that started apparently so unpropitious terminated in a great success. We returned to Hull in the evening, all having enjoyed the day extremely well.

The Saints at Bradford occupy their new room the first Sunday in September, and if it is not calling upon you too soon again to visit us, we should be most happy to have you come and install us in our new quarters. Our present room has been occupied by the Saints about 25 years. Our new place will be a much better room and better situated, and we sincerely hope the work will receive a fresh impulse.

With kind remembrance to sister Chloe, in which the Saints of her acquaintance join, also to the brethren in the Office, I remain your brother in the Gospel,

M. B. SHIPP.

London, Aug. 23, 1870.
President Horace S. Eldredge.

Dear Brother—Since last writing to you I have visited almost all the Branches in the London Conference. In company with brother Bird, I have visited nearly every Branch of the Reading district, now belonging to this Conference. We travelled amongst the Saints from house to house, visiting them in their family circles. Numbers of them have been in the Church for many years. Some have been faithful from the beginning to the present time, laboring and assisting in the establishment of peace and righteousness upon the earth. Their faith is becoming stronger, and their desires are increasing continually to serve God and to fit and prepare themselves for the great blessings which are in store for the faithful followers of our Lord and Savior Jesus Christ. But some others have lost the spirit of the Gospel, their minds became enshrouded with darkness, their faith wavered, that which they had testified as being true they began to doubt, they transgressed the commandments of the Almighty and broke their covenants, those which they made at the waters of baptism, in consequence of which they lost the spirit of the Gospel. That which to them, while enjoying the light of Gospel truth, was above every earthly consideration, left them, the Spirit of the Lord ceased to strive with them, they were left to themselves to grope in the dark, without either compass or rudder to steer their bark.

Whenever persons who have tasted of the good word of God, their minds having been enlightened by the spirit of truth, after having yielded obedience to the requirements of the Gospel, fall away and become recreant to the truth, it unfits them for any other religious belief. The consequence is, that some of this class have again entered the fold of Christ by the door of baptism, their names are again enrolled upon the Church records, and they are now in full fellowship, they having seen the error of their ways, repented of their sins, entered into covenant with the Almighty to keep His commandments through evil as well as good report, and I trust they will be enabled to fight the good fight and hold out faithful to the end, for

it is not those who run well for a season, but those who hold out faithful to the end, who are to receive the reward.

Times are very hard in this Conference. Many of the faithful Saints are poor in this world's goods, scarcely receiving sufficient for their daily labor to keep soul and body together. The long looked-for time for them to gather to Zion, to be released from these lands of oppression, misery, and want, where sin and abomination are constantly on the increase, seems long to them. Their spirits at times are ready to sink within them, and if it were not for the hope which the Gospel affords, their condition would be deplorable indeed, but this buoys them up, they know that God lives, they know that His kingdom is again restored to the earth, and that He has inspired Prophets and Apostles, the living oracles of the Almighty in our midst, to guide us in the ways of ever-saving truth, men who can see the breakers ahead and the impending danger that is hanging over the inhabitants of the earth, men who are qualified to guide us and land us safe in the haven of rest, inasmuch as we will abide their counsel and instruction. This cheers and comforts the hearts of the Saints in all the trials and privations through which they are called to pass, realizing the promise that it is the poor who are to inherit the earth.

But few are entering the Church at present in this Conference, still there is occasionally one who has moral courage sufficient to step forth and forsake his sins and become initiated in the great work of God upon the earth. There is but little inquiry amongst the people in reference to religion, there seems to be a spirit of indifference in regard to their future state. Instead of seeking first the kingdom of God and its righteousness, the plan and the policy now adopted are to seek everything else—fame, wealth, and the luxuries of life, entirely neglecting the more important duties they owe to themselves and their God. The time that was spoken of when darkness was to cover the earth and gross darkness the minds of the people, is now literally come to

pass, priestcraft and bigotry hold dominion over the people, the blind are leading the blind, and they will all fall into the ditch together. The day is not far distant when the Lord will come out of His hiding place and vex the nations, the cup of their iniquity is nearly full, wickedness and abominations are running rampant, they stare one in the face wherever one goes. How long, O Lord, will such things exist!

My mind often runs with lightning speed to the far distant west, the place where God has again commenced to establish His kingdom and assert His rights, where a people dwell who acknowledge His right to rule and who are endeavoring to bring about a reign of peace and righteousness upon the earth, where virtue is cherished, where the name of God is revered, where our families are secure from contamination with the wicked and ungodly of this untoward generation.

Brother Neslen and myself have visited the Essex portion of the London Conference, where we found the Saints the same as I found them in the other district, some living up to the best light and knowledge they had, feeling well and anxious to be gathered home and associated with the Saints in Zion, where they can be more fully instructed in the great plan of redemption, where they can receive their washings and anointings in the House of the Lord. Others are cold or lukewarm, and it is almost impossible to perceive any life within some. They say they know Mormonism is true, but simply having a knowledge of this fact will never save intelligent beings, nor bring them back into the presence of their heavenly Father. It is by complying with every requirement that is made of us by the servants of God, those who have been called and ordained and set apart for this purpose, thereby obtaining the Spirit of God, that will lead us into all truth, it will point out the path wherein to walk, so that we may overcome day by day those things which oppose our progress in the great work in which we are engaged.

The meetings in London are tolerably well attended. Many of the Saints are very good people, striving to serve

God. Quite a number are out of employment, labor being very scarce.

I have had great pleasure in visiting the Saints, travelling amongst them, associating with them, learning of their spirits, trying to cheer and comfort them, and to encourage them on in the good work they have begun, and my prayer is continually that the God of our fathers will pour out upon them of His Holy Spirit, to cheer and comfort their hearts, and that ere long

every faithful Latter-day Saint will be gathered out to our beloved Utah, there to rejoice with us in the blessings which the Gospel affords.

Elders Neslen and Bird join with me in kind love to you, sister Eldredge, brothers Jaques and Carlson, also the Liverpool Saints and all the Israel of God. From your brother in the Gospel of peace,

GEORGE ROMNEY.

UTAH NEWS.

We learn by letter that a fine rain fell at Salt Lake City July 31. We have not found room the last few weeks for so much Utah news as we should have been pleased to publish. The following are from the *Deseret News* to Aug. 2—

The *Manhattan* company passed Omaha Aug. 1, and were expected to reach the city Aug. 5. [We learn by letter they arrived at Ogden Aug. 6, and the *Minnesota* company at Salt Lake City Aug. 10.]

Geo. Francis Train has a characteristic letter, in the San Francisco papers, to President Brigham Young, full of advice in Geo. F.'s own inimitable style.

Brother H. M. Larsen wrote from Moroni, Sanpete County, July 27, that the grasshoppers were thicker there than ever, preparing to bequeath their eggacy.

The *News* proposes that before Dr. Newman be permitted to lecture in the Tabernacle he pledge himself to grant a similar privilege to any Elder in the Doctor's church in Washington, D. C.

Brother Joseph Humphreys wrote that a young man of Millville, Cache County, July 25, had the back part of his skull seriously fractured by the bursting of his gun, which he had loaded heavily, contrary to advice.

Brother Rees R. Llewellyn wrote from Fountain Green, Sanpete County, that brother H. W. Naisbitt delivered a most excellent discourse on co-operation to a crowded house there July 26. Grasshoppers in countless myriads had appeared there, damaging what little crops were left, and travelling south.

Bishop John Sharp reported that a final decision had been arrived at respecting the junction of the U. P. and C. P. railroads, which was to be at or near a point five miles north of Ogden. The C. P. had turned over the bonds to that point to the U. P., and Sydney Dillon, Esq., of the U. P., would meet the representatives of the C. P. at Ogden, Aug. 4, to examine the ground and decide upon the exact location.

Brother Richard C. Camp wrote from Wallsburg that a good time was had there July 25. A co-operative saw-mill was going up there. Two crops of wheat would be raised, but the grasshoppers had taken the rest. Potatoes, corn, sugar cane, peas, squash, and similar crops promised well. Grass stunted and dry. The settlers had erected seven miles of "good lawful fence" the present season, and felt contented.

The following is from the *Ogden Junction* to July 23—

Lady Franklin and her niece, Miss Cracroft, spent five days in Salt Lake City, attended meeting at the Tabernacle on Sunday, and were much surprised and gratified at the beauty, order, morality and peace of the city of the Saints.

VARIETIES.

A lucky German cook has invented a pea-soup sausage, and received £6000 for it. The German army is now fed with it. How the cats and dogs will suffer!

The Omaha *Herald* says, "Olive Logan says she turned her back on Mrs. Joseph Young, No. 3, when introduced to her. In reply to which an exchange suggests that, with her natural vanity, Olive turned her handsomest side to Mrs. Young."

A letter from Havana gives the sequel to the famous Oviedo-Bartlett diamond wedding. The senior died leaving no will, and his American widow gets nearly a million dollars, while three millions are divided among his forty-four children, most of them illegitimate, and free persons of color.

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof," says the Federal Constitution. For nearly eighty years this has stood unchallenged and revered. Are we ready to go back to the religious persecutions and burnings of the dark ages in this year of grace 1870?—*New York Tribune*.

WOLVES IN SHEEP'S CLOTHING.—The following from the *Family Herald* is really too rich and instructive to be excluded:—"Marion B. raises a question which we cannot answer, and which we put with all seriousness.—How is it that Dissenters are so fond of kissing? M. B. is the daughter of leading people of the Wesleyans; and the minister of her circuit, with whose daughter she is intimate, a popular man both as lecturer and minister, and a married man, too, saw her home, thanked her earnestly for the kindness her family had shown him for three years, and begged for 'one kiss at parting.' 'I was rather confused,' says M. B. 'I do not know what I answered; I know I did not kiss him, and I am afraid I have offended him; for when I met him (only once) at a tea-meeting, he only bowed, and passed on. I have often since blamed myself for not complying with his wish.' Oh you stupid girl! Does the moth blame itself for being so near the candle that it feels the flame, yet is not burnt? The minister sinned,—M. B. sins. Her repulse was not half sufficient. All excitement, whether religious or not, is with some people raised upon the same basis; and the admiration excited by a preacher or a music-master leads with some women to a dangerous kind of half-love. Then Dissenters, as a rule, cut their cloth too close. They banish dancing, merriment, music, the theatre, and have only religion as a relief from daily monotony. 'If I had not my chapel to go to on Tuesday nights,' said one old gentleman to us, 'I should die of ennui.—I have no other amusement.' This will shock some; but it is quite true. Only two safety-valves are left for these good people,—scandal and kissing. If you want a wife who will be 'rare' fond of you, marry a strict Quakeress. Poor human nature!—if it does not run out at the proper tap, it will blow the bung out, or burst the barrel."

POETRY.

THE TWENTY-FOURTH OF JULY.

They led the way to these mountains,
Those men who were favored of God;
To Zion's high hills and her fountains,
O'er paths where the red man had trod;
In the east they were hunted and driven,
For the soles of their feet they'd no rest;
They complied with the counsel of heaven,
And sought out a home in the west.

Centerville, July, 1870.

—Deseret News.

Thank God for the noble and great,
To lead out in His mighty cause;
And 'tablish foundations of state,
Where Saints can abide in His laws;
Thank Him that we live here in peace,
May we live and the blessing maintain;
That His kingdom may grow and increase,
Till Messiah shall come here to reign.

NAPRI.

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"Repent: for the kingdom of heaven is at hand."—JESUS CHRIST.

No. 38 Vol. XXXII.

Tuesday, September 8, 1870.

Price One Penny.

CORRESPONDENCE ON THE SOCIAL CONDITION OF UTAH.

(CONTINUED FROM PAGE 550.)

Flimby, near Maryport,
Cumberland, May 15, 1870.

J. Jaques, Esq.

Dear Sir—I beg to thank you for your full and interesting answer to my inquiries, which was forwarded to me here, where I am passing two or three weeks for change of air, with my husband and little son. I cannot at all agree with your view on the subject of polygamy, but all honest convictions, candidly stated, deserve respect, and I may add that the respect you express for women and womanhood, and your impartial condemnation of men's shortcomings towards women, might put many of our (so-called) Christian monogamists to shame.

I readily admit that polygamy is a lesser evil than legalized prostitution, because in the one case a man accepts and fulfils, and in the other repudiates and flings aside with the most bare faced selfishness, responsibilities assumed for his personal gratification, and as being the lesser evil I regard it as having been and being widely tolerated by Providence, but still only "for the hardness of men's hearts," and I believe that "in the beginning it was not so," and will not be so in a regenerate state. In heaven I believe that every human soul will have its own

male or female partner to all eternity, and that the two will be one. True marriage, according to my faith,

"Here not alone doth make two
hearts one flesh,
But rather spirits twain one
angel there."

And whatever falls short of this true marriage is but a temporary result of, and permission to, human frailty.

I would (though without at all expecting to shake your convictions, which are evidently sincere and well-rooted) just point out that in these highly civilized countries, as they are called (demoralized would be a better word), where Christianity is professed, and heathenism and brute materialism are too widely practised, polygamy could offer no remedy, even for the deeper evils of prostitution, for this reason—one main cause of this latter is the selfishness of men who want pleasure without a corresponding burden, as they regard duty, and object to the expense and responsibility and trouble, &c., necessary for the support and protection of a wife and children. How would it mend matters to offer them the option of maintaining several wives and families instead of one? There may be some few dozen Englishmen wealthy enough to maintain several wives and indefinite child-

ren, but how could these few dozen marry all the millions of women in the country who are single or widows? The difficulty here is to maintain one wife in nine cases out of ten, and polygamy, even were it a theoretically desirable, would therefore be an impracticable remedy in England. Moreover, though there are many bad men who do not now deserve wives, we cannot suppose or settle that they shall always remain bad, and if meantime the good men have married all the women, where are the others to find wives? To myself it is incomprehensible that women with any intellectual development should do anything but revolt against the idea of polygamy, and I think the true remedy for the present state of things is to be found in such mental and moral elevation of women as would make them firmly resolve and rejoice to live and die unmarried rather than throw themselves away in marriage, much more out of it, on unworthy men. Then and then only will men find it necessary to become worthy.

True and full reciprocity is necessary to my very conception of marriage, and this is impossible where several give their all to one who can only give each a share in return, and polygamy is therefore to my mind (I say it without a thought of offence, simply to show my very different point of view) simply no marriage at all.

But you have this great advantage as polygamists over the vicious, not over the true, monogamists of modern civilizations, that there is no hypocrisy on your side, whereas a man who professes to believe in monogamic marriage as a Christian institution, and yet lives the life so many do, is a dreadfully dishonest hypocrite, habitually profaning what he pretends to hold sacred.

And the women who profess such reverence for purity that they would not even speak to nor look at an unfortunate sister, but willingly associate with and even marry the profligate men who make these unfortunates, are a disgrace to their sex, and their marriages (made for money, position, and the like) are just as truly and often more culpably prostitution than that of the unfortunates who seem, at

least, to have no other refuge from starvation.

But in every great cause martyrs are needed, and women must prove themselves *willing to starve, to starve in heart* for want of love, as well as in body for want of food, before womanhood will ever achieve its destined victory over the present profanations and desecrations of the relation between the sexes.

You see we shall neither of us convert the other, but I thank you sincerely for your courtesy in answering my questions and opening to me a certainly quite new point of view in respect to existing evils, and also for the permission, of which I may find occasion to avail myself, to make use of that information.

After the 27th I shall be at home again; till then my address is as above, though I am not meaning to imply that this calls for any answer, being itself an acknowledgement of yours.

With sincere regards and thanks,

Believe me,

Dear Sir,

Yours very truly,

MARY C. HUME-ROTHERY.

Liverpool, July 11, 1870.

Mrs. M. C. Hume-Rothery.

Dear Madam—Your kind acknowledgment of May 15, of the receipt of my answer of May 11, to your note of inquiry of April 28, came to hand May 17. It seemed to me that a few words further from me would not be unacceptable, besides in your acknowledgment several interesting queries were propounded, which common civility, to say nothing of courtesy, would have caused me to endeavor to answer for your gratification. But several journeys into the country, with other engagements and hindering circumstances, have prevented an earlier satisfactory notice of your views and queries. Will you be good enough to excuse the delay thus occasioned? This I have written at divers times, as I have found opportunity.

You say you cannot at all agree with my views upon polygamy. Never mind if you cannot at present. A woman of your intelligence and good sense, I am confident, will agree with

them sooner or later, if you live long enough, which I hope you will. Because they are true in the main, and will yet prevail. I know you will exclaim, "Never! Never!" But time works wonders and reveals many things.

I am not at all surprized that you do not agree with my views as to an effectual cure for many existing social evils. The principles which I advocate, and positively know to be effectual and beneficial, though far older than modern civilization, and directly sanctioned by Heaven, are so new and strange to Christendom, so radically different to the traditions, laws, and customs of the West, that it is no wonder that you find it difficult to reconcile your mind to them. But radical principles are needed to effect a radical reform, and that a radical reform is necessary I believe you are not disposed to deny, for I think your grief because of existing evils, and your desire for a competent remedy for those evils, are as thorough and deeply-rooted as my own. The more the principles which I advocate are investigated in a meek, teachable, and prayerful spirit, the more evident it is that they are the only principles which will produce anything like an approximation to the effect desired—the abolishment of the vile use of women. Many laws, habits, and customs derive their prestige, prevalent force, and tenacious hold on the minds of men and women simply from the power of tradition, and are by no means necessarily in strict accordance with divine or natural laws.

You readily admit that polygamy is a lesser evil than legalized prostitution. Much of the good in mundane affairs is relative rather than absolute. But why should not the lesser evil be chosen, when it is evident that, if it be not, the greater evil will prevail? When you must have one of two evils, the old saw is good—to choose the least. But there is no evidence that polygamy is necessarily an evil. The grievances of polygamy are mostly imaginary or avoidable, while those which attend monogamy are real and tangible, and preachers, moralists, philosophers and statesmen confess that they cannot get rid of them, but call them "necessary evils," which they are not,

for they can be got rid of advantageously. I am telling you how this can be most effectually done, and I have seen it done, therefore I know whereof I speak.

You imply that the responsibilities of polygamic marriage are assumed by man for his own personal gratification. If you mean by this that those responsibilities are necessarily so assumed, permit me to say that you are laboring under a serious mistake. Prostitution, adultery, all really illicit gratification is necessarily engaged in for unworthy purposes on the part of one if not both parties. But polygamic marriage is not necessarily unholy in either party, any more than monogamic marriage is. That both kinds of marriage are sometimes contracted from unworthy motives may be considered beyond a doubt, but such marriages, whether they be monogamic or polygamic, are not commendable, and they naturally produce unsatisfactory results.

You say that polygamy has been widely tolerated by Providence. Then what valid reason can any men and women find for not tolerating that order of marriage? Are they wiser than Divine Providence? You believe that polygamy was tolerated because of the hardness of men's hearts. Are men's hearts in this part of the earth so soft, so tender, so kindly, so chaste, respectful to woman, that they will fulfil and be restrained within the requirements of the monogamic order of marriage? You know as well as I do that such is not the case. Again then, what reason for not tolerating polygamy? You will hardly say that men's hearts in England are not hard enough to tolerate polygamy, because you know they tolerate really and undeniably terrible infamies towards women. Allow me to say that polygamy is not a part of the law that was added in the time of Moses because of the hardness of men's hearts. Polygamy existed and was practised by inspired men long anterior to the time of Moses, by men who enjoyed direct communication with heavenly beings, which modern monogamists do not, and do not pretend to.

Jesus did not say that marriage, even polygamic marriage, was permitted because of the hardness of

men's hearts, but he did say that divorce, for several causes, was so permitted by Moses. And you will allow that there is a vast difference between marriage and divorce. One remarkable thing is found all through the Bible—that polygamy is nowhere denounced, but is considered marriage and is so provided for. Two other things are also remarkable—that divorce, though suffered, is spoken against both in the Old and the New Testaments, for the Lord hateth putting away, but it is nowhere said that the Lord hateth marriage, even polygamic marriage; and that adultery is unsparingly and repeatedly denounced; to which I may add the very noteworthy fact that there is not the first iota of Scriptural argument in support of the European and American notion that the polygamic relation is in anywise impure or unbecoming. That notion arose outside the Bible—it has no sanction there.

I cannot see wherein there is reason to suppose that polygamic marriage is a sign of hardness of heart. I have no doubt, if you faithfully examine

your own heart and judgment, that you will be ready to admit that even polygamic marriage is not a sign of hardness of heart in those who observe it. Adultery, not marriage, comes of hardness of heart. Indeed, marriage naturally presupposes considerable tenderness of heart. Now doesn't it? I am sure that you, an honored wife, can not say that marriage is a sign of hardness of heart.

The divine privilege, custom, and legality of a man's marrying more than one wife does not, as some persons apparently conceive, in anywise imply that every man must have several wives, nor that any man must marry all the women he can pick up, nor that any man should stifle the dictates of affection and prudence in the arrangement of his conjugal relations in order to marry every woman he can lay his hands upon. If affection and prudence are essential to happiness in monogamic marriage, they are equally essential to happiness in polygamic marriage, and neither man nor woman can afford to despise them.

[TO BE CONTINUED.]

ADDRESS BY PRESIDENT BRIGHAM YOUNG,

DELIVERED AT THE TABERNACLE, SALT LAKE CITY, JULY 25, 1870.

[CONTINUED FROM PAGE 547.]

When we reached Council Bluffs, we built up a town on the east side of the Missouri river; we also built two towns on the west side of the river. Where Omaha now is, was then a wilderness; but we were the pioneers; we had to travel three hundred miles from there to get a load of Indian meal or corn or whatever provisions we did get. This made our settlement here, when we planted it, one thousand three hundred and thirty miles from where we could buy provisions. When we reached this place, the saying was, "What is to be done?" "Do you think we can raise an ear of corn?" "I do not know." "Do you think wheat will grow here?" "I do not know. We cannot tell until we make the experiment. We will water the

soil, plow it up, put the seed in the ground, and trust in God for the increase." A few families came here first, that is with the pioneers, and a few thousands followed the same fall. We started our settlements here, we laid out a town here and we laid it out for a city of country seats. Can you understand this? We laid out our city in blocks of ten acres, we divided each of them into eight lots, changing the front alternately, thus giving an acre and a quarter to each man, expecting that he would set his house back from the street far enough to surround it with his trees, flower gardens, his fruit trees and shrubbery that he might live there like a gentleman in the country. Trade has interfered with this arrangement in some

parts of the city. We planted our grain and vegetables ; we got a little the first season. Potatoes grew a little larger than chesnuts, large enough to answer for seed the next year. I will remark here that every piece of furniture we possessed we had to bring here. Every side-board, every bureau, every mahogany table, every large looking-glass we had to bring here in these wagons, and I think there was fully an average of five individuals to each team. We had to bring provisions enough to last eighteen months or to go without ; we had to bring our plows, our harrows, our seed grain and our clothing, and when we got here we had just as large kitchens as we were disposed to enjoy.

We had not been here six months before we organized a provisional government, elected our officers, sent a petition to Congress for admission as a State and sent our delegate, Hon. J. M. Bernhisel, to Washington. He was our first delegate to Congress.

I will go back a little and say that when we landed here, our little army of five hundred men had marched along to some of the frontier towns of Mexico and hoisted the American flag in every town they came to. They expected a battle. "Oh," said some, "the Mexicans will meet you ; they will fight you ;" but the promise was, if they would go in faith, believing in God and trusting in Him, they would have no battles to fight. When they marched into each town they hoisted the American flag. The officers charged them not to meddle with private property ; not to meddle with individuals ; they had no disposition, however, to do so. The people furnished them with what they wanted ; when they obtained that and regulated the affairs of the little town, they would march on to the next one ; and they fought no battles in all their career. But they were the first ones that ever raised the American flag on Mexican territory and preserved it there. (Applause.)

Now permit me to say a little more regarding our history ; it is concerning improvements. A little town west of St. Louis, Missouri, called Jefferson, the seat of government for the State of Missouri, with the exception of

that press, west of the Mississippi, we printed the first paper and owned the first printing press. We sowed the first wheat ; we built the first mills ; we occupied the first schools ; we set out the first trees ; introduced the first libraries ; we are the pioneers to the Pacific Ocean of every improvement in mechanics and scholarship. We had a good press and library in San Francisco, which was carried round the Horn by a company of our people, who emigrated to that country in the ship *Brooklyn*. We made the first bricks in California, and commenced improvements in that State. Our battalion boys found gold in California, which raised the hue and cry until it became very notorious, and so large and plentiful was it supposed to be that the cry was—"Gold in the sands," "gold in the rivers," "gold in the hills," "gold in the mountains," "gold in the streams," "gold in the dirt," "gold is everywhere, let us go and get the gold ;" and we fed our thousands that crossed this continent to the gold regions and preserved their lives. Did we ever injure an individual ? Not one. I will say here that gentlemen, if they may be called so, those in human shape, hundreds and thousands of them, have been here and after receiving the kindness of this people would say, "What can we do for you ?" They have never received but one answer, "Tell the truth about us ; that is all we ask of you." But instead of doing this, they have written from east to west, and from north to south, "The Mormons painted," "Mormons in blankets," "Mormon thieves," "Mormon Indians," "Mormons massacring the emigrants," "Mormons doing this and that wrong," which is palpably all of it false from beginning to end. But that is the reward we received in many instances ; not in all. Here let me make this remark, it is not gold seekers who visit us now ; we have an entirely different class of men since the railroad was built. The hue and cry was, "The Mormons do not like the railroad !" "the Mormons do not want a railroad !" "the Mormons will not have a railroad !" We never travelled a day, and I can call my brethren to witness the truth of what I assert,

from the time we crossed the Missouri to this point, but what we were looking for a track for the railroad, and we had not been here long before we petitioned Congress to build a railroad as well as for a government.

A class of our fellow-citizens are coming here now who look at things very differently to their predecessors. Men of this class are beginning to think that if they enjoy freedom and equal rights for themselves we must enjoy the same; for that which is meted out to one portion of the community we may rest assured will be meted out to the rest sooner or later; this is in the course of nature. Whether the God of nature produces it or not, it is so, and always has been so.

Now we want liberty, freedom and equal rights; we want the privilege of living, praying, speaking, building our

meeting houses, attending our farms, building our factories, schooling our children, improving our society, and of gathering up the poor, meek and humble of the world—to go and hunt them out from the caves and dens of the earth, and to bring them up here and make them equal with us. This is the watchword of “Mormonism;” never descend to the state of those beneath you, but take them by the hand and bring them to your condition. This is our doctrine.

I will ask the citizens of this city and Territory and of these mountains—you that have made the farms, built the houses, set out the orchards, built the factories, made the improvements—had not we better stay here? (A unanimous cry from the vast audience of “Yes.”) I rather think we will.

[TO BE CONTINUED.]

THE MORMONS AND THEIR TERRITORY.

Utah is the most prosperous and populous of our Territories. The number of inhabitants is estimated by the Mormons to be 150,000, and Salt Lake City is credited with 20,000. Gentiles who have visited Salt Lake think the estimates not far wrong. A State would have been organized ten years ago if Congress had not feared that the result would be the legalization of polygamy and the introduction with it of troubles that might not be cured for many decenniums. Several States are now represented in the United States Senate with a smaller population than that of Utah.

A Church with devoted adherents was needed to tie people down to the basin of Salt Lake. The landscape was bare, timber remote, water scanty, the climate severely cold in winter, and all access to navigable tide water, and to the main centres of population and trade, very costly. Brigham Young selected this unpromising place for the seat of his new Zion, and for a quarter of a century he and his people have been faithful to each other and to the desert valley, which they have filled with thrift and prosperity. Some

travellers have said that the Mormon capital is the prettiest town in the United States, and all admit that it does great credit to the people who have built it.

The Mormon community is filled with the spirit of confidence and co-operation. If a neighbor needs help he has no difficulty in getting it. If the public interest requires that anything should be done, and there is a delay about beginning the work, the Church authorities select men to begin it, and they obey orders. Settlements are established and abandoned, roads are opened, factories are built, and trading expeditions sent out by the direction of Bishops, Elders, and other ecclesiastical functionaries. There is a mutual helpfulness that is not found in any other community of equal size.

It has been part of Brigham's policy, from the first, to make his community as independent, industrially, of the Gentiles, as possible; and for that purpose he has encouraged home manufactures, and discouraged the importation of costly and useless luxuries. The women have been accustomed to dress in plain cottons and woollens,

plainly made, and though they have evidently not heard from Paris for years, their gowns are quite as comfortable as those worn by the most obsequious imitators of Eugenie. One of the first productions of Salt Lake Valley was leather, and its title of "Valley Tan," given to everything else of home production, was sufficient to command the favor of every Mormon. We say every Mormon, for although there were malcontents among them, yet, taking them as a class, they were harmonious in their government and business beyond all example. Frequently, they moved, as though their temporal welfare and eternal salvation depended upon implicit obedience to their ecclesiastical authorities, and those, again, acted with a similar unanimity. Churches, families, social clubs, old and life-long friends separated on account of slavery, secession, and minor points of politics, and questions of personal gain or advancement, but the Mormon leaders were of one mind. If they have any wire-pulling and quarrelling, they keep them secret.

The Mormons include a great number of skilful mechanics. They have cotton and woollen factories, and saw, planing, and grist mills, and they can now produce nearly everything that can be made in any part of the United States. The construction of the railroad has reduced the price of many of the articles with which they supplied the miners of Idaho and Montana two years ago, and they are compelled to seek for new industries. One of these is silk, and they have so far succeeded very well in cultivating the mulberry and rearing the silkworm. They will have about 2,000,000 cocoons this year, and the main object of John W. Young's late trip to our State was to visit our cocooneries, and see what information he could get that would be of value to the silk-growers of Salt Lake. With such an industrial spirit

as the Mormons have, they must prosper.

The future of Utah depends, to some extent, upon polygamy. The Mormons should pass a bill through their Territorial Legislature forbidding polygamous marriages, for the future, and they should get a new revelation or adopt a rule of the Church that the time has come when all marriages must be monogamous. It is far better that they should do this than that somebody should do it for them. If they do it, they can use the form that suits them best; if they refuse, the form may be the one that will suit them least. By prohibiting polygamy for the future they will disarm their most dangerous enemies, and probably put an end to an agitation that would otherwise continue for a long time, and often cause alarm. As for past polygamous marriages, it is probable that more harm than good would come from disturbing them. So long as the social evil prevails extensively in Washington, it would be unbecoming in Government to make war on the Mormons for polygamous marriages contracted in the past, many of them at a time when there was no law to prohibit them.

The entire Pacific slope is interested in the peace and prosperity of the Mormons, in the removal of all causes of quarrel between them and the Christians of the nation, and in the admission of their Territory as a State of the Union, upon terms that will secure the preservation of good feeling, protect the principles of our most enlightened society, and foster the development of the resources of the Western slope of our continent.—*Alta California*.

Let the Government of the United States extinguish its "social evil," which prevails throughout all the States, before it presume to ask Utah to give up its domestic blessings.

Fort Rawlins, the new military post, established by General Augur on his recent trip to Utah, is situated on the Timpanogos River, near Provo City, Utah. It was named in honor of the late Major General John A. Rawlins. Companies C and K, of the Thirteenth Infantry, have been stationed there, with Captain A. L. Hough, also of the Thirteenth Infantry, as post commander. These troops were detached from Camp Douglas, to occupy, temporarily, the new quarters. At present, the soldiers are merely camped at the site of the post; but government buildings will be immediately erected, and very soon Fort Rawlins will be one of the military institutions of the Far West.—"Omaha Herald."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, SEPTEMBER 6, 1870.

EXIT CULLOM.—Mr. Cullom, the notorious hero of "the Bill" to exterminate Mormonism, has begun early to reap the reward of his deeds done in the body. It is stated that he was very anxious to have that Bill passed, thinking it would be such a capital credit to him at home, that is, that he would thereby create for himself political capital and credit. But if man proposes, God frequently disposes. Like many another anti-Mormon, Mr. Cullom made a alight mistake if he thought to make political capital by attacking Mormonism, for, after a long and bitter controversy, he has failed to be renominated in the Eighth Congressional District of Illinois for Representative to Congress, Col. Merriam having received the honor of nomination, after 180 balloting. The Convention pledged themselves to support the nominee. Pass on, Cullom. The mill of the Gods grinds slowly, but it grinds exceedingly fine.

AUSTRALIA.—A letter from brother Albert W. Aspinall to President Geo. A. Smith, dated Sydney, N. S. W., June 26, and published in the *Deseret News*, says, "Elder Robert Beauchamp is confined to his bed with very severe illness, or nervous prostration, which I think is measurably the result of the hardships he has endured while on this mission."

Elder Beauchamp arrived at Sydney June 18. The Branch at Karori numbered about 40 members when he left, chiefly whole families. Several more had been added to the number since. Brother Aspinall says—

While in New Zealand, Elder Beauchamp got roughly handled, being pelted with various missiles of a most vulgar character, and otherwise abused. When he went to Karori, the only ministration they had there was the visit of a Church of England clergyman once a week, grinding over the old, old tunes. After brother B. had baptized eight or nine persons, nearly every room that could be obtained was nightly occupied by various preachers. The place seemed alive with them. The parson aforesaid, Mr. Toomath by name, challenged brother B. to a public discussion, which was accepted, and resulted in the baptism of three persons who attended. The parson abused brother B. on the subject of polygamy, and brother B. asked him if ever he expected to sit down with Abraham, Isaac and Jacob in the kingdom of our Father, for the parson had called Jacob a "besotted old beast," and the wives of polygamists "female she-beasts." This for an educated man, college bred—you may guess how he lost his temper.

We trust that long ere this Elder Beauchamp has been completely restored to health and usefulness in the mission where he has labored so earnestly and effectively, that he will be still more abundantly blessed in his labors, and that ultimately he will return to Zion with joy, bearing his sheaves with him.

THE UNITED STATES.—Elder Edward Stevenson wrote to the *Ogden Junction* from Polk City, Iowa, July 25, that he held meeting there on the

24th, and that a few talked of emigrating thence to Utah soon. Elders W. C. Dunbar and L. O. Littlefield accompanied Elder Stevenson to the States, all on business we presume.

CORRESPONDENCE.

AUSTRALIA.

Melbourne, June 14, 1870.

President Albert Carrington.

Dear Brother—I have just returned from my visit to New Zealand, and have had the pleasure of reading your very welcome letter, dated March 21. I was very glad to receive your approval of my action in respect to the rebaptism of the Sydney Saints, and indeed I expected no other. I do know that all my actions are regulated with a single aim to the upbuilding of the kingdom of our God. I am His servant, I have the spirit of my calling and am trying to magnify it. If I err, it will be in judgment, not intention. God has blessed me in my mission, and the blessing pronounced upon my head when I was set apart by President George A. Smith has been fulfilled and is fulfilled every day, and I thank my Father in heaven and bless and praise His holy name that I do know that His living oracles are in the Church of Jesus Christ of Latter-day Saints. I do know that God lives, for He has fulfilled to me the promises made by His servants in His name and with the authority of His Priesthood.

What pains the world do take to glorify the Saints and make them fit companions of Jesus and the Apostles in his day, and all the holy Apostles and prophets since the days of righteous Abel! Jesus has pronounced a blessing upon those who are persecuted for righteousness' sake, and Paul has said that those who suffer with Jesus shall reign with him. John, in his beautiful visions on the Isle of Patmos, among other things, saw prophetically, after the angel had brought the ever blessed Gospel to the earth, a great multitude out of every nation, tongue and people, and when he asked who they were, he was told that they had come up out of great tribulation. Mark—it was great tribulation, not a little. Now people are gathering from

every nation, tongue and people to Utah; and whatever Scribes and Pharisees may say to the contrary, these people are gathering there to the nucleus of the kingdom of God, and they are doing so because they believe God has commanded them so to do. They are becoming a great multitude, and the world are doing all they can to make them represent the exact likeness of the vision which John saw. How wonderfully our God makes the wickedness of the wicked to praise Him! Blessed be His name, He overrules all things for the good of His faithful Saints. I have no care for consequences—God is able to take care of His own work. All that I am anxious about is that I may be found faithful and obedient unto the end, and I know that it is necessary to be very watchful and prayerful, lest after I have preached to others I myself should be a cast-away. Such are the perilous times in which we live, that he who standeth must take heed lest he fall. God preserve me and all honest Saints from the dreadful curse of apostacy, is my heartfelt prayer, in the name of Jesus, Amen.

I sincerely thank you for the STARS—they have been a pleasure to me. Some good Saint at home has been so kind as to send me some *Deseret News*—God bless him, or her, whoever it is.

I intend sailing for Sydney on Wednesday next, to build up the Saints there. I feel that I am responsible that every creature have an opportunity of obeying the Gospel, so far as my mission is concerned. The Saints in Sydney write me that they are doing well. They have taken a house with a large room in it for meetings and to be used as a mission house, and they have had a sign painted as follows—

HOLINESS TO THE LORD!

LATTER-DAY SAINTS' MEETING HOUSE.

Give my love to brother Albert Dewey. I should like to have a line

from him, according to promise. Love to brothers James Hardie, J. Q. Knowlton, and all the Elders from our dear loved Deseret. God bless you, dear brother, with every good and precious gift, and above all with a firm and steadfast heart in the cause of truth, is my prayer for you in our meetings and in private where none but God hears.

Your loving and dutiful brother in the everlasting covenant,

ROBERT BEAUCHAMP.

AMERICA.

Salt Lake City, Aug. 9, 1870.

President Horace S. Eldredge.

Dear Brother—Having left the Old World, or England, with rather a short notice, and not having had time to bid the Saints good-by, I thought a few lines would prove acceptable from me, after returning home. From the time we bade you good-by on the ship *Manhattan* until our safe arrival in Salt Lake City, the Lord was with us, or His angels were, to protect us from trouble and accident, and I am thankful for it to Him, the Giver of all good. When we begin to realize His ways to His children on earth, we shall make our ways straighter and not be quite so narrow minded and selfish as we find ourselves at present in this crooked and perverse generation.

We have the privilege here below of proving ourselves whether we will listen to God, man, or the devil, and I will say, so far as I have learned and seen with my eyes, some in Zion are going to serve Lucifer, the Son of the Morning, by giving way to doubts concerning the kingdom, or those who have proved themselves true and firm to it all their days. But now is the day of great events, yes, greater than any other day we can read of, and woe to those who pay no heed to the servants of God in this day, which is the day of tribulation that John the Revelator speaks of. Many are the ways of Satan to lead the people to become like himself, and he seems to be offering some weak-minded people some silver mines to run after, and persuading them that even good men are only seeking to enrich themselves and care nothing for the kingdom of God.

To the Saints in Europe I will say,

I thank you for your kindness to me while in England. I know your feelings, and the many years some of you have been in the Church, and have fed the Elders and given them money to help them on their way, for which you will never be forgotten, but will be remembered by the faithful Elders. For myself I am thankful that I have been through your land and beheld the world with my eyes. I can say, with the rest of my brethren, I labored for nothing only to do all mankind good, and in a time to come I can say, yes, I testified to the truth of what God has done in this day. What I desired while on my mission was to teach the Gospel and let the Lord have His way and say, regardless of my opinion or any other man's. My desire is for the Saints to listen to the Elders and never find fault with the Lord for the faults of men.

H. O. SPENCER.

Provo, U.T., Aug. 10, 1870.

President Horace S. Eldredge.

Dear Brother,—We are gathering a pretty fair harvest in Utah County. The woollen factory buildings progress finely under the superintendence of Bishop A. O. Smoot. A permanent military post (Fort Rawlins) is about to be built on the south side of the Provo Bench, on the west side of the road as you ascend the dug-way from Provo river. All moves along about as usual, money is very scarce, and trade is dull. We are making efforts to secure our lands, being necessitated to some extent to avail ourselves of the benefit of the Homestead Act.

Your brother in the Gospel,

A. F. McDONALD.

SCANDINAVIA.

Copenhagen, Aug. 25, 1870.

President Horace S. Eldredge.

Dear Brother—I had a very pleasant time on my recent visit to the three Conferences in Sweden. I found the Saints feeling well and trying to live their religion. We had several good meetings in Malmo, Jonkoping, Stockholm, and Upsala, where there are large and flourishing Branches of the Church. Many strangers attended the meetings in those cities. Some 15 or 20 were baptized during our

visit, and many more are investigating our principles. Last Sunday I attended a quarterly Conference meeting at Malmo, where there were between three and four hundred Saints and many strangers in attendance. Fifty-eight persons have been baptized in that Conference during the last three months, and sixty-seven in the Stockholm Conference.

As soon as the busy season of harvesting is over, and we can commence holding evening meetings, I feel satisfied that a good work will be done in this mission, especially in Sweden. Some twenty or more have been baptized here in Copenhagen since the departure of the emigrants in July. My health is good and I feel to rejoice in my labors. It is a great privilege and blessing to be engaged in the work of the Lord, and see the accomplishment of His purposes in the last days. The brethren here in the Office are well and join me in love to you, sister Eldredge, and the brethren in your Office.

May the Lord bless you in your labors, is the prayer of your brother and fellow laborer in the Gospel of peace,

W. W. CLUFF.

ENGLAND.

Cheltenham, Aug. 23, 1870.

President Horace S. Eldredge.

Dear Brother—I feel first-rate on my mission, although I feel my inability in the lack of education, but, as you say, those who make the loudest noise are not heard the plainest, nor do they always do the most good.

I find this Conference in a tolerably good condition. President Neff was

a man liked by the Saints. His fatherly instructions and counsel were thought a great deal of. There are some very good Saints in this Conference, but they are very poor. The Conference numbers 150 or 160, young and old. Their average wages are ten shillings per week. A very few might emigrate if they would. I have been through all the Branches, instructing the Saints, to the best of my ability, to live their religion, so that God will bless them. Those who can gather, I have counseled to do so, before calamities come upon them. The people in this part of the world are very much embittered against us, so much so that they will not let us have a house for meeting in Cheltenham.

Any counsel or instruction you may see fit to give, will be kindly received. My kind regards to sister Eldredge, brother Jaques, and the other boys in the Office.

Ever praying God to bless you and yours and all laboring with you, I remain your brother in the Gospel,

STEPHEN TAYLOR.

Pendleton, Manchester,
Aug. 27, 1870.

President Horace S. Eldredge.

Dear Brother—All is well in this Conference, so far as I know, and the work is prospering. A good spirit prevails in all the Branches, and the local Priesthood in nearly all the Branches are energetic and alive to their duties.

With kind regards to yourself, sister Eldredge, brother Jaques, and all in the Office, I am your brother in the Gospel,

D. BRINTON.

A UTAH PHOTOGRAPH.

Don Piatt has given a report of an interview with Ex-Judge Wilson, who was recently removed from office because he would not fall down and worship the Colfax conspirators. It tells the story about Utah just as truth requires it should be told. Mr. Piatt says—

I called on this martyr to law and found him a young man rather above

the medium height, slender and long limbed, with a profusion of black hair falling over a well developed forehead, under which were set a pair of bright, piercing eyes, and a hook nose somewhat tinted, as the cheeks were, with the tan of the sun on the plains. Altogether he appeared a fair looking man, of good common sense, and the slow measured manner peculiar to

people who sit on benches and adjudicate. I asked him how long he had resided in Utah.

"Two years, sir," he replied.

"And what is your opinion of the Mormons as a moral, intelligent people?"

"They are a quiet, industrious sort of people, appearing to us very moral from the contrast between them and their neighbors.

"Have you had any difficulty in the just execution of the law since you have been there?"

"None whatever; on the contrary, soon as they discovered that I intended to act towards them in good faith, they rendered me all the assistance in their power. I have decided many questions adverse to their claims, and they always cheerfully acquiesced. The fact is, that if any one will go among them and attend to his own business, not meddling with theirs, he will find them kind, considerate and neighborly."

"What do you mean by meddling with their affairs?"

"Violations of law, as in any other community. And two-thirds of the exaggerated stories of their tyrannical conduct originates in this. A rough from the mines or plains gets among them and commits any outrage; they know that the United States courts will shield him, so they take the law in their own hands, and as they are stern bigots, meaning business, and believing that the Lord protects them, you may judge of what they mean by law in their own hands.* This is so well known that the scoundrels give them a wide berth, or, while in the Territory, behave themselves."

"What do you think of the crusade now going on against them?"

"If you mean the motive or origin, I do not know. It certainly does not come from any hostility to their religious belief or practices. No two Gentiles in the Territory can look in each other's faces, and talk that stuff without laughing."—(*Omaha Republican*).

[* The judge evidently here referred to outrages against chastity.—ED. STAR.]

UTAH NEWS.

The following are from the *Deseret News* to Aug. 11:—

Duprez Minstrels were at the Theatre.

St. George was visited by a heavy storm of wind and rain Aug. 6.

A Sermon by Dr. Newman, of Washington, D.C., and a Reply to the same by Elder Orson Pratt, had been published.

The *Manhattan* company arrived at Salt Lake City, Aug. 5. One death occurred while en route from Omaha to Salt Lake.

Superintendent Musser had opened a new *Deseret Telegraph* Office, at Levan, Juab County, Miss Elizabeth Clarridge operator.

Mr. Leopold Balbach, of the firm of Balbach & Co., from Newark, N. J., was in the city, preparing to erect smelting works for Little Cottonwood ore.

Z. C. M. I. had purchased the "Big Boot" establishment of Mr. Sloan, with the intention of carrying on an extensive manufacture of boots and shoes.

The entire vote cast in Salt Lake County, as reported, was 4276, of which Hon. W. H. Hooper obtained 4104 as Delegate to Congress. Not many left for the Gentile candidate.

John Tout, while hauling lumber from City Creek saw-mill, was thrown from his wagon by the team running away. He received a deep gash in the forehead and had his right ear nearly severed.

Brother Robert Patrick, who had been hurt in falling from the roof of Messrs. Teasdale & Co.'s store, was progressing favorably, Aug. 5. No bones were broken, the injuries being mostly confined to his back.

Brother James P. Terry, of Rockville, reported that but little damage had been done there by the locusts at the time he left. Good wheat and corn crops were expected, and a large yield of all fruit but grapes.

After considerable beating about the bush, Dr. J. P. Newman had arranged to discuss with Elder Orson Pratt the question, "Does the Bible Sanction Polygamy?" The discussion to be held in the Tabernacle, Aug. 12, 13, 14.

A letter from Cedar Springs said, "We have had two sets of grasshoppers, which have gone away without doing any serious damage; it is expected there will be five thousand bushels of wheat raised on the co-operative farm; corn and cane look well."

Francis Sharp wrote from Smithfield, Cache County, July 26, that health prevailed, the grasshoppers were nearly all gone, not so much damage done to grain as expected, fall grain looked well, two-thirds of a crop, harvesting brisk, corn and potatoes looked well.

Good times in celebrating the "24th" were had at West Jordan, Millville, Hyrum, Logan, Smithfield, Payson, Santaquin, Spanish Fork, Alpine, Centreville, Levan, Kanosh, Gooshen, Parowan, Heber, Harrisburg, Ephraim, Fountain Green, Moroni, Mount Pleasant, Beaver, Virgin, and Rockville.

"A Citizen of Levan" wrote from that place July 24, that health and peace ruled, locusts had taken nearly all the small grain, corn and cane and potatoes looked very well, gardens and orchards not much injured and doing well. The settlers had done much labor in fencing, opening kanyons, and building, and were full of faith and hope.

Bishop Daniels wrote from Malad City that the locusts visited that place July 5, stripped the city lots, and destroyed about two-thirds of the crops. Only one shower had fallen for several months, the range was dry, and milk and butter were scarce, but the people felt "as well as could be expected," and a little better, thank you.

James C. Brown wrote from Manti, July 31, that refreshing showers had fallen during the week, and on the 30th a most severe thunderstorm, during which a span of horses belonging to John Wilkinson were struck dead at his door, immediately after he had dismounted from one and entered his house. Bishop Moffat inaugurated donations to procure brother Wilkinson another team.

The *Minnesota* company arrived at Salt Lake City, Aug. 10, twenty-one days from Liverpool. No lives were lost and good feelings and health made the journey an exceedingly pleasant one. The company were met, on their way from Ogden, by Presidents Young, Smith and Wells, and Elders W. H. Hooper, J. A. Young, J. W. Young, F. Little and several others; and at the depot by the First Presidency of the Bishopric, Edward Hunter, Jesse C. Little and L. W. Hardy.

"Citizen" wrote that 837 votes were polled at Corinne, although there were only 225 tax payers. "Everybody voted, all the railroad hands up and down the track, as far as they could reach them; all the men from the mountains that were getting out ties, timber, &c.; all the teamsters (and the town was full of them) from Idaho, Montana and other points; all the passengers on the trains that could be induced to vote; of the miners from Snake River many came, and those who could not come sent their votes." All Gentile votes.

A very heavy rain storm fell at Cedar City, July 25. The water actually poured down in torrents, causing the streets to be entirely submerged in one large stream, which in some places was quite deep. Cellars were flooded, many of the ditches, fences, mill races and bridges were either washed away or otherwise seriously damaged. The storm had one good effect at least, in washing away the poisonous deposits of the grasshoppers; the pests had been very numerous there for a few days previous up till the commencement of the storm.

H. P. wrote from Hyrum, Cache County, July 13, that the grasshoppers had gone and had done little harm. The fall wheat was little hurt, but the spring wheat suffered. Cane, corn, and vegetables looked well, indeed the farms and gardens looked better than for four years previous. Hyrum had a free school, Elder C. C. Shaw teacher, Miss Mary E. Curtis assistant. A new rock school-house was to be finished in September, cost \$2,000. The new co-operative store, of rock, was built at a cost of \$2,000. Henry W. Naisbitt, Esq., delivered a lecture on co-operation, July 5. The Female Relief Society were about to purchase a library for the use of the schools. H. H. Peterson, Esq., was teaching vocal music, and H. Monsen, Esq., was engaged to teach instrumental music.

Dr. J. P. Newman (Grant's parson) preached in Faust's Hall, Aug. 7, to a congregation of 400, in approved infidel style, terming certain Bible gentlemen, "Lamech, the murderer;" "Abraham, the coward and equivocator;" "Jacob, the swindler, liar and thief;" "Gideon, the bastard and idolater;" "David, the adulterer and murderer;" and "Solomon, the man who built altars to worship the God Moloch." The Doctor thought the Constitution defective in leaving religion between a man and his God, declared that polygamy must be put down, the strong arm of the Government would be brought to bear upon it, but he hoped it would be done mercifully, for the sake of the women and children. If the strong arm of the Government bears down on the Mormons, then the stronger arm of the Almighty will bear down on the Government, worse than the Prussians are bearing down on the French.

Brothers Milando Pratt and Thomas, son of Elder C. C. Rich, had a view of the "Bear Lake Monster," July 19, south of Fish Haven. They report that "their attention was attracted by an unusual commotion in the waters of the lake, and looking in the direction they presently saw the head and a portion of the body of a creature larger round than the body of a man, the head resembling somewhat the pictorial representations of the walrus, minus the tusks. The portion of the body out of the water was about ten feet long. Several shots were fired, but missed the creature. It swam away in the direction of the east side of the lake, its track being marked by a wavy, serpentine motion. Its entire length was apparently about forty feet. The young men had a view of this denizen of the deep for about fifteen minutes. One enterprising citizen, determined if possible to capture one of these animals, has a large rope, to which is attached a very strong hook well baited, tied round a stout tree."

• The following are from the *Ogden Junction* to Aug. 13—

S. W. R. recommends the establishment of a shoe factory in Utah, similar to those in New England.

The publishers of the *Junction* were issuing the *Junction Despatch*, a small daily sheet with the latest war and other news.

A boy named Careswell was accidentally shot in the breast and knee, but not seriously, instead of a chicken, by Mr. W. S. Brown.

The Blonde Troupe performed one night at Ogden, also Duprez and Benedict's Minstrels, also giants, dwarfs, and Circassian girls were there.

Dr. S. Woods, of the *Chicago Journal of Commerce*, had returned from a visit to Salt Lake City, "satisfied and pleased with all he saw." Then he is much more easily satisfied and pleased than we are.

The same evening that the *Minnesota's* company arrived at Salt Lake City, about a hundred of them returned to Ogden, twenty-five of them bound for Ogden Valley, and the rest for Cache and Bear Lake Valleys.

In consequence of the prevalence of the measles and the chicken-pox, and of a few cases of small-pox, the Ogden schools had been closed and the city declared under quarantine regulations. At last accounts the infection was abating.

Elder James A. Little wrote from Eagleville, Iron County, July 10. Mining was increasing in importance in that section. One stamp mill had been in operation several months, another was reported nearly ready for operation in Dry Valley, and two more were said to be on the way for Dry and Meadow Valleys. Workmen and others were paid chiefly in checks on the Bank of California and its branches, as cash was scarce. The settlers were healthy, the crops promising, weather warm and showery, though it had been very dry. No grasshoppers. The first regular mail coach from Cedar City to Panacca, passed through Eagleville July 4.

"Derby" wrote from Hooperville, July 21, that the grasshoppers did considerable damage, but two-thirds of a crop was expected. Sorghum and corn looked fine. The settlement had 50 acres in orchards. Mr. Fowler had a flourishing young nursery. Mr. H. W. Naisbitt had planted out 400 box elder trees around a quarter section, which had a wire fence. A day and Sunday school were in operation, the day school taught by Miss Julietta Slade, average attendance 30. A co-operative store was contemplated. Hooperville contains 400 inhabitants, has a post-office, and is a thriving settlement, Gilbert Belknap President. There are 4760 acres in the survey, and it has a canal for irrigation $13\frac{1}{2}$ miles long in the south fork, 6 in the north fork, 24 feet wide at bottom, 31 feet at top, cost \$48,398. The water was first turned in last year.

SCRAPS OF NEWS.

—o—

THE WAR.—Last week there were several days' more of tremendous human butchery, called war, at or near Metz, Vouziers, Beaumont, Buzancy, Carignan, Vrigny, Strasbourg, Sedan, Douzy, Remilly, Bazeilles, and possibly several other places, both parties suffering greatly.——The Emperor Napoleon fizzled out and surrendered Sept. 2, and Macmahon and his army at Sedan capitulated.

THE NEW WORLD.—The Omaha "Herald" says—"General Augur, Commandant of this Department, returned from Utah yesterday. The General scouts the statement contained in a recent telegram that he was insulted by the people of Salt Lake."——Mrs. E. Cady Stanton says H. W. Beecher once, at least, tried the Bolton-Watt-Park freak, at Hartford, and did it so lady-like-ly "that he was quite unwilling to return to the sombre garb of manhood."——At Memphis, in a scuffle, Judge John W. Smith "chawed off" a portion of one of the ears of Hon. W. J. Smith, M.C. As the hon. gentleman was being driven off for repairs, a boy picked up the bit of ear and ran after the carriage, shouting, "'Ere, mister, you've forgotten your ear!"——The New York "Herald" of Aug. 17 says, "A series of meetings were held last week by the Mormons in Little Compton, Rhode Island."——Anna Dickenson cannot bear restraints. That's what's the matter with most people, though perhaps Anna has it worse than common.——The Sioux are all for peace.——The New York "Sun" charges President Grant with the scarcely concealed purpose to aid the governments of the Southern States in retaining power by fraudulent elections this fall, and to uphold them by the bayonet on the condition that they will support his Administration.——The U. S. Republican party confesses that its expectations have not been realized in the action either of the President or of Congress.——The Roman Catholics rule New York. The Orangemen of that city could not hire any piece of public ground in the vicinity to conclude their annual picnic, ferociously broken up by the Catholics July 12.——The price of ice was raised 400 per cent. the past summer in New York.——Tremendous frauds in the U. S. pension bureau, implicating numerous officers, have lately been discovered.——The Springfield "Republican" asks, "Have we a President among us?"——The Montana and Corinne mail stage has been attacked twice lately, near Pleasant Valley, by robbers.——The Omaha "Herald" says, "The Utah anti-polygamy bill died at last. What becomes of the inconsolable Hollister and the rest of the Colfax carpet-baggers?"——American papers complain of an epidemic of crime.——The Omaha "Herald" says, "There seems to be a general and concerted onslaught on Grant by republican journals from one end of the country to the other."——The Red River expedition entered Fort Gairy, Aug. 24, but Rial and his followers had fled.

American theologians, after fiercely discussing whether Dickens is saved or damned, have left the subject "as it was," but the impression prevails "that the novelist's social habits were not a model for American young men."

Mrs. Stanton says, "If there are no greater men to be found than Grant, his cabinet, and the last Congress, pray let the sex return to their academic shades once more, [while the Deborahs, the Huldahs, the Esthers, the Vashtis come to the surface.]"

Mr. Pearett, a farmer at Newdegate, shot his wife dead while handling a gun which he thought was not loaded. People seem to be very fond of firing off at their friends arms supposed not to be loaded. Perhaps it will be necessary to make a law to punish the pointing of arms, loaded or unloaded, at others.

POETRY.

SONG.

TUNE: "Boon the Bow."

The man is a blank in creation,
Who does not possess a good wife;
For, if he would honor his station,
To wed is the happier life.

CHORUS:

Though popping the question is trying,
The worst we can get will be nay,
When angels around us are sighing,
'Tis folly to longer delay.

Our lassies are handsome and pretty,
Abounding in honey and smiles,
All elegant, sparkling and witty,
Arrayed in the latest of styles.
Though popping, &c.

Created all loving to please us,
With tempers that never will spoil;

All blooming and ready to squeeze us
To hearts that have never known guile.
Though popping, &c.

What are we without their assistance,
However important and shrewd?
From infancy all through existence
Their arms must be round us for good.
Though popping, &c.

Then a fig for connubial trouble:
Who dreads an occasional squall?
Though the labor to live may be double,
The comfort makes up for it all.
Though popping, &c.

So form an alliance with beauty:
The batch that says no is a dunce;
And all who have failed in this duty,
Repent and do better at once.
Though popping, &c.

Rollo.

Morgan City, Aug. 1, 1870.
—Ogden Junction.

INFORMATION WANTED.—Any person knowing the whereabouts of Thomas Pitts, who emigrated from Pendlebury, England, to Utah in 1864, will confer a favor by forwarding his address to Thomas Pitts, Birkitt Bank, Wigan, Lancashire, England.—Utah papers, please copy.

ADDRESSES.

A. P. Shumway, } 36, Calder-street, Everton, Liverpool.
R. Smyth, }

DIED.

HILTON.—At Salt Lake City, Aug. 2, Ellinor Eve, daughter of David and Mary Ann Hilton, aged 1 year, 5 months, and 11 days.—"Deseret News."
HUMPHREYS.—At Paris, Bear Lake Valley, June 27, Joseph, son of Thomas and Mary Humphreys, aged 22 years, 9 months, and 11 days.—"Deseret News."
WADSEN.—At Scipio, Millard County, Ann Sophia, wife of John B. Wadsen, aged 23 years and 8 days.—"Deseret News."

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

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No. 37. Vol. XXXII.

Tuesday, September 13, 1870.

Price One Penny.

ADDRESS BY PRESIDENT BRIGHAM YOUNG,
DELIVERED IN THE TABERNACLE, SALT LAKE CITY, JULY 25, 1870.

[CONCLUDED FROM PAGE 566.]

I will just relate a little of the history of this people. When they commenced in the East the war of James Buchanan against the Latter-day Saints, they sent the flower of the army here, with the best outfit any army had ever had in this Republic up to that time. What for? To use the Saints up. The army and the hangers-on amounted to 17,000 men. We then said to the North, "give up," but did not say to the South, "keep not back." The North gave up. Every family was on the move; they marched through this city south. We calculated to march south to where our women and children could live and take care of our stock, and we would wait in the mountains, and burn everything. That was the watchword. Our tinder and every material that could be was got into the houses, so that a single match would burn every house in this city, and then continue on until they would cease to pursue us, and if they inhabited these valleys they should have them as naked as we took them. And the North did give up; they gave up willingly. They had good houses and good farms, and they were ready to cut down every green tree. You may say such a course was not necessary.

It was not necessary for us to be forced to it.

We are here and we calculate to stay here, if we do not I guess it will be glory to any one else who comes. Enough on that point, we do not look for any such thing. I think we have got through with this, and if we have not and deserve such chastisement hereafter as we have received in former years, I hope we will be able to take the spoiling of our goods joyfully and acknowledge the hand of God in it. But I reckon we will stay here. We have good laws here; we have splendid laws in our State government that we lived under from 1847 to 1851. And my mind was then as now, that many laws are grievous to a people, they aggravate and perplex them, and they cannot understand them. The fewer the laws, if they are just and equitable, the better for the community. We have good laws, and we wish to say to all that come here, we expect you will observe the laws of the Territory, whether you are governors, princes, potentates, lawyers, or anybody else. We have a legislature here, and let me say right here, I am accused of dictating the elections. I spoke of this yesterday. I don't feel disposed to dictate elections; if

you get the best men for office, that is all I want, but if I find an evil designing person seeking office I certainly would, if I could, drop the stool from under him and let him fall. Take our government, or any other government where there are office seekers, the most of them are unfit for office, but those who are honest, just, truthful and merciful, and understand human nature, are the ones for our Presidents, and they are the ones for our Congressmen, and not lawyers, for they confuse everything.

I will say right here that of all men who ever did live upon the earth lawyers are the worst. Doctors and priests are bad enough, but lawyers will ruin everybody and send all to hell. They are the worst and the most unfit for human society of any beings that live, and if mankind would do as Peter, the Emperor of Russia, talked of doing when watching the doings of lawyers in Westminster Hall, England, they would not do a bad thing. Being asked, Do you not have lawyers in your kingdom? Peter replied, Yes, I have two, and when I get home I shall hang one of them. If all lawyers were served in this way communities would be saved a great deal of anxiety and trouble. This is speaking of men who are stirring up strife and litigation. They pick here, pick there, and destroy this and that. If they were to do as they should do, they would tell every man how to keep from going to law. This should be the business of the lawyer. Says he, "I understand law, take such a course and avoid a lawsuit." This is the legitimate business of a lawyer, and not try to stir up litigation.

I want for a moment to speak of what brother Pratt, one of our pioneers, in his last remarks, referred to. I mean Celestial Marriage, Plurality of Wives, or Polygamy. I want to tell you what I have done. I sent word to Congress by Doctor Bernhisel, our former Delegate, and W. H.

Hooper, our present Delegate, that, if they would pass a law that every man in this Government that is capable of taking care of himself, shall marry a wife, and then add a penalty to every man who interferes with his neighbor's or with single women, we will dismiss our wives. If they will punish such with death or imprisonment, Congress setting the pattern, we will dismiss our wives and have but one each. But until you do that we will see you—well, anywhere. We shall try and fulfil the commandments of the Lord; but could we not live as other men do? Is it not my privilege to lead about a wife or a sister, a neighbor's wife or any female as much as any other man's? Certainly; but when I do it, I do it legally and lawfully, not clandestinely. This is the curse that is upon this nation, and one of the greatest curses in the sight of heaven and justice that now rests on the United States. It is their abuse of females; millions of them are wasted. According to their own showing thousands of females have perished in the streets of New York since we have been in these valleys, probably double and almost treble the entire number of females we have in this Territory.

In our lives and practice we seek to save life, while the world is seeking to destroy life. We say "away with wars, away with contentions and disputings," and if two men cannot agree, pick two neighbors, not concerned in the affair, and let them judge and be satisfied with the judgment, and dismiss courts, lawyers and juries. They are a blot, a stain, a pest. They stop improvement wherever they dwell. Away with all this mischief, and come to the proper standard of civilization and live accordingly; and when we want officers, get the best that we can for President, Governor, Congressmen, and for all officers; put them in office, and let them stay during good behavior. God bless you. Amen.

The Bishop of Manchester recently said he had been waited upon by several Non-conformist ministers, who wished to become Church of England preachers, but he told them he did not want to make proselytes, and he did not ask them to change their religion. The Bishop must be a funny fellow. His creed must be, "As it was in the beginning, is now, and ever shall be, world without end. Amen." Consequently no-body need repent and be converted.

CORRESPONDENCE ON THE SOCIAL CONDITION OF UTAH.

(CONTINUED FROM PAGE 564.)

You believe that in heaven every human soul will have its own male or female partner to all eternity, and that the two will be one. I have no doubt of that being the case with all who attain to celestial glory. I believe that man cannot be perfect without woman, nor woman perfect without man, as the Apostle says, "Neither is the man without the woman, neither the woman without the man, in the Lord." I believe that in heaven many a man will have more than one wife, and that each wife will be one with him, and that they all will be one with him. I do not believe that all men will go to heaven, or, in other words, obtain celestial glory. I believe that many more women than men will go to heaven, for the very sufficient reason that there are many more wicked men than there are wicked women, that most women would live virtuously if men would suffer them to do so, that very few women would live impure lives if left to the proper development of their own instincts and desires, with nothing more than honorable attentions from men. The dishonorable advances almost invariably originate with the men.

It is a mistake to suppose that "true and full reciprocity" is incompatible with polygamic marriage. We might as well suppose that a father does not fully reciprocate the affections of his several children, or that the sun shines efficiently on one individual only. True marriage is the union of a man and a woman according to the law of God, and the law of God in regard to marriage is in accordance with the nature of both man and woman. Yet I know of no reason why the marriage of a man with a second or a third woman should not be as true, as complete, as perfect a union of body and spirit as his union with the first woman. For all the practical purposes of marriage and of life there is no reason why a man and his second or third wife, just as much as he and his first wife, should not be

"Two souls with but a single thought,
Two hearts that beat as one."

They have the truest and fullest reciprocity that they can reasonably desire. Their interests are one and inseparable in either case. Holy Scripture expressly provides that when a man has several wives, the proper duty of marriage he shall not diminish to either. There is no valid reason why the several wives of a man should not regard each other with a sisterly affection, "in honor preferring one another." Most certainly, for the capacity to abolish jealousy among women, monogamy does not begin to compare with polygamy, for the reason that where polygamic marriage prevails a woman is under no fear that if another woman desires the same man for a husband as she does, the desire or claim or even possession by the one will in any wise invalidate the desire, claim, or chance of possession by the other. Life and literature abound with instances of unspeakable suffering from dark suspicion, well founded jealousy, blasted hopes, broken hearts, and blighted and incomplete lives from this very cause alone in monogamic countries. When properly understood and prudently and faithfully practised, the nature of polygamic marriage is to prevent, reduce, or even to abolish jealousy, because a woman knows she has a chance to have the man of her heart, whether another woman has him or not.

You say though there are many bad men who do not now deserve wives, we cannot suppose nor settle that they shall always remain bad, and if the good men have married all the women where are the others to find wives? True, we cannot settle that bad men shall remain bad, they commonly settle it that way themselves. If men in this life abuse the gifts of God to them, it is their own look out and at their own risk. If they persistently spurn the good things which the Heavens provide, it is not unreasonable to suppose that the time will come when the provision will be withdrawn. If men will not when they may, when they will they may not have the privilege, for the Spirit of the Lord will

not always strive with men. You and I have been taught from our infancy, and our parents before us were taught, that this life is a state of probation or proving, and that men will be rewarded for the deeds done in the body, whether they be good or evil. Now if a man will be so bad as to neglect or abuse women in this life, what shadow of right has he to them in a world to come? None that I can see. On the other hand, if a good man faithfully performs the duties of husband to several wives in this life, should they be torn from his bosom and given in another world to men who were wicked in this world? How would you yourself like that? What salvation or happiness would there be in it to you? I know no law of righteousness which would justify such a procedure. Scripture does acknowledge polygamic marriage and does condemn divorce, therefore there is no reason to suppose that any such wholesale divorce would be countenanced. What good would such divorce do? To tear women from the society of a good man, the father of their children, that they might be given into the arms of wicked men, or at best reformed rakes? That would be like rewarding vice and punishing virtue. That would be a pretty way of rewarding men for the deeds done in the body, it would be dragging down the day of judgment to the level of a flimsy theatrical *denouement*, wherein the hero and the heavy villain strike hands and accept each other as pretty good fellows well met after all. The affection of a polygamic woman for her husband is just as strong as the affection of a monogamic woman for her husband, and wherein is the justice or the wisdom of tearing any woman away from the husband of her choice, and orphanizing her children? It is said that virtue is its own reward, and is it not perfectly just and proper that vice eventually should effectually overreach and punish itself? In my opinion your views in this regard appear to be encompassed with serious difficulties and to be full of irreconcilable inconsistencies.

Scripture says Satan shall yet be bound with a chain. When that time shall have come to pass, it will not be

reasonable to let those who do his works go roaming about unbound and unchecked, and I am sure I know of no better way to bind and tie up wicked men and make them harmless toward women, than by the institution of an order of things which will leave men of that class in such a condition that they can not reach any woman to abuse and corrupt.

Now can you imagine a more just and perfect binding, tying up of a licentious man than for him not to be able to find a woman to degrade? I have seen men of that class in a condition approximating very closely to the one I have described, and I assure you they did not like the situation a bit, and I pitied them not. They opened their eyes distressingly, being in torment. In them the Scripture was fulfilled, "There is no peace, saith the Lord, unto the wicked." For a somewhat analogous case of desperate condition, permit me to refer you to St. Mark v, 1—13.

You say to you it is incomprehensible that women with any intellectual development should do anything but revolt against the idea of polygamy. Why should intellectual development be opposed to that which is true, moral, wholesome, right, and beneficial to society? If intellectuality leads to rejection of truth and virtue, that is not a good argument for intellectuality. But it is not intellectual culture or development that causes women to revolt against polygamy. It is the prejudice engendered by tradition that causes such revulsion of feeling. Intellectuality is not necessarily favorable nor unfavorable to monogamy or polygamy, nor even to virtue or to vice. Greece was a monogamous country, but who were its intellectual women? They were not found solely among its monogamous and virtuous wives, though I do not say it was their fault. And you know very well that the race of *Aspasias* and *Laisés* is not extinct in our day. You know that women with considerable intellectual development do not always revolt against even wicked association, with divers men. How, then, can intellectuality be incompatible with the virtuous association of polygamic marriage? My dear lady, allow me

to assure you that polygamy is not incompatible with intellectuality in woman. And I can tell you more—that polygamy is not incompatible with the highest and purest modesty, morality, and virtue, personal, domestic, and public, either in man or woman.

Whether a woman has much intellectual ability and culture or not, she was equally designed to do a true woman's work, of which maternity, in its broadest and most complete sense of bringing up and training, as well as bearing, is the largest and most important part. Intellectual tastes and occupations may lighten, diversify, interest, broaden, expand, and happify, but they should not be allowed to monopolize the whole of woman's life, nor divert her from the true purpose of her existence, which does not consist in intellectualism alone, nor to the detriment of other kinds of development. A giant in intellect may be a pigmy and a fool in common sense. An intellectual woman does not necessarily make the best wife. Utter intellectualism is one extreme, and utter animalism is another—the golden mean lies between, in the well-balanced and symmetrical development of the mental, the physical, and I might add the emotional and moral. Perfect manhood or womanhood cannot be otherwise attained. The head, the body, and the heart should be cultivated in the best proportions, each to the other. Symmetry is an attribute essential to perfection. A big heart and a sound, well developed, healthy body, as well as a big intellect, are desirable and indeed essential to symmetrical and complete perfection, which we should all aim at, and approach as nearly to as possible.

Now I wish you to understand that I do not design to underrate intellectual development. Nor do I wish to overrate it. I consider it a great mistake to suppose that intellectual development is the whole of human life and happiness, for there are other directions of development of equal, if not superior, importance. Undue intellectual development gives the race a big head, but a small, dried up, shrivelled heart, and a dwindled, insignificant, puerile body. Intellectual development alone would bring the

race to a speedy end. It would prepare the civilized world for another irruption of Goths and Vandals, or "New Zealanders," to be followed by another long night of "dark ages," from which may Heaven preserve us.

You think the true remedy for the present social evils is to be found in such mental and moral elevation of women as would make them resolve to live and die in single blessedness, rather than throw themselves away on bad men. I do not. Women were not made to live in single blessedness, and they won't do it, and I can't blame them. I am glad of it, and I like them all the better for it. It is a good sign on their part. Their capacities and endowments fit them for, nay almost if not quite compel them to, a very different kind of life. I admire their generous capacities and beautiful endowments, and fear no legitimate responsibilities that may thereby fall upon my shoulders. I recommend no woman to throw herself away on a bad man. I would say, don't do it. But, if asked for advice, I would recommend her to "throw herself away" on the best and most suitable man she could find, and cleave to him with all faithfulness, which, however, women generally are ready enough to do. That is the very best thing she can do, and you are as well aware of that as I am. I think it does not become a man to run greedily after women, even for wives. The women have the same privilege of indicating their preference as the men have, and they have vastly more interesting and delicate ways of manifesting preference than the men have. I have no objection whatever to the mental and moral elevation of women. I rejoice in it. I think the women generally do take the lead of the men in morality, and in the United States women are not a whit behind the men in intellectual development. In fact, I have thought sometimes that in some portions of the United States the women are developed intellectually somewhat at the expense of their domesticity, which I consider an ill-balanced condition, and so far unhealthy and unpromising development. In the New England States and some others the intellectual culture of women is

carried to such a pitch that they, as well as the men, tire of the cares and responsibilities of domestic life, and seek to avoid them, inasmuch that small families, if any, are desired and are the rule, and the most horrible, foul, strange, and unnatural crime of foetal murder prevails, as it does in a smaller degree in this country. To

such an extent are these things practised in the States named that in some of them the native population, the descendants of the Puritans, are dying out and being supplanted by the more vigorous though less intellectual races currently supplied by emigration from Europe.

[TO BE CONTINUED.]

MORMONISM.

Apropos of Mormonism. It is a new thing that a colonist of New Zealand should bestow more than a passing thought on this subject; but the fact that a Salt Lake "Saint" has been proselytizing amongst us for the last few days—and rumor says with some success—has engrossed some attention and furnished much material for conversation generally. But it is elsewhere that the question of Mormonism is exciting deeper interest, more profound consideration. By the last mail news we see that the Saints of Deseret are entering upon a critical period of their history.

The question is a serious one for American politicians, and they may well pause ere giving sanction to any coercive measure against a powerful and intelligent community such as the Mormons have now become, where every man is soldier as well as saint; for if work is the first lesson they receive, drill is the next. And in all save the one dark blot they are a most exemplary people; indeed herein lies a great part of the difficulty; their enemies wish that they were only worse. The signal of danger is that a Mr. Cullom has introduced a bill for the suppression of polygamy in Utah. This has, of course, aroused Mormon ire, who shout back defiance, and has called forth one of the most singular demonstrations which history can show. The Mormon Saintesses stand up for "the rights of man!" and the system of polygamy as the only true sphere where the virtue of woman is properly cherished, and denounce monogamy as the engenderer of fornica-

tion and foeticide. Some 3000 Mormon wives, "sealed," substantial, or otherwise, with we don't know how great an army of babies in arms—many hundreds, however—met in solemn conclave in the Old Tabernacle in Salt Lake City to protest against the proposed infringement of their religious rights. Eliza Snow (a poetess of Mormon fame) presided. The principal speakers, as might be expected, were Mormonesses of rank, all of them being wives of bishops and elders. The speeches were clever enough, and show that the Mormon women have cultivated minds and skilful tongues. All of them were of the first proselytes of Smith, and shared in the early persecutions and privations; several claimed descent from the old heroes of the Revolution, whose names were invoked to nerve them in the coming struggle. A series of resolutions were carried with acclamation that would intimate a resistance to the death against the proposed bill.

He is a very bad man indeed who has no good points, and perhaps few are without some sort of a moral blemish; our Gospel teachings remind us of this very often; as with the individual, so with the sect—a moral infirmity is natural to both. Though the evil of Mormonism is horrible in our eyes, there is still much to admire in the body practically—not theoretically—in the palpable facts which they can with honest pride point to as the result of their faith. They have survived persecution and triumphed over nature. They exist where no living animal before could hardly exist: they

reclaimed the wilderness, and flowers now bloom where nothing but soda crystals once sparkled; they have converted a dead sea into a paradise. They have worked out a modern illustration of what faith and labor may effect, that will not soon be forgotten. They have taken the bee as their distinctive emblem, and the first lesson in their faith is—work. To them the author of the “Latter-day Pamphlets” can look as having given expression to the prophetic cry that rings in all his writings—that man shall be earnest,

and shall do what his hands find to do with all his might.

If faith and work can make a desert bloom in Utah, surely faith and work may make a tenfold abundance flow from a country that is naturally a garden. The labor that will grow one potato or one ear of corn in Utah will grow ten in any other soil. Those who may be deluded by the sensual side of the picture will find themselves disagreeably undeceived. The Mormons permit no drones.—*Wellington Independent*, May 3.

MINUTES OF MEETINGS

AT THE OPENING OF THE LATTER-DAY SAINTS' MEETING HALL, 116, WESTGATE, BRADFORD, SUNDAY, SEPT. 4, 1870.

2 30 p.m.

Elders from America present on the stand—Horace S. Eldredge, President of the European Mission; M. B. Shipp, President of the Leeds Conference; George Lake, President of the Newcastle and Durham Conference; and J. Jaques, from the Office at Liverpool.

President Eldredge dedicated the room and all pertaining thereto to the Lord, for His worship by His Saints.

President Lake addressed the congregation upon the first principles of the Gospel and exhorted the Saints to faithfulness unto the end.

Elder Jaques followed, speaking upon the first principles, showing the Gospel to be ever the same, and upon the gathering, showing the necessity and benefits thereof.

6 30 p.m.

President Eldredge delivered a very interesting and instructive discourse, chiefly upon the first principles of the Gospel, showing the way in which all men in all ages must be saved, even by faith in God and Jesus Christ, re-

pentance of sin, baptism for the remission thereof, the laying on of hands for the reception of the Holy Ghost, and keeping the commandments of God.

President Shipp followed, showing that the difference between the Latter-day Saints and the various sects of the day was that the former really believed in the Bible, while the latter only professed to believe in it.

The meeting commenced and closed with singing and prayer. The room is very pleasant and commodious and is neatly and conveniently fitted up. At each meeting, especially that in the evening, the room was filled with a remarkably good-looking, intelligent, and attentive congregation, among whom were some of the good Saints from the adjacent Branches, also a number of strangers. The sweet singers of Israel filled all ears and hearts with the melody and harmony of the songs of Zion, a most excellent spirit prevailed throughout the day, and the Saints rejoiced in the blessings of the everlasting Gospel.

M. B. SHIPP.

The “Panjandrum” (a novel by Anthony Trollope) is a capital sketch of how a band of enthusiasts set about starting a new magazine that was to “rouse the public mind,” and renovate, reform, amend, and other things besides, the condition of the world in general, and British social life, political institutions, habits of thought, and so forth, in particular; and how the grand project fell through in consequence of the projectors not really knowing what they meant to do, and disagreeing among themselves as to how they should do it: causes that have led to the breakdown of many other grand schemes besides that of the “Panjandrum.”—“*Illustrated Times*.” We have heard of Panjandrams and their magazines, but we never knew anybody who really knew what said Panjandrams meant to do.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, SEPTEMBER 13, 1870.

DEPARTURES.—The steamship *Idaho*, Captain Price, left this port, Sept. 7, for New York, with 186 souls of the Saints on board, including the following seven returning Elders—Frank H. Hyde (President of the company), Geo. Romney and Peter Nebeker (his counselors), John Albiston, W. W. Taylor, John S. Lewis, and L. W. Richards, who had been laboring faithfully on missions in this country for periods varying from about one to upwards of three years. Elder Taylor would have been pleased to continue his labors in England until next year, but, as his health was more or less feeble during the whole of his mission, it was considered best that he return home the present season. We rejoice to see the Saints gathering to Zion, but we should regret the departure of faithful Elders from their fields of labor in the world, were it not for the thought that after having accomplished their missions here, their presence will be as welcome and they may be as useful at home as abroad.

Among the above company were brother Robert Ruck, daughter, and son-in-law, from Preston Candover, Hants. Brother Ruck, if we are rightly informed, has been in the Church 30 years, and, as we understood, was baptized by Elder W. Woodruff. The company had a pleasant, cool, bracing day for the commencement of their ocean journey, but in all probability a breezy time for their first night at sea. We wish them a safe, pleasant, and speedy journey to the valleys of Utah. Elders R. F. Neslen, Geo. H. Peterson, and Thos. Howells, of the London, Nottingham, and Bristol Conferences respectively, accompanied parties of Saints from said Conferences, to assist them comfortably on board.

The *Idaho* left Queenstown the next day.

THE RESULTS.—The Springfield (Mass) *Republican*, speaking of the Newman-Pratt discussion at Salt Lake City, says, "We do not suppose he (Dr. Newman) made any converts against polygamy of those who believed in it before."

The *Salt Lake Herald* says, "We have heard of several ladies, not favorably disposed to the plural form of marriage, who were so affected by the powerful arguments of Dr. Newman as to have become warm adherents to the polygamic views."

So it appears that the Methodist Rev. Doctor is like the English Bishop of Manchester, he does not make proselytes, and perhaps does not believe in making any, or, if he does make any, he converts them from instead of to his views. Clever disputant, is the Doctor. Really these Reverend gentlemen are wonderful human curiosities. They must preach just for the fun of the thing.

PREACHING IN THE KIRTLAND TEMPLE.—From a letter from Elder Edward

Stevenson, dated Kirtland, Ohio, Aug. 10, the *Deseret News* condenses the following interesting particulars—

I am happy to inform you of my safe arrival at this place. On Sunday last I was invited to preach in the first Temple built by our people. The building is in a fair state of preservation, having been repaired, new roof and re-painted, and the windows replaced. The walls, upon which were inscribed the names of many travellers who passed this way to see the Kirtland Temple, have been whitewashed, so that the building has quite a respectable appearance. The plastering on the outside, penciled in squares to imitate stone, of which the walls are built, stands just as it did thirty-six years ago, and scarcely any of it marred. Many travellers who pass within three miles of this place, on the Lake Shore and Michigan R. R., step off at Willoughby and visit the Temple to satisfy curiosity; some who visit the Salt Lake Temple and Tabernacle call and visit this on their way east.

The entrance to the Temple is effected through two double doors from a large stone platform, ascended by stone steps from the entrance and two stairways. The lower room is entered through two doorways. This room is the only one fitted up for meetings. The second story is similar to the first, and the upper rooms, five in number, used to be occupied for schools, &c. I had much larger congregations, both forenoon and afternoon, than could be expected on such short notice, and the best of attention.

Martin Harris, who still lives here, is tolerably well, and has a great desire to see Utah, and his children that live there; and although the old gentleman is in the 88th year of his age, he still bears a faithful testimony to the authenticity of the Book of Mormon, being one of the three original witnesses. He says he saw the plates, handled them, and saw the angel that visited Joseph Smith, more than 40 years ago. I have made arrangements to emigrate him to Utah, according to his desire, and will start in about two weeks.

SANDWICH ISLANDS.—Letters from Elders King and Bell, dated Laie, July 3 and 4, according to the *Deseret News*, report the Saints there, as a general thing, in the enjoyment of health and living their religion. Their agricultural operations the past season, owing to long-continued drought, were not so fortunate as was desired.

APPOINTMENTS.—Elder Joseph Parry has been appointed to preside over the Swansea, Elder Caleb Parry over the Monmouthshire, and Elder Geo. W. Groo over the Leicester Conferences.

CORRESPONDENCE.

AMERICA.

Cedar City, Iron County,
Utah, Aug. 15, 1870.

President Horace S. Eldredge.

Dear Brother—We are prospering in Cedar as usual. All is peace, and there is plenty of hard work. The grasshoppers annoyed us some and took a portion of our crops in the spring, but the Lord has greatly blessed us, after all, with the most bountiful harvest we have ever had of wheat. The 'hoppers took almost all

the oats and barley, but I think we shall have from 15,000 to 18,000 bushels of wheat. There are about seventy families in this place, four at Hamilton's Fort, and four at Johnson's Springs. I wish some of the poor Saints in Old England were here to assist us to harvest the wheat in our fields.

I see that France and Prussia are having pretty lively times. When the wicked rule the people mourn. Oh what sorrow and suffering will

come to the homes of thousands! War is a dreadful calamity. I have no doubt but the Lord will make it the means of opening a door for the Gospel in those down-trodden nations. It makes me feel more thankful than ever for our sweet mountain home.

I pray God to bless you in your labors. With kind love to yourself and the Elders who are laboring with you in Zion's cause, I remain your brother in Christ,

HENRY LUNT.

Erie City, Erie County, Pa.,
Aug. 21, 1870.

President Horace S. Eldredge.

Dear Brother—I take pleasure in forwarding you a short report of my labors in the ministry while on my late visit to England. At the April Conference of 1868, I was called, in connection with several others, to go to Europe on a mission. I accordingly settled up my business, and in company with Elder Winslow Farr left Ogden City June 17 following, President Farr taking us to the mouth of Weber Cañon, where we, through the kindness of Captain Loveland, took passage with his mule-train for the East. After a prosperous journey across the Plains, a distance of 400 miles, we arrived at Laramie City July 5, where we met the west end of the U.P.R.R. On the morning of the 10th, in company with twelve other Elders, I stepped on the eastern bound train. At Omaha we separated, some going to the Southern States and the rest to Europe. Five of us landed at Liverpool July 30, all in good health and spirits.

I was appointed to labor in the Manchester Conference, under the Presidency of Elder H. C. Jacobs. It was new business to me and I felt my inability to fill the position that I was called to, but by keeping myself humble before God, constantly calling upon Him for His assistance, and using all the ability that He had given me, I soon began to feel that I might do some good while upon my mission. I labored with Elder Jacobs one year with much pleasure.

On the 4th of September, 1869, I went to Leeds, as I had been appointed to succeed Elder A. E. Hyde in the

Presidency of the Leeds Conference, where I labored with much pleasure with Elder Thomas Rogers all the time, and Elder M. B. Shipp a portion of the time, until I was released to return home on the 13th of July last.

I can say of a truth that I had a great deal of pleasure while laboring for the spread of truth in the old country, and for the gathering of Israel, and I would say to all new beginners, take courage and do your best, and the Lord will always assist in time of need.

I return my sincere thanks to my many friends in the Old World, and especially to those in the Leeds and Manchester Conferences, for their numerous acts of kindness to me while laboring among them, and I pray God to bless them and open the way so that they may be able to flee from the troubles that are coming upon the nations. We can truly see the judgments of God being poured out on them in various ways, and I long for the gathering of Israel.

I left Liverpool on the *Manhattan*, July 13, as you are aware. When I left the company, about 475 miles west of New York, they were in good spirits, feeling well and anxious to get to the end of their journey. I stopped to make a short visit with some of my friends. They seem to like the Gospel very well, only that big pill, polygamy, which they can't swallow—it seems to choke them.

I expect to leave for home on the 29th of the present month, and I can assure you it will be a treat to get back into the peaceful vales of Utah once more, where I can meet and associate with the Saints and servants of God, and especially when the loved ones at home are among that number.

May God bless you and all who labor in the ministry, together with all Israel, is the prayer of your brother in the Gospel of Christ,

J. M. FERRIN.

ENGLAND.

London, Aug. 31, 1870.

President Horace S. Eldredge.

Dear Brother—At the April Conference, held in Salt Lake City, 1869, I with several others were called upon to take a mission to Europe, as mea-

sengers of life and salvation, to preach the Gospel of our Lord and Savior Jesus Christ, and to comfort and cheer those who had embraced the same faith with ourselves.

I accordingly went to work and wound up my business affairs, and on the morning of the 20th of May, I bade farewell to my family and friends, dedicating them to the Lord, realizing that all would be well. We took train at Ogden and had a very pleasant journey across the Plains. Arrived in New York, we took passage on board the steamship *City of Antwerp*. After a very pleasant passage across the briny deep, we arrived in safety at Liverpool, the Lord having blessed us and preserved us from dangers seen and unseen, for which I thank His great and holy name.

We were received with great kindness by President Carrington and those connected with him in the Office. I received my appointment to succeed brother Marius Ensign in the Presidency of the Liverpool Conference. This to me was a new business, for although I had been a member of the Church for over thirty years, I had not been accustomed to public speaking. Yet, putting my trust in that God who is always ready to bless us and make us adequate to any duty that we may be called upon to perform by His servants, I went forth in my weakness, and the Lord blessed me abundantly with His Holy Spirit in my labors amongst the people.

I travelled one year in that Conference, where I found many good, warm-hearted Latter-day Saints, people who were striving to the best of their ability to serve God, assist in the establishment of a reign of peace and righteousness on the earth, and save themselves from this untoward generation. They were also desirous of being gathered out of these lands of poverty and oppression to the place appointed for the gathering of Israel, where they can with us assist in the building up of God's kingdom upon the earth.

The Saints in that Conference, as well as in all others in Great Britain, are very poor, many scarcely able to obtain sufficient to exist upon. Yet those who live humble and keep the

commandments of the Lord rejoice in the midst of all the privations and difficulties they are called upon to encounter whilst here in these lands, having a hope within them which the world knows not of. This buoys them up in the midst of all their troubles. They know that the protecting care of the Almighty is constantly round about them, and that if they continue faithful, true to their integrity and to their heavenly Father, all will be well with them.

It seems strange that so many thousands who have been gathered out of Europe and have been in the midst of poverty, when they are gathered to Zion, and the Lord blesses them with the good things of this earth, seem to forget and lose all recollection of the condition of those left in the Old World, for if they fully realized the condition of the people here there would be greater exertions made, by those who have been assisted, to refund the means which have been so generously lent them, so that others who are faithful might have the same privilege with them of being gathered home, there to enjoy like blessings with themselves.

After laboring in the Liverpool Conference for twelve months, I was released from that field of labor to succeed Elder Shurtliff in the Presidency of the London Conference. I accordingly left Liverpool June 9, and went to London, where I have been laboring until the present time. Here I found many good, faithful Latter-day Saints, striving to serve God and assist in the great latter-day work in which we are all engaged. I have met with universal kindness from them, and from some who are not of our belief.

In behalf of all the Saints with whom I have been associated in this land, my prayer is that the Lord will continue to bless them with every blessing that will be for their best good. Having been released, with the privilege of returning home to Zion, to again enjoy the society of the Saints and the servants of God who lead Israel, and to meet my family and rejoice with them in the blessings of each other's society, I bid farewell for a season to all the Saints whom I have not had the privilege of bidding good-

by, praying that their deliverance may speedily come. I also return my gratitude to President Carrington for the good counsel and advice I have received at various times, also to all that have been associated with him in the Office, and my prayer is that the Lord may abundantly bless you and prosper you in your high and holy calling to all the Saints. Good-by.

GEO. ROMNEY.

Leicester, Sept. 1, 1870.

President Horace S. Eldredge.

Dear Brother—Having now got fairly settled in my new field of operations, I write to inform you of the condition of affairs as I find them in this Conference. I have completed the tour of the Conference in company with brother Peter Nebeker, who has presided here for the past eleven months to the satisfaction of the Saints. We performed the journey on foot in twenty consecutive days, omitting Sundays, being a distance of 223 miles, and I feel happy and cheerful in mind, vigorous and robust in body after it.

Ofttimes, as I have been lying in the inviting shade of an umbrageous ash, I have reflected on my peculiar position here in a strange country, surrounded by strange people, 6000 miles from my happy home, travelling to preach the Gospel of Jesus Christ in its purity and simplicity, with no means of support, save what the Apostles had in the days of our dear Redeemer, viz., faith in God, in Him who framed the world, the fountain of all light, the source of all pure intelligence, I would sometimes wonder where I would rest my wearied body when night should overtake me, as I was bound for some town or place where I was unacquainted, but reflecting that up to that present time I had not suffered nor lacked for anything that I really required, I would go cheerfully and confidently forward, and I can say that I have the first time yet to find where I have not met with friends who have welcomed me with a smile and made me comfortable. I can bear a faithful testimony that the words of God's servants have been faithfully verified, and I have not a single word of complaint to offer. I

feel to accept my mission as the greatest boon that kind Heaven has ever bestowed upon me—it is here where the grandeur, beauty, and glory of our Father's kingdom in a measure have been unfolded to my spiritual view, and by the spirit of truth I have been enabled to comprehend the great plan of salvation, that will fit and prepare us to return to our Father and God and dwell throughout eternity in a state of perfect happiness. The principles of our heaven-born religion teach me to be honest, prayerful, kind, affectionate, chaste and virtuous, and to seek to make all with whom I am associated contented and happy. Wherever these principles are taught, so far "Mormonism" is taught. Whatever tends to purify, redeem, exalt, and benefit mankind, to educate and bless God's children, is comprised in the principles of our religion, or the Gospel of Christ.

This Conference comprises the major part of the territory of four counties, the former Conferences of Warwick and Derby having been attached to the Leicester Conference. It gives me a broad scope of country to work in.

I realize, as regards my own capacity, that I am weak, but God is strong, and in Him do I implicitly trust, knowing that He has all power in His hands, and that His kingdom, now established upon the earth, will, ere many years shall have circled away, become the leading power, and that the law will go forth from Zion, and the nations of the earth must submit to it.

The Saints here, as elsewhere, are poor in purse, but the knowledge they possess in regard to the principles of salvation is more valuable than gold, and like all *real* Saints they are laboring hard to obtain the means to enable them to gather home to the chambers of the Lord in the west, where they will be secure from the plagues and pestilence that are inevitably coming. God has spoken it, and who has authority to contradict and repeal His decisions? Yet I find a spirit of slackness amongst some of the people in regard to tithing and the Word of Wisdom, but owing to the weaknesses of mortality, people err, and we must be lenient.

I know that I have a standing in the government of God on the earth, that Joseph Smith was a great prophet, with authority from heaven, and that the work which God has established through His instrumentality is growing, in spite of the machinations of wicked men to hinder its progress. May the Lord hasten the time when His kingdom will come with power.

Allow me to say that I had great pleasure in my twelve months' labors as travelling Elder in the Nottingham Conference, under President George Lake, whom I esteem as one of the best men of my acquaintance.

Remember me kindly to brother John Jaques and your wife, and believe me your humble servant in the ministry,

GEO. W. GROO.

Duckensfield, Sept. 3, 1870.

President Horace S. Eldredge.

Dear Brother,—Being about to leave England for my mountain home, I could not do so and feel satisfied without first offering to the good Saints amongst whom I have labored, and to all who have extended to me their kindly feeling, a tribute of thanks. Agreeable to the promise of the servants of God when setting me apart for this mission, I have never lacked a friend since I left my home. Language fails me when I would attempt to express the gratitude I feel. I must say to all good-by. May God bless His faithful Saints. May the day be hastened when they will be gathered home, and may God grant that when gathered they will remain faithful.

On the 18th of August I had the pleasure of baptizing six persons, three of whom had been in the Church before. One of these, with her husband,

leaves England for Utah on the 7th of this month.

On the 31st of August, by previous request, we obtained permission to hold meeting at a private house in Chadderton. Besides the residents of the house, four in number, several neighbors came in and we had a very good meeting. The prince of darkness was slightly represented outside, but the power of God prevailed, and the truth was taught. When the meeting was over, I asked the people if they would like the brethren to come again, and the answer was that they could come and hold meeting whenever they pleased. I hope and pray that good may be done in that place, and I think that it will.

I take my leave, only regretting that I have not been able to accomplish more good in the cause of truth during my labors. I have sought earnestly for the good Spirit of God to be my guide, that I might truly be a servant of God and be of benefit to His people, and to this end I have labored faithfully, my health considered. I am thankful for and have enjoyed my mission, and, though I have been somewhat afflicted in body, in spirit I never felt better in my life. The desire of my heart is to prove faithful to the end in the work in which I have enlisted, for I know that it is of God.

With kind regards to yourself, sister Eldredge, brother Jaques, all laboring with you in the Office and throughout the Mission, and all the Saints, and ever praying for the welfare of Israel, the spread of the truth, and the prosperity of the kingdom of God, I remain your brother in the Gospel,

W. W. TAYLOR.

UTAH NEWS.

By letter we learn that there were thunder and slight rain storms Aug. 14, 18, and 19, at Salt Lake City.

The following are from the *Deseret News* to Aug. 19:—

Elder Wm. C. Staines arrived at Salt Lake City Aug. 18. He was expecting to start on his return to New York, Aug. 20 or 22.

Flies must be numerous at Salt Lake the present season, almost as numerous as the receipts, published in the local papers, for killing them.

Elder George H. Crosby wrote from Hebron, Southern Utah, that health prevailed, and crops were prospering notwithstanding the long drouth.

The Valley Seminary for Young Ladies was to open Aug. 22, at the Social Hall, with a corps of experienced teachers. Mary E. Cook, principal.

One case of small-pox had appeared at Tooele, in a child that had been taken on a visit to Ogden. Prompt measures were taken to prevent the spread of the disease in the settlement.

Superintendent John Taylor, brother Isaac Groo, and the teachers and scholars of the Ninth Ward Sunday school had a good time at Mark Lindsay's gardens Aug. 17.

Mr. John H. Stott, of Moroni, Sanpete county, reports a machine for killing grasshoppers by the bushel in the streams by giving the insects a friendly squeeze between a pair of rollers.

Mr. S. D. Woodhull, of the firm of Woodhull Brothers, was shot by Nathan Springer, in Little Cottonwood Cañon, Aug. 12, for claim-jumping. Woodhull was formerly a preacher. Springer was arrested, and F. H. Benner, as accessory, was held to bail in \$2000.

The superintendents, teachers, scholars and friends of the 13th Ward Sabbath School, 300 to 400 persons, with two bands of music, had a day's recreation and amusement at brother Mark Lindsay's gardens, Aug. 11. Dancing, singing, games of various kinds, and a few addresses were the entertainment.

"Veritas" wrote from Mendon, Cache County, Aug. 3. The co-operative store was doing a flourishing and satisfactory business, the shareholders were buying a co-operative threshing machine. Notwithstanding the damage done by the grasshoppers, the settlers were reaping tolerably good crops. Had a glorious time on the 24th.

Elder J. M. Coombs, of Payson, wrote that wheat was turning out pretty well there, hay light, but of better quality than usual, corn looked splendid and there was much of it. A good new stone school-house was recently finished and dedicated, and a school started in it. A large new meeting-house was expected to receive its outside finish before winter.

Elder D. Bonelli wrote from St. Thomas, Arizona, Aug. 3, that the first case of sunstroke known in that region occurred the day previous—brother Chas. Dannmer, sen., was found dead in the field where he had been irrigating. Thermometer 114 degrees in the shade, 145 in the sun, not unusually high for that country, but the day was cloudy and oppressive.

The Newman-Pratt discussion came off in the New Tabernacle on Friday, Saturday, and Sunday, Aug. 12, 13, and 14, each disputant speaking an hour at a time. Question—"Does the Bible Sanction Polygamy?" Professor Pratt in the affirmative, Dr. Newman in the negative. The attendance is reported to have varied from three or four thousand on the first day to eleven thousand on the last.

Bishop Budge, of Paria, Rich County, reported the people there feeling first-rate and more encouraged than ever under the blessing of good crops. Corn and sugar cane were very promising. Grasshoppers paid a flying visit, but did very little damage. As soon as harvesting was over, the people of Bear Lake expected to make their portion of the Logan Cañon road, connecting Rich and Cache counties.

Elder J. J. Allred wrote from Shonesburg, Kane county, that during the last days of July that place was afflicted by grasshoppers by the million, but a lively and happy time was enjoyed on the "24th." Bishop Anson P. Winsor had returned home from Pipe Springs, in the Kanab region, where he had suc-

ceeded in gathering between two and three hundred head of cattle and had planted thirteen acres of land with barley and corn, potatoes and other vegetables.

Brother H. Thunneson wrote from Gunnison, Sanpete county—"We have but a small settlement here yet—about ninety families—and our people are more or less poor. The grasshoppers have preyed heavily upon us the last four years, and the losses and burdens we had to endure during the late Indian war were equally severe; but we are improving. Our field at present looks barren and desolate, except about two hundred and fifty acres planted with wheat, mostly late grain, which looks very promising and will most likely, with the addition of peas, potatoes, corn, &c., all of which appear to be doing well, suffice to feed the inhabitants of this place for the coming year. We are working diligently to make a good meadow, by the help of the abundance of water afforded by the Sanpitch river; it is already fenced and we have a fair prospect for some hay. A new saw mill is now running in Twelve Mile Canyon, belonging to H. H. Kearnes and Company, and with the good road now made up the canyon we expect to get an abundant supply of timber for building and fencing purposes. A new rock school-house 24 by 44 feet is being built and will be finished soon. Our co-operative store does a good and sure business considering the scarcity of money and the dullness of the times. Considerable of our present year's farming is being done on the co-operative principle and we expect to enter into it on a larger scale next year. Our mechanics are doing well, and a good deal of furniture is being turned out at this place, for the supply of our own and other settlements. The people appear to be well generally in health and spirits. The weather is fine and as the grasshoppers get wings they take their flight to other parts."

The following are from the *Ogden Junction* to Aug. 17—

Mr. Thomas S. Thomas, from Samaria, Malad, reported all well there, crops good, no sickness.

Grasshoppers had done little damage at Bear Lake, harvest was in full operation, plenty of small grain, good prospects for corn, but the blackbirds were troublesome.

John W. Young, Esq., and Mrs. Libby Young left for the Eastern States, Aug. 17, Mr. Young to stay three weeks, Mrs. Young a few months. Presidents B. Young and Geo. A. Smith and Hons. Jos. A. Young and B. Young, jun., and other friends accompanied them to Ogden.

"D. D." wrote from Malad, July 31, that the season had been dry; and hot, little or no spring, crickets paid a friendly visit early in the season, grasshoppers staid two weeks from July 5, range parched, hay crop very light, good time July 24, fine rain July 31, settlers felt well and thankful.

Mr. Jonathan Jackson wrote from Sanpete County that Fort Ephraim had suffered the least from grasshoppers, and there a little more than one-third of the grain crop was gone. Corn, pea, and potato crops were pretty good generally. The Indians were peaceable and evinced a desire to remain so. There was some talk of re-settling the Sevier. A quartz mill was expected there in a few days. The people were full of hope and confidence in the future.

Friend Seth M. Blair wrote from Iron County to Joseph Hail, Esq., July 27. Crops and health were good in southern Utah. The quartz mills in Meadow and Dry Valleys were paying institutions, and southern Utah rich in iron, zinc, and copper, but the masses would not find it to their interest to turn miners. The Iron Company was incorporated with \$100,000 stock, one-fourth paid in. The iron business would become independent as surely as the "Lone Star" did wave triumphantly over the graves of the Montezumas and all that. Governor Shaffer proposed to visit the southern country before the sitting of the next legislature.

V A R I E T I E S .

Marriage is the true solution of the social question—employment for women.

The New York *Post* thinks there are, on the whole, few things a woman can do so well as marry.

The New York *Herald* says, "Hon. William H. Seward was entertained to-day (Aug. 23) by Brigham Young."

Dr. Robinson, in the *Congregationalist*, an American religious paper, says, "In poor Florence seven (Protestant) factions stand belligerently facing each other," besides the Scotch and the English Presbyterians and the Plymouth brethren, and they all want to convert Catholic Italy, Pope, cardinals, priests and all.

Faith and works were well illustrated by a venturesome little six-year-old boy, who ran into the forest after a team and rode home upon the load of wood. When asked by his mother if he was not frightened when the team came down a very steep hill, he said, "Yes, a little, but I asked the Lord to help me, and hung on like a beaver."

There are nearly fifty Japanese students in the United States, from all parts of the empire. They have imbibed American democratic ideas to a considerable extent. They hold the first place in their classes, are peerless in mathematics, are fond of natural science, apt at languages except as to pronunciation, delighted in history, hairsplitting at metaphysics. They are manly, generous, extremely polite, temperate, chivalrous, and brave. They are liked and respected by their fellow students, and well received and esteemed by the townspeople where they reside.

Corinne, that immaculate Gentile town whose voters quadruple its tax-payers, according to the *Salt Lake Herald*, is to have a Methodist Church, a Presbyterian Church, and a Catholic Church and a Seminary. The *Herald* thinks they will all be needed, and as many more "means of grace" as can be invented. The *Springfield Republican* says, "Rev. T. E. Bayliss sends east an appeal for a Presbyterian Church in the only Gentile city of Utah—Corinne." And a sweet place that is! Rev. Bayliss says he has scared up ten members in three months, and they want a church very bad, but they want people East to find money to build it.

Colonel Sir Henry James, in a recent lecture on the pyramids of Egypt, stated that, in the King's chamber, inside the pyramid, some of the stones were 30 feet long. These stones, weighing 90 tons, were not found in Egypt at all, but were taken down the Nile a distance of 500 miles, and then placed in their present position, 100 feet above the level of the ground. With regard to their finish, these Syenite stones are the very hardest known, and yet they are so exquisitely polished, and built in (to form a casing for the King's chamber) with such superior skill, that the finest sheet of tissue paper could not be inserted between two of the stones, and this after a lapse of 4000 years. Such workmanship would excite the wonder and admiration of the world, even in this age of science and improvement.—*Illustrated London News*.

ADDRESS.

William Searle, P.O. Box 152, Williamsburg, New York.

D I E D .

FARMER.—At Overton, Rio Virgen county, July 20, George Arthur Broadbridge, son of James and Sarah Farmer, aged 11 months and 23 days — "Deseret News."

HILL.—At Rugby, August 8, John, second son of John Hill, aged 10 years, 4 months, and 20 days.—Utah papers, please copy.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Repent: for the kingdom of heaven is at hand."—JESUS CHRIST.

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Tuesday, September 20, 1870.

Price One Penny.

SPEECH BY PRESIDENT GEO. A. SMITH,

DELIVERED IN THE TABERNACLE, SALT LAKE CITY, JULY 25, 1870.

THE 25th of July, 1847, if I recollect aright, was the Sabbath. The Pioneer company had spent one day after their arrival fairly in the valley. A water ditch had been constructed, and a dam put in the creek; a little plowing had been done. Several plows were broken in the first hour, owing to the dry state of the soil, trying to plow without irrigating. A few seeds were planted, but the work was very difficult. The Sabbath was a day of rest; the party, consisting of one hundred and forty-three Pioneers, a few women and two or three children, got together to a meeting within the circle of our corral. There being no other more convenient pulpit, discourses were delivered from a gun carriage, and this was our first day's worship. The Sacrament was administered, bread and water being distributed to the congregation; the land was dedicated, and hearty thanks returned to the Most High God for the privilege of kneeling down in peace, uninterrupted by enemies or the howl of mobs, and out of the reach of their violence, worshipping God in the way He had appointed. The country was barren, naked and uninhabited, except by a few nearly nude Indians. There were no provisions to be obtained ex-

cept those which we had brought from beyond the Missouri river. It was under these circumstances that our first day's worship in the valleys of the mountains was celebrated.

When we look back at the history of our Puritan fathers, who landed on the shores of New England, they being non-conformists, and compelled to leave their home and country, we find them generally very zealous men, very devout, and jealous of their religious rights and privileges. They settled in a wilderness country, but enjoyed many facilities that we did not enjoy in this desert. The heavens condescended to water their lands with rains; the bays, rivers, inlets and seas around them abounded with fish, the ocean formed a highway by which they could send the timber, fish and other produce to market and bring them supplies from other countries. These circumstances were in their favor, and as if God had prepared the way before them, just previous to the landing of the Pilgrim Fathers a pestilence swept through the Indian tribes of New England and destroyed great numbers of them, reducing whole nations of Indians to a few scattered families. This no doubt prevented serious wars and difficulties which would have other-

wise taken place. Our Pilgrim Fathers undertook to establish a most rigid religious community. They were brought in contact with the mother country in consequence of their non-conformity to the established faith of the English church, and for generations were compelled to submit to indignities, insults, abuse and annoyances on that account. They were, however, in their way rather tyrannical, for whenever any person among them was disposed to criticize their faith, introduce new kinds of doctrine and make innovations in manners or language, they were treated with rigor and were whipped, imprisoned, banished or put to death. With all the strict discipline of these Puritans, their children degenerated to a great extent, running into a great variety of excesses. After the Latter-day Saints had been sifted five or six times, the Prophet tarred and feathered, in Hyrum, Portage County, driven from Kirtland, Ohio, by persecution, driven from Jackson and Clay Counties, Mo., expelled from the State of Missouri, from Illinois and eastern Iowa, deprived of all their property in these several drivings, they had become, to a considerable extent, sifted, so that those who came here were generally zealous and faithful in their hearts to the glorious cause in which they had enlisted. They were brought, however, in contact with new trials almost immediately. Many were hungry. Others who had but a scanty share of food were compelled to divide their morsel of bread with their brethren, and for years no person in the Territory scarcely dare eat a full meal of food. But they were healthy and God blessed them, smiled upon and prospered them and modified the climate. There were a very few who believed it possible to raise peaches or any delicate kind of fruit. Seeds were planted, however, by the advice of President Young, and they came forth after a contention or two with the crickets which destroyed the first nurseries; and so rigorous was the climate that the tops of the trees were killed, generally, from one to three feet every season, with the frost, and it was several years before the climate became such that the peach tree would escape

injury from the frost. The same was the case with other fruits, which have spread abroad from this place into all the valleys in the Territory, and are now raised in many localities where formerly severe frosts could be expected every month in the year. The Lord having blessed and tempered the elements for our good, has a right to claim at our hands a due obedience to the holy principles of salvation which He has revealed unto us. He brought us here poor, robbed of our inheritances by intolerant men who deprived us of all that we possessed. We were almost naked and barefoot. We wore the skins of beasts and raw-hide soles. Thus we struggled in the midst of difficulties, but the Lord blessed and fed us in the midst of the desert. He sent supplies to us and enabled us to extend protection, shelter and food and the necessities of life to thousands of our countrymen. Thousands and thousands would have perished on a pilgrimage to the West for gold. The Lord gave us the power to preserve the lives of our fellow countrymen, and aid them on their journey to California. With all these blessings, shall we be forgetful of our great and glorious duties? The smile of Heaven has been upon us. Here we have enjoyed religious liberty, the privileges of the Constitution guaranteed and made sacred to us by the blood of our forefathers, shed in the revolutionary cause to extend protection and liberty of conscience which we now enjoy, though denied to us in the States from which we were driven. We have here had the privilege of enjoying them, and under all circumstances it is our duty to extend liberty of conscience to every person, whoever he may be, who may reside under the dominion of our influence.

And we must ever remember that the holy principles of our religion which have been revealed to us for our salvation must be respected and observed, that we must live diligently in the discharge of those great duties and abide in the faith, wherein Christ has made us free, set before our children an example of temperance, patience, forbearance, industry and obedience to the commandments of God in all things, that life, intelligence and the

blessings of eternal life may be continued through our children to all future generations. While we consider these things we have every reason to rejoice, although the settlements have met with many obstacles. Some difficulties with the Indians have been entailed upon us, which we could not control. Emigrants passing through the country would occasionally shoot down an Indian, rob some squaw or commit some other outrage and pass on their way, and the friends of the Indians who had been killed or injured would seek redress at the hands of the settlers. Many difficulties of this kind have had to be met. Yet an amount of peace and harmony with the natives has been preserved which far exceeds what I believe can be found on the record of any other State or Territory, and is a record of which we have every reason to be proud. We have had to contend several times with the devouring insects.

When Mr. Morrill, in conversation with me in 1856, told me it was his intention to put through Congress an act to punish and prevent polygamy, I remarked that if Congress passed an

act to prevent water from running out of our cañons, and enforced it, it would break up our settlements, for we could not live without water to irrigate our lands. God has given us the water; He has blessed it and we rejoice in it; and we have only to continue in the observance of faith and obedience to the principles of the Gospel of Jesus Christ that we may enjoy life everlasting, and that we may enjoy peace and harmony and the privileges of the Constitution of our country, and do what has been predicted of us by our great prophet and martyred founder of our Church, Joseph Smith, namely, that when the principles of the Constitution should be torn in pieces and trampled under foot by the people, the Latter-day Saints would step forward and in a manner becoming their high and holy calling bear off triumphantly those glorious principles for which our fathers bled, and preserve them intact, transmitting them as a priceless inheritance to future generations, which may God grant for Christ's sake, Amen.

—*Deseret News*.

CORRESPONDENCE ON THE SOCIAL CONDITION OF UTAH.

(CONTINUED FROM PAGE 582.)

You say, and I am perfectly satisfied you think no offence, that to your mind polygamic marriage is no marriage at all. I have not the slightest doubt that you honestly think so, yet error is common to the human mind, in some particulars even to minds of rare intelligence and sagacity, for the world by wisdom knows not God. Now, upon thorough consideration, how can you entertain such sentiments as you express concerning polygamic marriage? Do you not see that thereby you bastardize the heads of the twelve tribes of Israel and even the lineage of the Savior himself? You know that it was revealed to Moses that a bastard should not enter the congregation of the Lord until the tenth generation, and yet conceding your expressed views, the Lord chose bastards

for the tribal heads of His chosen people. Something inconsistent here. I am sure that a sensible woman like yourself, upon mature reflection, will be inclined to modify your views upon this point, very materially.

I have referred you previously to authors, some of them of considerable note, who thought very differently to what you do upon this point. Allow me to refer a little more particularly. But first let me say that before me lies a very recently published work by a clergyman of Boston, U.S.A., upon *The History and Philosophy of Marriage; or Polygamy and Monogamy Compared*; in which the author maintains that long enduring peoples were always polygamic, that monogamy invariably brings nations to early decline, in consequence of the social evils at-

tendant on that form of marriage, and that polygamy is the only adequate remedy for those evils.

Grotius says, "The Jewish laws allow plurality of wives to one man. Among the Pagans few nations were content with one wife."

Selden says, "Polygamy was allowed, not only among the Hebrews, but in most other nations throughout the world; and that monogamy is a modern and a European custom, almost unknown to the ancient world."

Puffendorf says, "The polygamy of the fathers, under the old covenant, is an argument which ingenious men must confess to be unanswerable."

Bishop Burnet says, "A plurality of wives was made in some cases a duty by Moses' law. I see nothing so strong against a plurality of wives as to balance the great and visible imminent hazards that hang over so many thousands, if it be not allowed."

Rev. Martin Madan says, "More than one wife, notwithstanding the seventh commandment, was allowed by God himself, who, however others might take it, must infallibly know his own mind, be perfectly acquainted with his own will, and thoroughly understand his own law. He blessed, and in a distinguished manner owned, the issue, and declared it legitimate to all intents and purposes." "While this system of a plurality of wives was revered and observed, we read of no adultery, whoredom, and common prostitution of women among the daughters of Israel; no brothels, street walking, venereal diseases; no child-murder, and those other appendages of female ruin which are too horrid to particularize. Nor were these things possible, which, since the revelation of the Divine system and the establishment of human systems, are become inevitable. The supposing our blessed Savior came to destroy the Divine law, or alter it with respect to marriage, is to suppose him laying a foundation for the misery and destruction of the weaker sex."

Rev. David A. Allen, D.D., a Congregationalist, and a Missionary of the American Board of Commissioners for Foreign Missions, in his *India, Ancient and Modern*, says, "Polygamy is practised in India among the Hin-

doos, the Mohammedans, the Zoroastrians, and the Jews. It is allowed and recognized by the Institutes of Menu, by the Koran, by the Zendavesta, and, the Jews believe, by their Scriptures, the Old Testament. It is recognized by all the courts in India, native and English. The laws of the British Parliament recognize polygamy among all these classes, when the marriage connection has been formed according to the principles of their religion and to their established forms and usages. The marriage of a Hindoo or a Mohammedan with his second or third wife is just as valid and as legally binding on all parties as his marriage with his first wife; just as valid as the marriage of any Christian in the Church of England. . . . This man cannot divorce any of his wives if he would, and it would be great injustice and cruelty to them and their children if he should. . .

His having become a Christian and embraced a purer faith will not release him from those obligations in view of the English Government and courts, or of the native population. Should he put them away, or all but one, they will still be legally his wives, and cannot be married to another man. And further, they have done nothing to deserve such unkindness, cruelty, and disgrace at his hands."

Milton says, "Either therefore polygamy is a true marriage, or all children born in that state are spurious; which would include the whole race of Jacob, the twelve holy tribes chosen by God. But such an assertion would be absurd in the extreme, not to say impious." "Moreover God himself, in an allegorical fiction, Ezek. xxiii, 4, represents himself as having espoused two wives, Aholah and Aholibah," which he would not have done "if the practice which it implied had been intrinsically dishonorable or shameful." "Marriage is in the nature of a relation, and to one relation there can be no more than two parties. In the same sense therefore as if a man has many sons, his paternal relation towards them all is manifold, but towards each individually is single and complete in itself; by parity of reasoning, if a man has many wives, the relation which he bears to each will

not be less perfect in itself, nor will the husband be less *one flesh* with each of them, than if he had only one wife. Thus it might be properly said of Abraham, with regard to Sarah and Hagar respectively, *these twain were one flesh.*" "The expression may therefore be applied as properly to the husband who has many wives, as to him who has only one."

Speaking of a man's having more wives than one, Milton also says, "That he is in a condition to perform his conjugal duties to the one after having taken another to her, is shewn by God himself, Exod. xxi, 10, 'If he take him another wife, her food, her raiment, and her duty of marriage, shall he not diminish.' It cannot be supposed that the Divine forethought intended to provide for adultery."

Milton continues—"Lastly, I argue as follows from Heb. xiii, 4. Polygamy is either marriage, or fornication, or adultery; the Apostle recognizes no fourth state. Reverence for so many patriarchs who were polygamists will, I trust, deter any one from considering it as fornication or adultery; for 'whoremongers and adulterers God will judge;' whereas the patriarchs were the objects of his especial favour, as he himself testifies. If, then, polygamy be marriage properly so called, it is also lawful and honourable, according to the same apostle: 'marriage is honorable in all, and the bed undefiled.' It appears to me sufficiently established by the above arguments that polygamy is allowed by the law of God: lest however any doubt should remain, I will subjoin abundant examples of men whose holiness renders them fit patterns for imitation, and who are among the lights of our faith."

Here he gives numerous examples, concluding his argument as follows—"Who can believe, either that so many men of the highest character should have sinned through ignorance for so many ages; or that their hearts should have been so hardened; or that God should have tolerated such conduct in his people? Let therefore the rule received among theologians have the same weight here as in other cases: 'The practice of the Saints is

the best interpretation of the commandments.'"

The Bible says, "Joash did that which was right in the sight of the Lord, all the days of Jehoiada the priest: and Jehoiada took for him two wives." Gideon, son of Joash, was called and highly favored of the Lord and was a mighty man of God, yet he had "threescore and ten sons of his body begotten: for he had many wives." The Lord through Nathan the Prophet said to David, "I gave thee thy master's (Saul's) wives into thy bosom, . . . and if that had been too little, I would moreover have given unto thee such and such things." God through Moses gave a law that if a man had two wives, the first-born son, no matter by which wife, should not be denied his birthright and inheritance, which could not be if both marriages were not valid. In no instance is it on record that Jesus Christ annulled the law of polygamic marriage, and he himself says, "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil." So polygamy continued in the primitive Christian churches. It was a divine law, and therefore it was meet that it be fulfilled.

Polygamic marriage subserves every essential requirement of marriage, and, to say the least, while such multitudes of women abound for purposes of adultery and prostitution, surely no true woman, zealous for the real welfare of her sex, can object to women engaging in polygamic marriage. Adulterous men may, because such marriage strikes directly at the root of their guilty indulgences, curtailing their villainous and cowardly licence far more effectually than the prevalent monogamy does.

I am sure that, upon sufficiently mature reflection, you will conclude that polygamy is marriage, that it has been so accounted and provided for, ages upon ages, by both divine and human law. Scripture in no instance holds as illegitimate the offspring of polygamic marriage, but the offspring of associations of an adulterous nature were placed under express and exceedingly humiliating disabilities.

You say that in every great cause martyrs are needed, and that women must be "willing to starve in heart for want of love, as well as in body for want of food." I cannot say that it is fair to condemn women to such a terrible double starvation, for the sake of bringing the men to terms, to their senses, to a decent course of life. I think more good can be accomplished, even to the men, in a rather more agreeable way for the women, without necessarily subjecting the women to such a fearful fate as that which you propose. As to martyrs being needed in every great cause, perhaps it is so, but I seriously object to women being made the only martyrs. Let man chivalrously stand up, and in his vaunted capacity of "lord of creation" let him ex-officio step forward and seize the martyr's crown. The Great Teacher said, "Whosoever of you will be the chiefest, shall be the servant of all. For even the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many."

Woman is martyred enough in the natural order of things, whether man properly aids in her development or not. Besides, my dear lady, women do "starve in heart for want of love" now, thousands and millions of them. You propose that they continue to starve, that more of them starve, in order to starve men into goodness. I cannot agree with that. I propose that the women starve no longer, that they be fed with the love they crave, which is as the bread of life to them, and that the truly honorable and benevolent among men be permitted and encouraged to step forward and feed them, according to the divine provision therefor—the love for want of which they starve in heart. Now pray excuse an Hibernianism if I say that no man who is a man can be a man if he sees a woman starving in heart as you suggest, and stands callously and cruelly aloof, refusing the assistance that is so much needed and that undeniably is in his possession, and it is in his power and within the line of his duty to bestow, provided the law does not prevent him.

I maintain that the least that can be done by good statesmanship and de-

cent human nature is to place wholesome food within legal and honorable access of the starving. It is not in the nature of humanity to starve within reach of available sustenance. It is true that some appetites, practically denied proper aliment, will feed on garbage and carrion, yet what a dreadful thing it is to have the laws framed in such a foolish, wicked, cruel, tantalizing manner, as to place only the alternatives of such repugnant food or starvation before thousands of the best of your delicate and long and much suffering sex! Why it is horrible to contemplate! But this is the very condition of "woman in the nineteenth century" in monogamous Christendom!

I have heard women say that they would rather have bad men for husbands than none at all. Though the laws of Christendom place women in just such a pitiable predicament, yet the laws of God do not impose upon them such a disagreeable and unprofitable necessity. This is something to think of, to reflect upon, to ponder over with grave deliberation. It is not a subject to be pool-pooched and flippantly cast aside, as of light and ephemeral importance, and I believe you are one of the few honorable persons who are disposed to allow to this vital subject something of the consideration which it undeniably deserves.

The laws of the land should be to encourage marriage and discourage adultery and prostitution, but, as it is, the laws of the most civilized countries decidedly discourage marriage and encourage adultery and prostitution, for while polygamic marriage is absolutely forbidden and punished by law, adultery is leniently regarded, and prostitution is actually legalized and carefully provided for.

Some say, "Stolen waters are sweet." I do not believe a word of it, nor that stolen bread is pleasant. If there is a fancied present sweetness or pleasure in either, that sweetness or pleasure is not only unreal, but it fills the soul with untold bitterness. I believe, yea, I do verily know, that there is an infinitude of unutterable pleasure and satisfaction, prospective, present, and retrospective, in that which is perfectly legitimate and honorable. Virtue is inalienably endowed with un-

speakable native loveliness, and vice is inalienably endowed with indescribable native deformity. Vice apes virtue, but virtue does not ape vice. Virtue, after all, is peace and satisfaction and joy and happiness and glory everlasting. No man, no woman, regrets the practice of virtue, but most, perhaps I should say all, at one time or another, regret, in greater or less degree, the practice of vice, so far as they have been guilty. Virtue is the winning game, vice is the losing game. Virtue is health and life, vice is disease and death. Virtue is proverbially fostered and promoted by marriage, most by divine polygamic marriage. Vice is indubitably encouraged and strengthened by forbiddings to marry and by unnatural restrictions upon marriage, yea, by monogamous restrictions upon marriage.

Practically wickedness would be immensely encouraged and strengthened by the rule of life you propose. An eminent American lady declares |

that at the present time an average of six vile men visit every vile woman. And there is no reason to suppose, unless the women be conjugally appropriated by better men, that the supply of inexperienced and otherwise procurable women will not continue to be forthcoming, as victims of bad men, to much the same extent as at present. Indeed, the signs of the times augur still more unfavorably than that for the women, I am sorry to say, in this country, and some others, and in this I have no doubt you will agree with me. For you do agree with me in several things, although I may believe in and understand the saving value of a few others which rather stagger your faith, because of the erroneous traditions in which you, like me, were educated, but which you, unlike me, have not yet got the better of by reducing them in your mind and by the light of heaven to something near their true value.

[TO BE CONTINUED.]

THE NEWMAN-PRATT DISCUSSION.

Our readers understand that the Reverend Dr. J. P. Newman, Episcopal Methodist minister, who preaches in the chapel or church which President U. S. Grant attends at Washington, D.C., U.S.A., and is chaplain of the United States Senate, some time back announced that he was going to Salt Lake City to discuss with Brigham Young or Orson Pratt (sometimes the papers named one and sometimes the other) upon the subject of plurality of wives, and that a discussion of the kind came off between Messrs. Pratt and Newman in the New Tabernacle, Salt Lake City, Aug. 12, 13, 14. An abstract of the discussion and of the correspondence preceding it may be acceptable to those who take an interest in such things.

After Dr. Newman's arrival in Salt Lake City, in pursuance of his publicly announced purpose, he wrote to President Brigham Young that in acceptance of the challenge "given in your journal, the *Salt Lake Daily Telegraph*," he (Dr. Newman) was ready to hold a

public debate with him (President Young) upon the question, "Does the Bible sanction Polygamy?" under such regulations as might be mutually agreed upon, suggesting also that two gentlemen to represent each party meet to make the necessary arrangements without unnecessary delay.

President Young replied that he had never given any such challenge through the *Salt Lake Telegraph*, that this was the first information he had received of any such challenge, that the *Telegraph* was not his journal, but was owned and edited by Dr. Fuller, of Chicago, who was not a member of the Church, and that he (President Young) was not acquainted with the columns of that paper.

Dr. Newman wrote to President Young that he was disappointed at the answer, that people in the East were ignorant of the relations of Salt Lake papers with the Church, that the article in the copy of the *Telegraph* containing the supposed challenge, was so construed by the Doctor's friends, that

if he had not so construed it President Young could have adopted the *Telegraph* as his organ and declared the article a challenge which the Doctor could not or dared not accept, that the impression was general that such a challenge had been given and accepted, and that he (Dr. Newman) had acted under that impression.

President Young sent to Dr. Newman an invitation to preach in the Old Tabernacle at 10 a.m., or in the New Tabernacle at 2 p.m., or both on Sunday, Aug. 7.

Dr. Newman wrote to President Young that, as he had disclaimed or declined the discussion, he (Dr. Newman) had made other arrangements to preach on the day named, which precluded his compliance with the invitation.

President Young wrote to Dr. Newman, asking what right he had to say that he (President Young) had disclaimed or declined a discussion when no challenge had been given, or to assume as a challenge from him the writings of any unauthorized newspaper editor; stating that if the Doctor had distorted the article of the *Telegraph* into a challenge it was the duty of a gentleman to ascertain whether it was a real challenge before assuming that it was, that the insinuation that if the Doctor had not so construed the article he (President Young) could have adopted the *Telegraph* as his organ and declared the supposed challenge a real one was discreditable and extremely ungentlemanly and forced the conclusion that the author would not scruple to make use of such a subterfuge himself, that if, as the Doctor suggested, Mr. Sloan wrote the article he was capable of defending it, that the only person suggested in the article (Professor Orson Pratt) or hundreds of other fit and capable Elders would be willing to meet the Doctor in discussion, that the Doctor's distortion of the truth in accusing him (President Young) of disclaiming and declining a challenge never either given or con-

templated would be considered by candid minds unfair and ungentlemanly and invented with some sinister motive or an attempt to gain notoriety regardless of truth; and inviting the Doctor, if he thought he could prove the doctrine of "plurality of wives unscriptural," to tarry at Salt Lake as a missionary, and he should be furnished with a suitable place, congregation, and plenty of Elders to discuss that or any other Scriptural doctrine with him.

The above correspondence all passed Aug. 6.

Dr. Newman wrote to President Young, Aug. 8, that he (Dr. Newman) was in the city for the purpose of discussing the question of polygamy with President Young or his representative, but that he (President Young) had declined such discussion, that consequently he (Dr. Newman) had engaged to preach elsewhere on Sunday, Aug. 7, that he regarded President Young's professed courtesy as a device to cover his unwillingness to have a fair discussion, that his comments upon "disclaiming and declining the discussion" he (Dr. Newman) would leave to a candid public, that the intimation that Elder Sloan, Professor Pratt, or hundreds of other Mormon Elders were willing to discuss and the "impertinent suggestion" that he (Dr. Newman) tarry as a missionary at Salt Lake he considered cheap and safe attempts to avoid the appearance of shrinking from a now impossible discussion, that he (Dr. Newman) went there with a since rudely dispelled understanding and expectation, that he had seen nothing in President Young's action assuring of sincerity but everything to cause distrust, that neither President Young nor Mormonism could afford him (Dr. Newman) any desirable notoriety. The Doctor then reiterated his views of the "simple history of the case," and declared that he had done with President Young.

[TO BE CONTINUED.]

A cotemporary estimates that just now there is not much more than a hundred barrels of ink shed per day by American editors in elucidating the European war problem, and in enunciating strategic wisdom in solid chunks.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, SEPTEMBER 20, 1870.

RELEASE.—Elder Richard Smyth has been released from his appointment as Travelling Elder in the Liverpool Conference, with permission to return home, his affairs there requiring his attention.

DEPARTURES.—The steamship *Nevada* left this port for New York, Sept. 14, with 26 souls of the Saints on board, most of them from Scandinavia, and who were prevented by stress of weather in the German Ocean from being here to embark the week previously on the *Idaho*. Included in the above company was Elder Richard Smyth, returning from his mission to this country. We wish them a pleasant and speedy journey.

THAT DISCUSSION.

REV. DR. J. P. NEWMAN, Chaplain of the United States Senate, seems to have fallen upon evil times, or they have fallen upon him, as is ultimately the case with most, if not all, of those ambitious gentlemen who attack Mormonism. The Doctor, with wonderful Quixotic zeal, posted off to Utah, proclaiming his intention to annihilate (figuratively) the Mormons and the divine system of a plurality of wives which they teach and endeavor to practise. Great things were expected of the redoubtable Doctor, when he should arrive under the shadows of the Wasatch, and it was doubtless supposed by many of his friends and well-wishers that he would promptly adopt and telegraph back to Washington the celebrated triumphal laconism of Cæsar—"I came, I saw, I conquered!"

But the Doctor and his friends appear to have been over-sanguine, and they now apparently have begun to discover that victory is not always to the sanguine. Indeed, soon after his arrival at Salt Lake he seems to have begun to surmise, what we could have told him from the first, that his vain-glorious expedition was not likely to afford him any desirable notoriety. That his surmises in that particular were well founded begins to be apparent to everybody, for we have not yet seen a single American paper that appears to have the slightest idea that he came off with flying colors in his widely vaunted assault upon the social system prevailing in Utah. Even previous to the discussion, some of the newspapers appeared to have no great faith in his prospects in the expedition. The *New York Star* says—

The Rev. Dr. Newman, of Washington, who expected to make a little cheap notoriety by attacking the lion in his den, the Brigham in his lair, arrived in Salt Lake City and notified Young that he was ready to open the discussion on the divine authority of polygamy. The Saint thereupon responded that

he never invited or consented to such discussion. The latter shows more gumption than his orthodox opponent. Controversy is the devil's weapon. It makes more sceptics than converts. The expectation that such a controversy would overturn the peculiar tenet of the Mormon religion was as chimerical as would be an attempt to "dam up the Nile with bullrushes," or to bolt a door with a boiled carrot.

The New York *World* evidently thinks the Utah people have no reason to be startled out of their propriety by the intellectually belligerent propensities of the Doctor. The *World* says—

The controversial Dr. Newman turns out by no means the harem-scarem person he was at first supposed at Salt Lake to be.

The New York *Tribune* thus rather deprecatingly discourses upon the discussion—

Since the days of chivalry we do not know that anything pluckier has been recorded than the visit of the Rev. J. P. Newman to Salt Lake City to do battle, logical and exegetical, with the wicked and obscene Dragon of Polygamy. It must have required a good deal of enthusiasm to go all that distance to refute what all virtuous persons consider to be an immorality, and all sensible persons an absurdity. But Mr. Newman was, in a manner, constrained to go. He had preached a sermon on the subject, which was heard of in Utah; whereupon the *Utah Telegraph* asked why he did not come to that territory to preach it "in the new Tabernacle, before 10,000 Mormons, with Orson Hyde or some other prominent Mormon to answer." Mr. Newman immediately packed his trunk, bought his railway-ticket, and started very much as Don Quixote would have done under like circumstances. But it was one thing to go to Utah, and quite another thing to get either Brigham or his man Orson to meet him in debate. Young, coolly, for August, replied that he had given no challenge; nor did the great Orson show any desire to enter the lists. Apparently, Mr. Newman had his long journey for his pains. But Young was too shrewd a man not to see that he had lost ground by declining the contest; and he therefore sent Mr. Newman an invitation to come and preach in the Tabernacle. Mr. Newman replied that he had already made arrangements to preach in the M. F. meeting-house. And he did preach there "for three mortal hours," in "a sweltering August afternoon," a sermon brimful of texts, to prove that there might be concubinage among the Jews, but that, in our sense of the word, they had no polygamy. Since then, the battle royal itself has finally been arranged and fought. In other columns we present the details.

We do not here attempt any abstract of the arguments. Much as we respect Mr. Newman, we do not consider that such of them as were drawn from the manners and customs of the Jews had any pertinence or consequence. We believe that, with Christianity came a better, and a nobler, and a purer Dispensation. The polygamy of the Jews, or the concubinage, was temporary and local, and not of Divine ordination. If otherwise, why do not the Jews, as a body, now practise it? They virtually acknowledge that there was no command of perpetual validity to maintain polygamy; for while, in matters of their law, they are nearly as strict as ever, they cheerfully obey our laws of marriage. To be sure, they could not do otherwise without being sent to the Penitentiary; but we have no reason to believe that they wish to do otherwise.

We prefer to base our hostility to polygamy upon the fact that all modern civilized nations are monogamous, so far as that word implies having one wife at a time. Mr. Newman shows that such is the doctrine of Christianity; and such being its doctrine, there is no room left for an argument.

The *Tribune* bases its hostility to polygamy upon the fact that all modern civilized nations are monogamous. To be consistent, the *Tribune* should be hostile to everything not practised by modern civilized nations. If this were the universal rule, then adieu to all further discovery, invention, or progress.

But the *Tribune* shrewdly speaks of those model nations being monogamous "so far as that word implies having one wife at one time," the *Tribune* knowing well enough that they are anything but monogamous so far as that word implies having more than one woman at a time. The *Tribune* appears to be dreadfully opposed to the virtuous and sanctifying and elevating act of marriage, but as easy as an old shoe respecting the sinful and debasing crime of unsanctified intimacy. So does the *Tribune* call good evil, and evil good.

The *Tribune* is in error when it says Mr. Newman shows that monogamy is the doctrine of Christianity. Mr. Newman does nothing of the kind, for that is not the doctrine of Christianity. If it were, the *Tribune* and modern civilized nations would be almost if not quite sure to reject it. But it may be the doctrine of the *Tribune*, Dr. Newman, and other uninspired religionists and theological speculators, chiefly because it is not the doctrine of Christianity.

We may say a word about the pluckiness of the Doctor's visit at another time.

The *New York Times* still more distinctly and emphatically deprecates the Doctor's adventure, and thinks that it must be written down a failure, indeed more, a triumph and exaltation of the "Mormon views of the marriage relation." The *Times* says—

The factitious importance which the discussion will give to the Mormon views of the marriage relation is greatly to be deprecated. By engaging in it Dr. Newman virtually admits that the laws prohibiting polygamy are based upon an interpretation, which may be right or wrong, of the Sacred Scriptures. The first words of the "articles of agreement" which are to bind the disputants, are, "The question to be discussed is" so and so; which imply a matter open to dispute, and, inferentially, make the issue of that dispute of importance in deciding whether polygamy should or should not be tolerated within our territories. That the tournament of quotations now in progress at Salt Lake will not in the least affect the marriage laws of the States, is but trifling consolation in view of the mischief which may be done to weak-minded people, who would repudiate the plainest dictum of common sense in the nineteenth century, if they were once convinced that it did not hold good in the time of the Flood. There is but little doubt that both the Mormon elder, Orson Pratt, and the anti-polygamous champion who opposes him, will each claim the victory when the fight is over. With every respect for Dr. Newman's good intentions, we cannot help feeling that, like the gallant Don, he will be obliged to see success where a scornful and unsympathetic public will see failure. Polygamy finds no favor among any people who have reached an advanced post in civilization. But its sturdiest enemies will be annoyed at the spectacle of a learned, earnest man sitting down gravely to dispute its Divine authorization with the leaders of a people who practice it in obedience to the pretended revelations vouchsafed to an illiterate imposter.

The "pretended revelations" and "illiterate imposter" style of writing is a very cheap one, not worth the orthodox penny a line, nor in any wise a credit to a respectable newspaper.

But the *New York Sun* pokes fun fast and cruelly at the Doctor and his friends, asserting that the Chaplain of the Senate is the politicians' tool for the purpose of blackmailing the Mormons, that Orson Pratt was treating Dr. Newman to a "sockdolager" similar to the one "Louis and I" have been experiencing from "our Fritz," and that the Doctor had been knocked about until he found himself floundering in water altogether too deep for him. The *Sun* thus gives vent to the alarm inspired at Washington by the discussion—

Washington, Aug. 25.—The controversy in which the Rev. Dr. Newman is

engaged in Salt Lake City with the Right Rev. Apostle Orson Pratt, on polygamy, does not give satisfaction here. It is plain that the "apostle" carries too many guns for the Chaplain of the Senate, and the consternation of those who sent him on his errand is as great as that of the confident French advocates of the "On to Berlin" cry, at the unexpected results of that little adventure.

It is very well understood here by the initiated that the "Mormon bill" was not intended ever to come to anything, and never will so long as Brigham Young's check is good for three millions of dollars; and he knows that as well as anybody. But he also knows what it costs him, and as his money is the Lord's, and as he is the Lord's steward, he is as chary as he can be with the Lord's money. It was considered necessary, therefore, to oblige him to bleed a little more freely next session, and the Rev. Mr. Newman was sent upon a polemical crusade, which, it was trusted, would have the effect of firing the religious mind of the country, and convincing Brigham of the necessity of submitting to more liberal blackmailing.

That discussion in the Salt Lake City Tabernacle, fully reported here, in truth inspires with disgust all who have at heart the interests of religion, or reverence for the Bible. The reverend Chaplain is already far out of his depth, and the controversy is already bordering on the legitimacy of incest, to the delight of scoffers and of those who have no regard for public propriety or even decency. It is justly asked: Why does Dr. Newman travel two thousand miles to the Western Sodom when so much work is left undone in his own stamping ground in the Gomorrah of Washington? Why does he not rather go, like the prophet of old, to men in high places, pointing out the heinous crime of those who, to subserve their private ends, are the cause of daily butcheries and devastation, and of their country's shame, and say to the Secretary of State "Thou art the man?" Why does he not go to his accomplice, Bancroft Davis, charging him for his soul's good to refund that \$60,000, even if he could only impress him by the homely quotation:

"He who prigs wot isn't his'n,
When he is cotched, must go to prison?"

Why does he not stay at home to advise the Young Men's Christian Association of Washington not to invite or even admit women, because the *demi-monde* will creep in and afford unbelievers food for uncharitable and unpleasant surmises?

The hints about blackmailing are decidedly funny, and show that the *Sun* evidently believes in the popular doctrine that "money makes the mare to go," also that it makes politicians, parsons, and reverend doctors to "go," and that for such sordid reason did the Rev. Dr. Newman "go" to Salt Lake and "ge" into that (for him) inauspicious and unfortunate discussion. The American papers are certainly pitching heavily into the Doctor, but it is written that the wicked shall slay the wicked, intellectually as well as corporally we presume, although many of them commit acts of an indubitably *felo-de-se-ical* character, especially those would-be heroes who run a tilt against Mormonism. Perhaps men and women who claim a fair amount of intelligence will yet learn that to attack Mormonism is really the act of a *felo-de-se*. How many more examples will be necessary before the world will learn that important lesson?

J. J.

CORRESPONDENCE.

AUSTRALIA.
Melbourne, July 10, 1870.
President Albert Carrington.

Dear Brother—I am very sorry to tell you that our dear President, Elder Beauchamp, has had a severe attack

of fever since he went to Sydney, but I thank our heavenly Father that He has been pleased to restore him to health again. I think the sea, in a great measure, is the cause of his illness, as he says that he cannot eat while he is on board, and he has to travel a great deal by water.

We are all quite well in this city and enjoying the Spirit of God, but we are very few, and the people seem to be so well satisfied with their present state that I sometimes think that there are none of the seed of Joseph here. But I am very glad that there are some in Sydney and also in New Zealand, and I hope the day is not far distant when we shall have a periodical exit of the Saints from these lands to the vales of Utah, for I feel that the time is getting very short for people to get out of Babylon. I want to get to Zion before the troubles there are renewed, if there are to be any, and I may say that these are the feelings of all the Saints here, both men and women. But whichever way it is, we know it is all right, that our Father is at the helm on our side, whether Satan chooses to stir Brother Jonathan up with a stick or not, for we know that all things will work together for good to them that love God and keep His commandments.

I must conclude with our best love to you and brother Jaques and all in the Office, and may the God of Israel pour His choicest blessings on you and yours is the earnest prayer of your brothers in the bonds of peace,

EDWIN S. KEARSLEY,
SAMUEL CANT.

Sydney, July 12, 1870.

President Albert Carrington.

Dear Brother—Since my return from New Zealand I have been very ill, suffering from a raging fever, but through the mercy of our kind Father and the ordinances of the Church, I am again pretty well restored to health. I propose to give myself another week's rest and then to travel further into New South Wales, and hunt up the honest in heart.

I did intend to call a Conference before this, but I find it at present impossible, on account of the scattered and migrating population of these

colonies. The Branches are hundreds and in some cases thousands of miles apart, and such is the floating nature of the population, that a Branch may be organized in a place to-day, having a dozen or more members, and in a little while there will not be left as many as would constitute a Branch. They are continually travelling about from one goldfield to another. I have therefore for the present deemed it wisdom to counsel the Branches to hold quarterly Conferences and to send me a correct report, from which I shall be able to gather sufficient information to send you a half-yearly statistical account of this mission. I have not done as much as I could wish, but I have done as much as I can single handed, and God helping me I will continue to do as much as I can until I have warned all the inhabitants of these lands and gathered out the honest in heart.

The following are the organizations of this mission, as it at present stands—Sydney Branch, members 18, Elders 4, teachers 2, Elder James Pegg President of Conference, Elder Richard Ellis President of Sydney Branch and book agent; Melbourne, Victoria, members 16, Elders 6, Samuel Cant President of Branch and book agent; New Zealand, Karori Branch, members 24, Elders 3, teachers 2, Henry Allington President of Branch and book agent (all but three new members); Kaiapoi, members 10, Elders 2, Wm. Burnett President of Branch and President of Conference. Of these 32 are new members, never having been in the Church before. The remainder are old members, some of whom have been rebaptized. All are in good standing and are trying hard to be ready to gather to Zion next May. There are many old and some new Saints who have left their former places of residence and are for the present lost sight of, but I will try and hunt them up and teach them better, and if possible prevent a recurrence. These are not numbered in my report.

I feel first-rate in the work I have been appointed to, and desire with all my heart to do it in a manner to receive the approbation of our Father in heaven and the authorities in and from Zion. The Saints in this part of

our Lord's vineyard are all honest and earnest ; and in respectability, intelligence, and moral standing before the world will compare favorably with any community of people in the world, out of Utah. They are faithful and obedient to counsel and give me their utmost confidence. They sympathize sincerely with the Saints in Utah and long to be with them, to share their trials, that they may also partake with them of the blessings of the kingdom of our God. That our good Father in heaven may deliver them soon, is my prayer in the name of Jesus our Redeemer. Amen.

Australia is not now the Eldorado it was fifteen years ago. The gold-fields are getting all worked out, and one hears on every hand complaints of the great depression of business. Bankruptcies are of every-day occurrence, and meetings of the unemployed frequently take place, "begging their brothers of the earth to give them leave to toil." Oh, if they would but hearken to the warning voice of the servants of God and obey the Gospel of His Son, what misery and ruin they might spare themselves, their children and their children's children to the latest generation ! If I had the voice of an archangel or the trump of God, I would cry repentance to this generation ; I would roar in their ears, "Turn ye, turn ye, why will ye die ? Repent, repent of your sins and your follies, be baptized for the remission of them, receive the laying on of the hands of those who have the authority and power to communicate to you the Holy Ghost, then gather to Zion, the home of the Saints, and you shall see the salvation of God, while He destroys the wicked from off the earth."

Though the wicked persecute, self-righteous Pharisees abuse, unprincipled scribes lie, and all Babylon howl with rage, the work of God will roll on, and His servants will still continue to cry repentance to this generation. Come out of Babylon, ye honest-hearted ones, lest ye partake of her sins and receive of her plagues. Fear God and give glory to Him, for the hour of His judgments is come. God has prepared a place of refuge for you, poor, despised, down-trodden producers of

wealth—a place of peace and love, and men, women and children, who have ceased to be satisfied in the service of Satan, are gathering to it as doves to the windows, from every kindred, tongue and people, to assist in building up the kingdom of God upon earth, that His will may be done on earth as it is done in heaven, and man's love to God be manifest in man's love to man. Come then, out of foul Babylon. Leave her with her vice, oppression and misery, to the destroying judgments of an offended God, which will ere long shake terribly the earth, and gather ye to the Zion of our God, established in the mountains in America.

I bear my testimony honestly to my fellow men that this is the work of God, and that it has been revealed in these last days, with the fulness of the everlasting Gospel, by an angel flying in the midst of heaven, and all who will obey it shall know for themselves that this testimony is true and faithful. God bless all the honest in heart.

With sincere prayers for the speedy triumph of Zion and the final overthrow of Babylon, I remain as ever, your obedient brother and faithful fellow laborer in the cause of truth and righteousness, "peace on earth, and good will towards man,"

ROBERT BEAUCHAMP.

AT SEA.

S.S. *Idaho*, off Queenstown,
Sept. 8, 1870.

President Horace S. Eldredge.

Dear Brother—We have got this far on our journey without any trouble save a little sea-sickness, &c. The Saints are now on deck, and it makes a great improvement in those who are inclined to be sick. All are in the best of spirits. The brethren all join in kind regards to yourself and all at 42.

Your brother in the Gospel,
F. H. HYDE.

S.S. *Idaho*, Sept. 8, 1870.

Dear Brother Jaques—We weighed anchor last evening at 5.10, and proceeded down the river all in jubilant spirits, with the prospect of soon reaching our beloved mountain home. We had not proceeded far before some

commenced to cast up their accounts. The Saints feel well, and I trust that we shall have a pleasant and happy voyage.

May the blessings of Israel's God attend you, also President Eldredge, in which all the brethren join.

Your friend and brother in the Gospel of Christ,

GEO. ROMNEY.

—
AMERICA.
Williamsburg, New York,
Aug. 20, 1870.

President Horace S. Eldredge.

Dear Brother—Please to insert in the STAR that from this time the number of the Post-office Box for this (Williamsburg) Branch will be 152, instead of 136, as Box 136 was taken in the name of Colin McPherson, who has been excommunicated for apostacy. For the future address to Box 152 any books, STARS, or anything that may be sent to this Branch by way of post-office.

Yours truly in the Gospel of Christ,
WM. SEARLE.

UTAH NEWS.

THE following are from the *Deseret News* to Aug. 26 :—

Gov. Shaffer started for the west, Aug. 22.

Cool weather was prevailing at Salt Lake City.

Messrs. Margetts and Bowring had opened the Theatre as lessees.

Elder Wm. C. Staines left Salt Lake City, Aug. 23, on his return to New York.

Hon. W. H. Seward arrived at Salt Lake City, Aug. 20, *en route* for China. A car was placed at his disposal by the U.C.R.R.

Thomas Jefferson Thurston, jun., at Milton, on the Weber, was shot by John Olsen, Aug. 19. Thurston died the next morning.

A son of brother Thos. Chorley, of Cedar City, Iron County, was dangerously sun-struck, but it was believed he would eventually recover.

Kanosh, Indian chief, had paid a visit to the city. He had recovered from the accident to his hand, after one of his fingers had been amputated.

President Joseph and Elder Seymour B. Young arrived at Salt Lake City Aug. 25. The *News* says, "They have enjoyed excellent health during their absence, and have had a splendid time on their mission, and we do not remember seeing brother Joseph look so hale and hearty as he looks at the present time. We are glad to welcome brother Joseph back. As long ago as the days of Kirtland it was predicted that he should take a mission to Europe, and he has finally accomplished it in his 74th year."

A letter from St. George, Aug. 11, said that brother Geo. Gould reported that a deputy sheriff from Pioche, with three men, went to the co-operative store at Panacca, and demanded from the clerk a list of the stock of goods, with a view to exact license in behalf of the State of Nevada. They were refused the list by the clerk, and, after drawing and cocking their pistols and pointing them at the clerk and at brothers Gould, Adams and Lufkin, who were by-standers, they made the brethren leave the store and locked it up, giving the key in charge of one of their party, while the remainder made for home. The brethren were all engaged at the time on their water sect, and, upon hearing of the affair, collected and armed themselves. They sent the constable to the man who held the key, who gave it up without any remonstrance. The deputy sheriff, while at the store, also read a summons from the Justice of the Peace of Pioche, requiring J. W. Morton, as the agent of the co-operative store, to appear at Pioche, Aug. 11. The brethren were advised to stand their ground, and sue a writ of injunction when opportunity offers.

VARIETIES.

A correspondent of the New York *Herald* says Colfax confesses he did all he could for Utah, and the correspondent thinks "Mormon theology proved itself too much for him."

Rev. Dr. Newman recently urged an apostate to lecture in Washington against the Mormons, offered his church for the purpose, and caused the circumstance to be written up in the papers of that city, yet "nobody was satisfied with the lecture" when given, and the Rev. Doctor told the lecturer that the nation was not in a state of mind to listen to such stuff, the country could not understand such nonsense.

PREVALENCE OF SOCIAL VICE.—I lately had an interview with one of our ablest New York surgeons, who has a large family practice among our best class of people, and I was astonished to hear the bad account he gave of the physical and moral condition of the latter. He is no alarmist, but a man rather disposed to look on the bright side of things, yet his statements are far from consoling in respect to the increase of wealth and luxury among our people and the social vices they have stimulated if not produced. Any one who has walked through the extensive district from Fourteenth-street to the Central Park, between Fourth and Sixth avenues, must have been struck with the vast number of elegant private houses, whose appearance shows how much money is needed to support them, and intimates what large incomes their owners must possess. Among the occupants of these houses, whose incomes range from ten thousand dollars upward, the love of ease and luxury has greatly increased of late, and with the latter certain social vices have been cultivated, which we will presently describe. The worst of these vices is intemperance, which since the war has increased to a fearful amount. Everywhere, my medical informant said, he met with proofs of the extent to which the use of stimulants is carried. He was of the opinion that ninety-five out of a hundred men drink either moderately or to excess, while among women the habit is becoming common. This last statement is confirmed by other persons, and I have heard repeated accounts of the extent to which alcoholic stimulants are used by the sex under the guise of "medicine." My informant says he is constantly called in to treat diseases resulting from the use of stimulants, including delirium tremens, apoplexy, Bright's disease, etc. The prevalence of abortion among the upper classes is another sign of the times. It is practiced everywhere, except among Roman Catholics, as the church threatens all persons who allow it with the pains of purgatory. "There seems to be a universal opinion," said my informant, "that under a certain time to commit abortion is not wrong, and physicians are constantly urged to afford relief." The cause of the wide extent of this evil is a disinclination to have the trouble of bearing or raising children, and the only remedy for it is for the clergy or other authorized agents to denounce its immorality. This the Protestant clergy have not as yet done, but their squeamishness must be overcome or we shall never succeed in checking this growing sin. Medical opinion is clear and unanimous in asserting that abortion and murder are one and the same thing, and therefore the clergy should not hesitate to do their duty.—*Carlfrid, in Springfield Republican.*

ADDRESS.

Caleb Parry, 25, Bolt-street, Newport, Monmouthshire.

DIED.

DAVIES.—At Merthyr, Sept. 2, Joseph Davies, aged 40 years and 14 days.—"Deseret News," please copy.

LIDDIARD.—At Winchester, June 14, Tomasey, third daughter of Thomas and Anne Liddiard, aged 2 years and 3 days.—"Deseret News," please copy.

BREWART.—At Spanish Fork, Utah County, Aug. 10, Eleanor, wife of Wm. Stewart, aged 31 years and 4 months.—"Deseret News."

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AND, BY ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Repent: for the kingdom of heaven is at hand."—JESUS CHRIST.

No. 39 Vol. XXXII.

Tuesday, September 27, 1870.

Price One Penny.

THE NEWMAN-PRATT DISCUSSION.

[CONTINUED FROM PAGE 600.]

It appears, however, that some members of that important body, the great public, were disappointed and chagrined at the prospect of a failure of the much talked of discussion, and they accordingly proceeded to goad the doctor up to the sticking point. Five of them wrote to him, asking him whether it was a fact that he was unwilling to debate the question of polygamy then and there, as such was the impression which the Salt Lake papers conveyed. The Doctor, thus crowded into a corner and put upon his mettle, wrote to President Young, Aug. 9, declaring his (Dr. Newman's) readiness to meet President Young, challenging him to debate the question, "Does the Bible sanction Polygamy?" and suggesting that he appoint two gentlemen to meet Rev. Dr. Sunderland and Dr. J. P. Taggart to make all necessary arrangements for the discussion.

President Young answered Dr. Newman the same day, accepting the Doctor's challenge, Professor Orson Pratt or Hon. John Taylor to act as his (President Young's) representative in the discussion. President Young also stated that he would furnish the place of holding meeting and appoint two gentlemen on his part to assist in

making the necessary arrangements, that he wished the discussion to be conducted in a mild, peaceable, quiet spirit, and that the congregation decide for themselves. Messrs. A. Carrington and Jos. W. Young were appointed accordingly to meet with Messrs. Sunderland and Taggart to arrange preliminaries for the discussion.

Dr. Newman wrote to President Young, same date, notwithstanding his (Dr. Newman's) previous statement that he went to Salt Lake City to discuss with President Young or his representative, that he (Dr. Newman) challenged President Young and not Orson Pratt or John Taylor, that as President Young had declined to discuss in person he (Dr. Newman) might reasonably rest the case, but that he was prepared to take the negative of the question, "Does the Bible sanction Polygamy?" if Orson Pratt was prepared to take the affirmative, and Messrs. Sunderland and Taggart would meet Messrs. Carrington and Young accordingly.

President Young wrote to Dr. Newman that he understood the representatives of the disputants had been unable to come to a decision respecting the wording of the subject of de-

bate, that the Doctor was the challenging party, that in Washington he had assumed to prove that the Bible condemned polygamy, that his representatives refused to have any such question discussed now, but that, sooner than the discussion should fall through, Mr. Pratt would not press for the Doctor's original proposition, but would accept the question in the new form since put by the Doctor.

It appears that Dr. Newman wished first for each disputant to speak three hours on alternate nights, then two hours were proposed, then one and a half. Professor Pratt first wished each meeting to be two hours long, each disputant speaking half an hour alternately, or that each speaker occupy an hour alternately each day, Dr. Newman to speak either first or second, as he might choose. Dr. Newman would not agree to either of those propositions.

Understanding that arrangements for a discussion had failed, President Young wrote to Dr. Newman, Aug. 11, again tendering the use of either of the Tabernacles to him to deliver one or more lectures upon the subject of a plurality of wives, the Doctor to choose the number and length of his lectures and the time of day to deliver them.

Dr. Newman's representatives wrote to Professor Pratt's representatives, Aug. 11, that the Doctor, "for the vindication of truth," would accept Professor Pratt's proposals that each disputant speak an hour each day, although the Doctor considered he would labor under the disadvantages of immense odds.

Professor Pratt's representatives wrote to Dr. Newman's representatives that as the Doctor thought that the Professor had a great advantage, in having to speak second each day, if the Doctor would take the affirmative of his own original proposition, "that God's law condemns the union in marriage of more than two persons," he (Professor Pratt) would cheerfully take the negative and speak last, notwithstanding all the imaginary disadvantages thereof.

The representatives of both gentlemen again met and the following con-

ditions for the discussion were agreed upon—

"CONDITIONS AGREED UPON BY THE UNDERSIGNED FOR THE DISCUSSION ON POLYGAMY BETWEEN PROF. ORSON PRATT AND DR. J. P. NEWMAN.

"First.—The question to be discussed is—'Does the Bible Sanction Polygamy?' Prof. Pratt to take the affirmative and Dr. Newman the negative.

"Second.—The Bible in the original and English tongues shall be the only standard of authority in this debate, the disputants, however, being free to quote from any other works or sources of information.

Third.—The place for holding the discussion shall be the New Tabernacle.

"Fourth.—There shall be three sessions on three successive days, each session to continue two hours—that is, giving each disputant one full hour at every session, the affirmative to have the first hour and the negative to have the last hour. The first session to be held on Friday, Aug. 12, 1870, at two o'clock p.m., and the second and third sessions at the same hour successively, on Saturday and Sunday, the 13th and 14th of the present month.

"Fifth.—There shall be three umpires, one to be chosen by Prof. Pratt, one by Dr. Newman, and a third by these two, and the three shall unitedly preside at the discussion, preserve its dignity and decorum, and enforce the usual rules which govern parliamentary debate.

"Sixth.—No manifestation of dissent or approval shall be permitted during the progress of the discussion, nor shall either disputant be interrupted by the other while speaking for any cause whatever. Corrections of statements or misunderstanding shall be made in the body of the subsequent reply.

"Seventh.—Each disputant to have his own reporters, and another assistant in the labors of the debate; but such assistant shall take no part in the speaking.

"Eighth.—The Tabernacle and necessary attendance to be furnished free of charge, and children under eight years of age not to be admitted.

"Ninth.—At the close of the debate no formal decision to be taken.

"Tenth.—Each session to be opened and closed with religious exercises, under the direction of the speakers.

"Eleventh.—In preparing an account of the discussion for the press, each side shall be at liberty to choose his own organs and publish his own report; but no published report shall be accepted as correct unless subjected to the inspection of the respective parties and countersigned by the umpires.

"On the part of Professor Pratt:

"ALBERT CARRINGTON, JOS. W. YOUNG.

"On the part of Dr. Newman:

"B. SUNDERLAND, JNO. P. TAGGART.

"Salt Lake City, Aug. 12, 1870.

"We, the undersigned, hereby certify that Prof. Pratt has designated as Umpire on his part, Judge Z. SNOW.

"ALBERT CARRINGTON,
"JOS. W. YOUNG.

"We, the undersigned, hereby certify that Dr. J. P. Newman has designated as Umpire on his part, Judge C. M. Hawley.

"B. SUNDERLAND,
"JNO. P. TAGGART."

The *Deseret News* thus introduces the discussion to its readers—

"At two o'clock yesterday afternoon (Aug. 12) Professor Pratt and Dr. Newman, with their friends and the umpires, met in the stand of the New Tabernacle, the two former gentlemen prepared for the discussion of the question, 'Does the Bible sanction Polygamy?' An audience of three or four thousand, at least half of which was of the gentler sex, [assembled]. At a few minutes past two, the audience was called to order by Judge C. M. Hawley, the umpire of Dr. Newman on the Negative, he (fortunately we presume) being absent from his district at this juncture—and Elder John Tayler offered the opening prayer. The same umpire, who somehow or other had got the idea that he was the master of ceremonies on the occasion, and that he would relieve the umpire of the Affirmative side from all his duties, then introduced Professor Pratt to the audience, which, as the Professor was so well known

and the umpire almost unknown, created a slight titter, which, however, speedily subsided, and the assemblage listened quietly to the

"ARGUMENT OF PROFESSOR ORSON PRATT."

As we cannot publish the whole of the discussion, we shall condense the speeches of the two disputants, giving the pith only of their arguments.

Elder Pratt stated that he had been unaccustomed to debating, having only held one or two debates in his life, the last one, he thought, was in the city of Edinburgh, about 30 years ago.

He first called attention to Deut. xxi, 15—17. That law, given by the Lord through Moses, must be a sanction of a plurality of wives, for it was given to regulate inheritances in such families, where there were wives contemporary as well as successive. As plurality of wives was no where condemned in the law of God, we had a right to believe from that law that plurality of wives was just as legal and proper as the marriage of a single wife. They were acknowledged as wives in the passage—"If a man have two wives." The house of Israel were not at that time exclusively monogamic nor exclusively polygamic. He referred to the existence of the principle concerning the rights of the first-born in monogamic and polygamic families prior to the date of the law quoted. The rights of the first-born were acknowledged, in both polygamic and monogamic families, before that law was given. The house of Israel was founded in polygamy. From the two wives of Jacob, and the two hand-maidens that were also called his wives, descended the twelve sons from whom the twelve tribes of Israel sprang. Polygamy having existed with Israel or Jacob, was continued from generation to generation, and those laws were intended to regulate an institution already in existence.

Elder Pratt then referred to Exod. xxi, 7—10. This evidently sanctioned the taking of another wife, while the first was still living.

Deut. xxv, 5—10 was next referred to. This law of a man being required to marry his brother's widow was general and binding upon all near kinsmen dwelling together. Unless

it could be proved that the law was not general, it not only sanctioned but commanded polygamy. This law must have made a vast number of polygamists in Israel, and the Christian religion must have admitted these polygamists into the church, for they could not be justified if they refused to obey that law. If they, through their obedience to God's law, had been cut off from the Gospel, would it not have been inconsistent and unjust? As there was no law, either in the Old or New Testament, against polygamy,

and as polygamy was commanded by the law quoted, we must come to the conclusion that it was a legal form of marriage—we cannot come to any other conclusion. Whether the men were righteous or wicked, it did not affect the legality of their marriage with one or two wives. It would not do to condemn monogamy because Cain was a murderer, nor polygamy because Lamech was a murderer. The polygamic marriage of Lamech was on as good ground as the monogamic marriage of Cain.

[TO BE CONTINUED.]

CORRESPONDENCE ON THE SOCIAL CONDITION OF UTAH.

(CONTINUED FROM PAGE 599.)

You strongly condemn those women who marry profligate men and who harshly judge their more flagrantly erring sisters. Perhaps it is natural, certainly it is customary, for women to speak harshly of the faults of individuals of their own sex, often more harshly than of the faults of many of the other sex. Men too, as the world goes, are exceedingly severe upon the sins of women. I greatly esteem a virtuous and sensible woman. But you will be pleased to excuse me if I speak leniently of the faults of many, I will not say all, of those women who are not so virtuous and sensible as they should be. It is one of my weaknesses, for which I think I have good excuse. Besides, what if I have a slight weakness that way? You know there are plenty of men who are not so constituted, and who will far more than make up for my possible defects in that particular. If I err a trifle one way, my error is on the right side, and you are well aware that the majority of men err grievously on the other side. But I have good company on my side.

I am sure the instincts, desires, and proclivities of women generally are purer than are those of men. I am sure women are more in favor of marriage than men are. You will confess that, as things go, the laws and customs of England very inadequately provide for the proper gratification of woman's strong desire for marriage,

and this may be one reason why women are so ready to marry profligate men. Other men for husbands are not available, so the women accept the best they can get, thinking that an indifferent husband is better than none. You know we can't all have the best of everything. At least in monogamous countries all women can't have the best husbands.

You will not deny that under the most favorable social conditions woman suffers, in many ways, for the good of the race, so very much more than man, that she is fully entitled to his kindest and most sincere and active sympathy. You will also admit that, under disreputable conditions of association, to the woman's physical sufferings are in most cases added mental sufferings of the most poignant kind, that consequently her physical sufferings are aggravated rather than mitigated, and that, except in cases of which I need not speak more explicitly, the man shares neither the physical nor the mental suffering. Then it is so generally the cowardly custom of society to visit all, or nearly all, the conventional punishment upon the devoted head of the suffering woman. So that how, if I have a drop of the milk of human kindness in my nature, can I do less than look more leniently upon the frailties of women than upon the vices of men? When the men become manifestly better than the women, then will be the time for me to

be forward to censure the women, but that time is not now, as I believe you will acknowledge.

Now, mind you, I do not hold that women are faultless, that they do no wrong, that they never act foolishly. Nothing of the kind. I merely say that I believe, and I think with very good reason, that women are better and more disposed to do right than men are. Therefore, as a man, it does not become me to be forward to censure women. Besides, as men manifest so much more cause for censure, it would take more time than I can spare for the business of censuring both sexes. I can scarcely get time to find words competent to express my indignation against the rascally conduct of the men. Few people do strongly censure both sexes, as you are aware that most of those who censure the women so severely, are rather mild spoken towards the men. Now I very sincerely commend you because, although you are severe upon your own sex, you by no means spare mine. Generally the men are spared a great deal too much, and I am really glad you lay the stripes upon their backs sharply. They richly deserve it, I do assure you. Never mind their wincing. They ought to be thankful and kiss the rod of chastisement.

I have no sympathy with corrupt men, but I have much pity for their degraded victims. I abhor the vicious and cowardly custom of winking at the licentiousness of men, and of kicking further into the mire, and trampling in it, those whom they have degraded. We do things very differently in Utah, and consequently the horrible abominations of encouraged prostitution, medical instrumental introspection, pre-natal murder, and baby-farming are unknown among the people there. It is an extremely dangerous thing there for a man to debauch a woman, and whenever it may happen to be done, the guilty offender knows not when he may be made to pay the penalty.

Adultery is generally much more leniently dealt with in monogamous than in polygamous countries. Greece and Rome were the two great prototypes of monogamous marriage. Have any nations ever become more infa-

mously corrupt than did those two? Did not their national power and influence and even existence rot away? The Jews, a polygamous people from the beginning until now, though scattered and peeled for rejecting the Savior, are yet a distinct and vigorous people, endowed with great ability and intelligence and wonderful vitality as a people. They are heirs of the promises. They still practise polygamy in countries where it is legal. They undoubtedly would have practised it more generally if they had not been restrained by law, and in all probability they will practise it extensively when they are again allowed.

You say of polygamic marriage, it was not so in the beginning. Many things are different now to what they were in the beginning, and for various good and sufficient reasons. If all men and women lived up to their mutual privileges and duties as well as did Adam and Eve, there would not be any chance for polygamy worth speaking of. But such is not the case, and the case must be met by a different policy. It may not be irreverent to suppose that the Almighty resolved that He would make the women about equal in numbers to the men, so that they might not reasonably say that the women were a burden to them, and thus He might think to let men prove how they would treat the women. If the men had treated them well, it might have been easy for the Lord to increase the number of women, if He had seen fit. But the men have not treated the women so well as they should have been treated. On the contrary, the men have very shamefully abused the women. Now, considering that the men will not marry the women, as they ought to, but will abuse them, as they ought not to, what a terrible thing it would have been, what hosts of poor, forlorn, unmated, abused, disconsolate, desolated women there would have been, if the Lord had created a sufficient number of them to allow every man several wives apiece! As it is, in England and other countries, the supply of women largely exceeds the demand, wonderfully exceeds the legitimate demand. England has a great many more women than the men are

will to take proper care of. Nothing in this whole country is so cheap as its women. Why, a man who cannot procure a donkey to abuse, can pick up a woman any day to abuse in the vilest manner! Does society punish him? Very tenderly, if at all. Does the law punish him? No, but the law will considerably pick up the women whom his abuse has diseased, take care of and cure them free, and then turn them loose again with certificates that they are ready for his further delectable abuse! Such are the laws and customs of Christian England and of nearly all Christendom.

If men possess a fine piece of painting, or sculpture, or porcelain, or furniture, or apparel, or jewelry, or mechanism, the work of human art, how greatly they prize it, how carefully they handle it, how heedfully they protect it from injury. But woman (the work of Divine Art, designed and constructed with express and unsurpassable adaptation for the most intimate companionship of man, a work beside which the most admirable painting, sculpture, or mechanism produced by the most subtle human ingenuity and skill, yea, the most exquisite masterpiece of any department of human art, sinks into utter insignificance) is handled with thorough recklessness, treated as of little more account than the mud which is trodden underfoot of men, and frequently the amount of care which is bestowed upon her is merely in view of her despoilment and in studious preparation therefor. How is this? It is really pitiful, wondrously pitiful. Cornelia presented her children and called them her jewels. If children are a wife's and mother's jewels, what must the wife be to her husband, for whom she bears those jewels? Verily, is not the fable of the destruction of the bird that produced the golden eggs more than realized and re-enacted daily before our eyes?

Now how very sad all this is, even to think of. For my own part, when I see the suffering, neglected, and abused condition of women in even this Christian land, I am led to acknowledge the hand and wisdom of the Almighty in not sending into the world any more women than He has. A Ceylon native treated his mule much

better and more tenderly than he did his wife, and on being expostulated with he remarked that God sent plenty of women, but not plenty of mules. And practically the same sentiment prevails in this land. But such a sentiment does not prevail in Utah. The men there consider woman the greatest earthly, perhaps I ought to say heavenly, gift of God to man, and they show their appreciation of the inestimable value of that beneficent gift by receiving the women gratefully, loving and marrying them freely, and extending to them in all respects all the consideration to which their excellent nature justly entitles them. I think the men of Utah are pretty near right in this appreciation of women. What do you think about it? But this is one of those delicate points concerning which I do not know that I can permit you to differ with me. The doctrine is this, that without woman man cannot attain to the highest degree of development and consequent perfection and happiness, nor woman without man, and it is in accordance with the nature of eternal justice that the abuse of women should bring man down to a corresponding depth of degradation.

A man has no right to the person of a woman until he receives her in marriage. When a man receives a woman in marriage, he should receive her as from the Lord, as a most precious special gift of a kind Providence to him, and he should ever regard her accordingly. If he receive another woman to wife, he should receive her in like manner, and appreciate her with like regard, and so on to the end of the chapter, acknowledging the hand of the Lord in all things. It is written, "Whoso findeth a wife findeth a good thing, and obtaineth favour of the Lord." Again, "A prudent wife is from the Lord." Further, "A virtuous woman is a crown to her husband." And, "Who can find a virtuous woman? for her price is far above rubies." The Apostle also says, "The woman is the glory of the man."

It is always an astonishment to me, is the treatment many men mete out to women. If there were only one woman in the world, in what profound

respect and esteem she would be held. Now in monogamous countries there is only one woman in the world as a help-meet to any man, but does he regard her accordingly? No, practically and generally, she is not half so respectfully regarded in Christian England as in polygamous Utah. And to any man who or what is better than a woman, a wife? Who or what is more deserving of his respectful regard? Who or what is more skilfully, thoroughly, intimately, admirably adapted to suit him, to be a help, a comfort, a counterpart to him, nay a very portion of himself, flesh of his flesh, and bone of his bone? Depend upon it, when a man half understands the real, the infinite value of a woman, a wife to him, there is an end of all disrespect to her, and sentiments of consideration, respect, esteem, admiration, kindness, tenderness, and unwavering affection pervade his bosom toward her. Such a man may possibly be "overtaken in a fault," and then it is a most sad circumstance, but, when "in his right mind," he would rather lose his head than be guilty of vile abuse of womankind.

Does not the Apostle say, "Husbands, love your wives, and be not bitter against them?" And again, more fully, "Husbands, love your wives, even as Christ also loved the Church, and gave himself for it." "That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the Church; For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh." "Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband." If a man regard his wife thus highly, is it likely that he will abuse a woman who may become his wife?

* I know that apparently there is in

the world a great deal of respect paid to women, and some of it is genuine, at which I rejoice. But you will agree with me that much of the respect that is manifested by men towards women is a sham, is the white cloak of hypocrisy, is mere heartless conventionalism, and very often a bait to lure victims to destruction. How many of the men who pay woman this respect are innocent of degrading associations with her? How many sympathize with her pure instincts, rejoice in her fair fame, desire her name to remain unsullied, encourage her honorable aspirations, and are forward to assist her to maintain intact her womanly integrity? Very few, although such are characteristics of real manhood. Why should not a man be careful of a woman's reputation, and of the true foundation thereof? Why should he not be careful of his own reputation, and of the true foundation thereof? All these things ought to be considered abundantly worthy of his most watchful care. He should regard them as the apple of his eye. But instead of this, there is a wail coming up through all Christendom from the women, a wail burdened with the injustice of men toward them, and we hear the inharmonic cries of "Woman's rights! Work for women! What shall the women do?" I exhort the men to do justice to the women henceforth.

As to the women, well, they are already quite as good as the men deserve them to be. If the men will do right, I have no fears about the women, for they are very quick to learn to become pretty much what the men virtually, not ostensibly alone, want them to be. Woman was created to be a help-meet for man, and if he practises righteousness, she will help him; if he practises wickedness, how can it be reasonably supposed that she will not help him in a greater or less degree? I place the onus of reform upon the man. If he will turn from his wickedness and live, practise the principles of life, encourage and cherish and develop life, doing that which is just and right, there can be no reasonable doubt that woman will follow and indeed march fully abreast of him.

[TO BE CONTINUED.]

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, SEPTEMBER 27, 1870.

PLUCKY.

THE New York *Tribune* says that since the days of chivalry it does not know that anything pluckier has been recorded than the visit of the Rev. J. P. Newman to Salt Lake City to do battle with polygamy. Without wishing to detract from the just reputation of the Rev. Doctor for pluckiness, we may say that our experience has been very different to that of the *Tribune*, for we have had personal cognizance of things, some recorded and some not recorded, which we consider, and we think with overwhelming reason, very greatly more plucky than the Doctor's visit to Salt Lake.

What did the Doctor do? Upon the strength of a very liberal salary, no doubt, as well as considerable friendly pressure, satisfied that he was quite as learned, able, and eloquent as any Mormon Elder, and having determined to make a trip to California, and being on his way there, he staid at Salt Lake a few days, to engage some such Elder in discussion, the Elder, although the challenged party, to take the affirmative of a question which he (the Doctor) considered settled in the negative beyond all controversy in the mind of universal Christendom and universal civilization. The Doctor accordingly called at Salt Lake, and succeeded in having a discussion, knowing that he was backed by President Grant, Vice President Colfax, Congress, the U. S. army, all the religious and political press and all the religious and political sentiment of that whole country, outside of Utah, by all the United States' officials and all the Gentiles in Utah, and by the entire religious, political and moral sentiment of Christendom. Now under such auspicious circumstances the Doctor manifested his pluckiness in going to Utah to oppose that which he considered was taught and practised by a very few people whom he and the public generally had been accustomed to consider the filth and offscouring of the earth.

In our humble opinion it was a great deal more plucky in Joseph Smith, when a mere youth, unlearned and without worldly position, means, or influence, nearly half a century ago, boldly declaring, in the teeth of all Christendom and in opposition to the most firmly held beliefs and most cherished traditions of centuries, that all the religious sects and parties of the day were gone astray from the Gospel of Jesus Christ and were left to grope in thick darkness, that God had again spoken and sent His angels from the heavens, restored the Everlasting Gospel and the Holy Priesthood, and commanded His servants to publish the glad tidings among the nations of the earth, that those who would believe and obey might gather themselves out of Babylon (or the unbelieving and wicked nations), that they might not partake of her sins nor receive of her plagues.

In our opinion it is a great deal more plucky in the Elders of Israel leaving the plow, the anvil, the plane, only self-taught in the merest rudiments of scholastic knowledge, unused to public address or to public life, without salary and their families poorly provided for, depending upon God for assistance, and at the call of His servants going forth readily to the nations of the earth to publish the Gospel and to gather together those who may believe thereon, although opposed by the traditions, the belief, the usages, the sentiment, the learning, the ability, and the influence of the whole world, and especially the religious portion of it.

In our opinion it was a great deal more plucky in Elder Orson Pratt publishing the principles of the divine system of plural marriage in the face of Presidents, Congressmen, and Reverend Doctors without number, in the midst of the whole nation and in the capital of the United States.

In our opinion it was a great deal more plucky in Hon. Wm. H. Hooper, in the halls of the Congress of the United States, publicly defending, in a set speech and at a critical and excited time, the principles and practice of plural marriage.

In our opinion it is a great deal more plucky in the members of the Church of Jesus Christ of Latter-day Saints practising the divine principles of plural marriage in the face of the universal opposing verdict of Christendom, and in the face of threatened proscription and outlawry by the Congress, the army, and the nation of the United States.

Sixthly and lastly, in our opinion it was a great deal more plucky in the women of Utah, in mass meeting assembled, requesting Congress not to enact laws prohibiting a plurality of wives, and assuring that powerful body and the nation and the world at large that any such proscription would fail to terrify polygamic women from cleaving to their polygamic husbands.

In the face of the distinguished pluckiness manifested in these several eminent instances, all occurring "since the days of chivalry," but none the less chivalrous on that account, we deduce the following edifying moral—that the pluckiness of the Rev. Dr. J. P. Newman, in calling at Salt Lake City to discuss polygamy, when compared with the pluckiness manifested in the other instances we have adduced, is very small potatoes indeed, and certainly not worth extensive bragging.

J. J.

MARTIN HARRIS.—We copy from the *Deseret News* the following concerning Martin Harris, one of the witnesses to the Book of Mormon. The first paragraph is from a letter by Elder Edward Stevenson to President George A. Smith, dated Chicago, Aug. 21—

"I arrived here a few hours ago, direct from Kirtland, Ohio. I am well, as also Martin Harris, who is with me, although he is now in the 88th year of his age and rather feeble. But he walks along remarkably well, and while at Kirtland hoed out quite a lot of corn, and last fall hired out by the day to dig potatoes. He stands his journey, thus far, quite well, and feels filled with new life at the idea of going to the valleys of Utah to see his children and friends. * * * * He is coming to the conclusion, after trying everything else—although he has always borne a faithful testimony to the truth of the Book of Mormon—that the work of the Lord is progressing in the tops of the mountains, and that the people are gathering in fulfilment of prophecy."

Elder Stevenson, during his trip East this time, has paid a visit to the Hill Cumorah, whence the plates from which the Book of Mormon was translated

were obtained. He says, "Although the hill is very steep—the highest in these parts—wheat has been grown on the very spot whence the plates were taken." He visited and talked with an old gentleman, now seventy-four years of age, who, when the plates were exhumed, resided adjoining the hill, and resides there still. The people now call the hill "Mormon Hill." In the country around, old buildings, forts, earthworks and mounds have been discovered, showing that in times long past it was thickly peopled, and that it has been the theatre of conflicts between contending armies.

The *News* of Aug. 31 says—

Considerable interest has been felt by our people in the arrival in this city of Martin Harris, one of the three witnesses of the Book of Mormon. He arrived here at 7.30. p.m. yesterday, in the company of Elder Edward Stevenson, who left this city on the 19th of last July for the purpose of bringing him out from Kirtland, Ohio, where he has been living since the Saints first moved there—1831—thirty-nine years ago. Brother Stevenson has had a strong desire to have Martin Harris brought here. But he himself has thought for years that his mission was in Kirtland, he feeling that the Lord required him to stay there and bear testimony to the Book of Mormon and the first principles, which he has been earnest in doing, and he has felt reluctant to leave. But when Brother Stevenson corresponded with him about coming out to the Valley, he replied that the Spirit testified to him that he should come here, and in every letter that he afterwards received from him he expressed a still stronger desire to come. Brother Stevenson made a collection, and after raising sufficient means, went to Kirtland and brought him on.

Martin Harris is in his 88th year. He is remarkably vigorous for one of his years, and still retains the use of his faculties, his memory being very good, and his sight, though his eyes appear to have failed, being so acute that he can see to pick a pin off the ground. He has experienced many changes and vicissitudes; but on one point, so far as we have heard, he has never changed—he has never failed to bear testimony to the divine authenticity of the Book of Mormon. He says it is not a matter of belief on his part, but of knowledge. He, with the other two witnesses, declared—and their testimony has accompanied every copy of the book—"that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw, the plates and the engravings thereon." This declaration he has not varied from in forty-one years; and it is a remarkable fact that, though away from the Church, and not maintaining their connection with the Prophet Joseph Smith, not one of the three witnesses has ever failed, so far as known, to bear testimony to the truth of their united declaration contained in the preface of the Book of Mormon! Deny whatever they might of other points of doctrine, of Joseph's authority or of his management, they never have denied the testimony, which they have given to the world concerning the Book of Mormon.

We are glad to see Martin Harris once more in the midst of the Saints. He feels that this people are led by God, that they are a happy and a blessed people and have the appearance of enjoying God's favor. They are doing the very work which the Book of Mormon said should be done, and are the only people, who, as a people, believe in that Book.

The history of this veteran member of the Mormon church would no doubt be as interesting, if written, as his course, since the severance of his connection with the Prophet Joseph at the early rise of the church, has been singular. One of the original witnesses of the Book of Mormon, he saw the angel, and handled the plates from which that book was translated. In relation to this, his testimony has never wavered, yet he, for some cause or other, has kept himself aloof from the church for many years, and has taken no part in carrying on the great work, of which he, in connection with Joseph and others, laid the foundation. No greater proof could be given, than the history and course of this man, that the work of God is not dependent upon any man, however great, talented, illustrious or favored he may be.

There is still one other of the "original witnesses" living—namely, Mr. David Whitmer. He now resides in Missouri.

THE IDAHO steamship arrived at New York on Wednesday, Sept. 21, after a longer passage than usual.

CORRESPONDENCE.

ENGLAND.

Newport, Monmouthshire,
Sept. 11, 1870.

President Horace S. Eldredge.

Dear Brother,—I am here in Monmouthshire now alone, brother Levi W. Richards, as you are aware, having left me. I feel rather lonesome now he is gone, as he is a young man whom I greatly esteem, and who is greatly beloved by all the Saints in this Conference, without one exception that I know of. I know myself that he has lived a life of purity that is seldom equalled. He leaves this country with the blessings of all the Saints that are acquainted with him. Now he is gone I feel the burden is upon me, and greatly do I feel my weakness. If I did not know that this is the work of the Lord, I should feel to shrink, but I do know it by His eternal unerring Spirit, not by any outward signs particularly, for a man may be deceived by the seeing of the eye or the hearing of the ear, but when a man enjoys the Spirit of the Lord he cannot be deceived, he has that assurance within him that nothing else can give, and by the help of the Lord I will try to live so that His Spirit will be my constant companion, that this mission may prove a blessing to myself and those to whom I am sent.

There are many good Latter-day Saints in the Monmouthshire Conference, their whole souls are in the work of God, they do all they can for the progress of the kingdom, they struggle hard to accumulate means to gather to Zion. I have no need to preach the gathering to the Saints here—that seems to be the height of their present ambition, and may God in His mercy look down upon them, I ask it in the name of Jesus, and open the way before them and all the honest

in heart throughout all this land, to gather to Zion.

I think I have seen hundreds, if not thousands, of the seed of Abraham in this country. I see them every day, I think, and know them when I meet them in the street. When they see the judgments of God coming on the earth, perhaps they will seek after the truth. But blessed are they that know the day of their visitation and receive the testimony of the servants of God, for if faithful they shall dwell on high, and the place of their defence shall be the munitions of rocks, the chambers of the Lord, where they shall hide themselves until the indignation of the Lord shall be overpast.

Your visit here with sister Eldredge has left a good impression among the Saints. Give my best respects to her, and all the brethren with you, and may God bless yourself and may you enjoy much of His Spirit to enable you to do all the good that there is in your heart to do, is the prayer of your humble servant,

CALEB PARRY.

London, Sept. 16, 1870.

Elder John Jaques.

Dear Brother,—Since taking leave of you in Lime Street Station, I have attended five meetings, preaching and counseling in and around London, besides visiting some scattered Saints in Hertfordshire and Essex. On Saturday I purpose commencing a tour around St. Albans, Watford, Hemel Hempstead, Studham, and Kensworth, having in view the following objects—the spreading of truth, the building up, comforting and strengthening of the Saints, the guarding of the flock from the intrusion of wolves, and discharging my own duty before God. I regret that I cannot accomplish more

good in the cause of truth. I seek earnestly for the good Spirit to be my guide, to enable me to be truly a servant of God in actions as well as in preaching. Although somewhat afflicted in body, I can say indeed and of a truth that my spirits and my understanding of this great work were never better in my experience in the ministry, which has been considerable in Great Britain.

We occasionally add a few by baptism, although these events are not of as frequent occurrence as we could wish. We can realize very fully that one may plant and another may water, but the successful and fruitful increase comes from our Father. There is an improvement in the attendance at some of our meetings in London and other portions of the Conference, very attentive listeners come in, and I do not think they are altogether accidental droppers in, for evidently most of them manifest great interest in what they hear. I trust that during the long evenings of autumn and winter we shall have good meetings for Saints and strangers and the work will increase in faith and numbers in this portion of the Lord's vineyard.

I trust ever to be interested in the welfare of Israel, the spread of truth, and the prosperity and building up of the kingdom of God.

Wishing a very kind remembrance to President Eldredge, sister Eldredge, Elder Carlson and all at 42, I remain your brother in the covenant,

R. F. NESLEN.

WALES.

Swansea, Sept. 5, 1870.

President Horace S. Eldredge.

Dear Brother,—I was one of a group of seventeen missionaries who left Salt Lake City May 13, 1867, and arrived at Liverpool July 26 of the same year, where I received my appointment from President Franklin D. Richards to travel in the Principality of Wales. Having now been released to return home, I feel it my duty to give you a brief report of my labors and experience in the ministry. After a few days' visit to my friends and relatives, who were elated at seeing me, and about two weeks' in the Monmouthshire Conference, the place of

my birth and my adoption into the Church of Jesus Christ of Latter-day Saints, I was appointed to travel in the North Wales Conference, under the direction of Elder John Parry, the district President, who was kind enough, in connection with Elder A. W. Carlson, to accompany me on a two weeks' tour through the Conference. The society of these brethren became near and dear to my heart, insomuch that a feeling of sorrow and loneliness came over me when they took their departure, for I was inexperienced and a stranger in a strange land among strange people, with but little in my pocket. So the first thing I did was to seek a private place where I could pour out the feelings of my heart before the Lord, who is always ready and willing to comfort and console His children under the various scenes and circumstances which they are called to pass through, and I must admit that He did so to me on that occasion, insomuch that I felt as if I was at home among my best friends, for it seemed to me that the Lord, through His Holy Spirit, had brought them to me, so that I felt at times as if I was treading the beautiful streets of Salt Lake City, and could hear the rippling of the crystal streams which sparkle on either side.

In the summer of 1868 I was released from my labors there, and appointed to the Presidency of the Swansea Conference, where I have labored ever since, to the best of my ability, for the advancement of the kingdom of God and the salvation of the Saints. My whole efforts were to build up and encourage the Saints in the good work in which they were engaged, leaving all subjects alone which were not applicable to their present condition. The emigration of so large a number last season from this Conference, rendered my duties, for the past year, more like those of a Teacher, going round from house to house, than those of a Travelling Elder, owing to the scattered condition of the Saints, who are very few and so far between, which makes it difficult in some places, even when two or three Branches meet together, to get up a congregation of more than ten or twelve people. As to the outside world, with few ex-

ceptions, they are proud, haughty, scornful, and indifferent to the Gospel of Christ. It is with the greatest difficulty that we occasionally manage to persuade one here and there to embrace the Gospel. Having had the privilege of becoming acquainted with nearly all the Saints in the Glamorgan, Monmouthshire, North Wales, as well as those of the Swansea, Conferences, who without exception have shown tokens of great friendship and kindness towards me while sojourning among them, and have always treated me to the best of their ability, I feel it my duty to thank them for the same. I have experienced much pleasure in the society of Elder Joseph Parry, my successor in the Presidency of the Swansea Conference, and I trust that he will be the means of accomplishing much good in his field of labor, and will be a blessing to the Saints in that region.

Ever praying for their welfare and prosperity, for they have really been fathers, mothers, brothers and sisters to me, and for the advancement of the kingdom of God, I remain, with kind love to you and the brethren in the Office, your obedient servant,

JOHN S. LEWIS.

Swansea, Sept. 14, 1870.

President Horace S. Eldredge.

Dear Brother,—I am happy to say we have some very good Saints here, for whose interests I shall labor to the best of my ability. I am going to make an effort in my humble way, God being my helper, to bring about an improvement among the Saints here. Next Sunday being our council day in Swansea, I have notified all the Priesthood of the district to be present, that I may speak to them, and if the Lord will bless me with His Spirit, good will result from it. I intend to follow out the same policy through the whole Conference, and if I can be an instrument in the hand of the Lord to bring about union and earnestness in this labor of love, I shall be thankful.

It is true that wickedness abounds to a fearful extent in the world. But for all that, I am satisfied that there are a great many good, honest people to be found amongst them yet, and

good works on the part of the Saints, accompanied by good and faithful testimony and conduct on the part of the Elders, with the inspiration of the Spirit of God to help them, will bring many to a knowledge of the truth and save them from the judgments that are coming upon the earth. For the judgments will surely come, for the mouth of God hath spoken it. For He hath said He is going to hold a controversy with the nations, and that He will come out of His hiding place to vex them with a sore vexation for their iniquity. Well did the old Prophet say, that the fury of the Lord should be upon their armies, and that he would deliver them to the slaughter. The ingenuity of man has been taxed to its utmost to produce the mitrailleuse, chassepot, needlegun, and many other improved modern implements of war. And their armies by the hundreds of thousands rush madly to the slaughter. So the words of the Prophets are literally fulfilled before our eyes, and happy is the man who has the Spirit of God with him to enable him to see the signs of the times, which are visible on every hand, and deliver himself from the wickedness and confusion that reign in Babylon.

Accept my kind regards for yourself, sister Eldredge, and all the brethren at 42.

I will close, by subscribing myself your brother and fellow-laborer in the Gospel of peace,

JOSEPH PARRY.

SWITZERLAND.

Bern, September 8, 1870.

President Horace S. Eldredge.

Dear Brother,—Since my last letter, of which I noticed a copy in the *STAR*, I have been through every Branch in the west part and the Jura district of the Swiss Mission, and have visited nearly every family of Saints in these parts. They feel well and begin to see more and more that the Lord is about to visit the nations, and that Zion is the prepared place of safety. Most of the Saints in those districts are employed in watchmaking, and some of them have had some faint hope to raise means enough to gather next year, but in consequence of the

war their work is stopped and their little savings have to be spent for bread. Provisions of any kind are on an average as high in Switzerland as they are in Utah, and when we consider that $2\frac{1}{2}$ francs (50 American cents) per day are good wages, we must not wonder that now, there being no work, the Saints have to endure some very hard times. I keep telling them, however, that they must do the best they can, that it is our Father's business to provide for His children here, that He will deliver every one from Babylon in His own time, that the gold and the silver belong to Him and the hearts of men are in His hands, and He can turn them as He likes, to benefit those who do His will.

In a few days I shall start for East Switzerland, to go through brother West's field of labor.

The work is progressing nicely. The prospect is that we shall soon be able to organize some new Branches.

In the name of the Saints I feel to return my thanks for the kindness extended to our late emigrant Saints.

Please give my best compliments to all of the brethren at the Office. Brother Snell wishes to be kindly remembered.

I remain your brother in the Gospel,
EDWARD SCHOENFELD.

SCANDINAVIA.

Copenhagen, Sept. 11, 1870.
President Horace S. Eldredge.

Dear Brother—All is well in this Mission, so far as I know. The Elders write encouragingly from almost all parts of the Mission, and a good spirit seems to be enjoyed by the Elders and Saints generally. Brother Edlefsen, who is a Travelling Elder in the Mission, has just returned from a 'six weeks' tour through the Christiania Conference, which embraces all Norway. He says a good prospect is before us in that country, the Saints feel well, and many strangers are investigating the principles of our faith.

We are getting out a new edition of the Hymn Book, and having a number of tracts republished, as we have run out of several important works.

Elder Edlefsen and the brethren in this Office join me in love to you and all at 42.

Your brother and fellow-laborer in the Gospel of peace,

W. W. CLUFF.

AMERICA.

Des Moines, Polk Co., Iowa,

Sept. —, 1870.

Editor L. D. S. MILLENNIAL STAR.

Dear Sir—Being desirous of reading the STAR, I write to you to know if you will send it, as I would like to get it for one year, with the back numbers of the present volume if you can, and as soon as I receive your answer I will send the money, as I am anxious to read the glad tidings the STAR contains.

It is four years since I left my native home for Utah. My father got an assisted passage to Nova Scotia. Since then we have journeyed westward as fast as our means and circumstances would permit. We have now got to Des Moines, where we are forced to stay until we gather a little means to carry us farther on our way. There is a large family of us—seven sisters, three brothers, father, mother, and myself, but we are a happy family. God has greatly blessed us all since the day we left our native land, and although we have been long on our journey and have had troubles and trials, yet we have faith in God that all will be well with us and that we shall soon reach the land of the faithful.

We have quite a Branch here, all good, honest, and faithful people, desirous to serve God and do what is right. We had quite a time here August 24th and 25th, as Martin Harris, in company with brother Stevenson, arrived, and there was quite an excitement among the outsiders to see "the man that wrote the Mormon Bible." Martin is a hale, hearty old man, ready to answer all questions, and stands strong in the defence of the Book of Mormon.

We formerly received STARS from the brethren at home, but they have all since gone to Utah and I have not received any this last year. So I hope you will write soon and you will greatly oblige your brother in the covenant of peace,

W. CAIRNS.

UTAH NEWS.

The following are from the *Deseret News* to Sept. 3:—

Mrs. Mary West, relict of the late Bishop C. W. West, of Ogden, died there, Aug 28.

Hon. Judge McKean, U.S. Chief Justice of the Territory, arrived from the east Aug. 30.

Hon. W. H. Hooper and family had gone on a recreative visit to Soda Springs, for a few weeks.

The Theatre was open for the Fall season, Messrs. Lyne, McKenzie, Margetts, and Graham, Miss Colebrook and Mrs. Kiskadden being the chief attractions. Messrs. P. Margetts and H. E. Bowring, sole lessees and managers; P. Margetts, stage manager; H. McEwan, prompter and assistant stage manager; J. C. Graham, treasurer; Prof. G. Careless, leader of orchestra.

Brother Joseph Birch, of St. George, returned from the States, Aug. 31. He had purchased and taken along 56,000 lbs. of machinery—a complete outfit for a woollen factory and an addition to the cotton factory at Washington. He had also taken with him an experienced man, Mr. Loughery, from Kellyville, Philadelphia, to fit up the machinery and to run it for a year. Brother Birch reported having been treated with the greatest liberality and respect by the manufacturers of Philadelphia, who gave him free access to their factories.

The liquor establishment of Paul Engelbrecht, in Second South-street, was entered August 27, by City Marshal John D. T. McAllister, Captain Burt, chief of police, and 18 regular and special policemen, empowered with a warrant from Alderman Clinton, and the casks, cases, and bottles of liquor found in the establishment were demolished. Engelbrecht would persist in selling liquor without a license, in spite of the city ordinances. Several of the persons engaged in the above laudable business were arrested by U.S. Marshal Patrick, on a warrant issued by U.S. Judge Strickland, and held in bail to appear at the U.S. District Court.

Presidents B. Young, Geo. A. Smith and D. H. Wells and party left Salt Lake City for the southern portion of the Territory, Aug. 27. The following is the list of the company:—Presidents B. Young and D. H. Wells; Elders B. Young, jun., R. T. Burton, John R. Winder, J. W. Fox, A. E. Hinkley, Briant Stringham, D. B. Huntington, O. P. Arnold, Willard Young, and A. M. Musser. President G. A. Smith, Elders A. K. Thurber and John H. Smith went with them to Nephi. Two excellent meetings were held at Provo, Aug. 28; Presidents Joseph Young and Brigham Young spoke in the morning, and Presidents Brigham Young and G. A. Smith in the evening. General and wholesome instructions were given to large and attentive audiences. Meeting was held at Springville the same evening. There was a full house; Presidents Young, Smith, and Wells, and Bishop A. O. Smoot, spoke. The party held meeting at Nephi, Aug. 29, the audience being addressed by Elder Orson Hyde and President Geo. A. Smith. The party went to Scipio on the 30th, and held meeting, at which Elders Nephi Pratt, R. T. Burton, and B. Young, jun., spoke on the gathering and on living up to the counsels of those God had placed to guide His people. The party held meeting at Fillmore on the 31st, which was addressed by Presidents B. Young and D. H. Wells. "Flags flying, drums beating, escorts charging, schools out, and general rejoicing among the people." The party were at Cove Creek, Sept. 1, and Beaver, Sept. 2, where they held meeting, Presidents B. Young and D. H. Wells being the speakers. The party were at Parowan on the 3rd.

Colfax is shrewd—he declares that his ambition is satisfied and he positively means to retire to private life at the close of his present term of office.

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Price One Penny.

AMONG THE MORMONS.

Salt Lake City,
July 27th, 1870.

Forty miles from Ogden is Salt Lake City. It lies in the middle of a valley from twenty to thirty-five miles wide, with mountains on either side, capped with perpetual snow. It is in some respects a charming city—a hundred years in advance of many that are proud of their high Christian civilization. The streets are a hundred and thirty-two feet wide, with streams of water in each, bordered by long rows of trees; the gardens are spacious and rich with fruits; the residences are some of them elegant; and, on the whole, nothing is more surprising than that an utterly barren plain, skirting a salt lake in which nothing can live, inhabited only by Indians in 1847, should be to-day what Salt Lake City is! In reaching it, we pass over a plain that is now what the site of the city was twenty-three years ago; and on that plain there is not vegetation enough on ten thousand acres to keep a flock of a hundred sheep from starvation.

How has this miracle been wrought? By irrigation. Along the base of the mountain ranges east of the city, streams of water, formed in the main by the melting snow on the eternal peaks, rush down the cañons, and, dis-

tributed over the plain below, give it its fertility.

The most rigid system is followed in its distribution. The city appoints a water-master, and he, in turn, appoints a man in each ward, whose business it is to give to each landholder his share. If there is an abundant supply, as in the spring months, there is no restriction; but at this season of the year it is divided equally—each city lot of one acre and a quarter having only an hour in a week of a stream, which, passing into the enclosure, is not far from two feet wide and three inches deep; and whenever the hour comes, whether in the night or day, the owner of the field is obliged to give it his attention, or the next neighbour receives a double share.

For two years the stream that waters the city has been very low; but when the supply is plentiful, the crop is sure.

The scourge of this whole section is the grasshoppers. They transform these fertile fields to deserts sometimes in a day. They fill the air, cover the streets and crawl everywhere. Hitherto, no way has been devised to do away with this intolerable nuisance. Sometimes, before their wings are developed, they are driven into water ditches, and then

caught in little nets by the bushel and burned. When there is straw to be had, a windrow is laid across a field, and they are driven upon and under it, and then the straw, set on fire, fries the felons. But most effective is a troop of children with little bunches of brush, which, standing on the margin of the field, can turn aside (sometimes) the invaders, sending them on to another man's land, whose family is less.

Three times this year they have eaten everything green in Salt Lake City, and, to a considerable extent, in the plains above and below, and the inhabitants are in dread of a fourth visitation; and this is the fourth year since their desolating advent. Of course, the crops have been amazingly lessened, and the best informed man in the Territory told me that it was not improbable that the time might come when the whole settlement would be considerably short of food, which it would be beyond their power to buy.

The Mormon Tabernacle astounds one. It covers nearly an acre of ground, and the dome looks like an immense egg, of equal size at the ends, cut into two parts, and supported by pillars, thirty feet high around its outermost edge. It is built wholly of wood, brick, and stone—all the timber in the immense dome being pinned with wood or tied with green rawhide, which, dried, becomes like a band of brass. The view from the top of this structure is one of strange beauty. Beneath you is the city—a forest of trees dotted with houses; westward, the long line of the lake; about you everywhere, the snow-capped mountains, reaching to the clouds, each with a different configuration; around you, an atmosphere so clear that the summits, thirty miles in the distance, seem as though a man might reach them by a brisk walk of a couple of hours; and over you a sky like Italy or the south of France. But, for all this, what it was that could possibly induce the selection of such a barren waste, where nothing but sage-brush and greasewood ever grew, to plant thirty thousand people, God only knows. If it

was to shun a civilization that denounces some of their practices, Brigham Young did not show his accustomed sagacity.

Formerly it took the pilgrim hitherward four months to reach this spot from the Missouri River; but they demonstrated that the transit was possible; and it has come to pass, in these later years, that where a man can travel a railroad can be built.

President George A. Smith, first councillor to Brigham Young, treated our party with marked courtesy. He has a complete understanding of all the affairs of the Territory, and his information with regard to the effect of their peculiar system of promoting vegetable growth was invaluable.

As to the future of Utah, little can be definitely settled. Of course, they can never compete with the prairies in raising grain, and, as to fruit, although I have seen finer apples than I ever saw in New England, yet the crop cannot be large or sure.

Some impressions with regard to Brigham Young I have been asked to correct. Instead of having fifty wives, he has but sixteen. His children number forty-nine, instead of hundreds. He has a school-house of his own, and most of our party attending the theatre told me that his twenty-two daughters in a private box were among the most intelligent-looking girls that they had ever seen.

A talk of considerable length with Hon. W. H. Hooper, their delegate, whose arrival in the Territory was hailed with great manifestations of delight, convinced me that there is some fear with regard to the future of Utah, and if some more inaccessible locality was some time sought, it would not be an entirely unexpected thing. But the dinner-bell warns me to close this letter, though my notes are half untouched. At two o'clock we bid the city good-by. We have had good treatment, good fare, and I leave with a profounder astonishment than ever at the power of man to change, by the simplest processes, the whole aspect of nature—to make a desert blossom like the rose.—H. L. R.—*American paper.*

Undue mercy to the wicked is injustice and even cruelty to the righteous.
Chief Justice Chase, of the United States, is suffering from a paralytic stroke.

CORRESPONDENCE ON THE SOCIAL CONDITION OF UTAH.

[CONTINUED FROM PAGE 615.]

I will take up a little more pointedly your proposition for the women to starve in heart for want of love, by refusing to marry any but good men, and to enter upon monogamic marriage only. Is not your system a rather frigid one, especially hard upon the best women, and giving enormous advantages to those who are not so good? Have you seriously considered what such a policy would lead to? It would produce an innumerable army of unhappy spinsters in every nation under heaven—a much vaster number of old maids than the world ever saw before. It would be thrusting upon women the undeserved and fearful burden of utter abstinence from that association for which they were expressly created, and specially ordained and fitted and qualified. It would be doing violence to their beautiful and affectionate natures, damming and drying up the purest and noblest aspirations of their souls, thwarting their powerful instincts, and causing them to be but half developed and one sided. According to your theory, what a dried-up, shrivelled, cadaverous fate would be that of millions of women! Horrible to think of—isn't it?

How your plan would weaken the righteous and strengthen the wicked! Good men are few, and, being restricted to one wife each, they would increase but slowly. Bad men are plentiful, and being unrestricted in their associations with women, both legitimately and illegitimately, they would have a largely preponderating advantage over good men. While millions of good women, refusing to have any but good men, and being restricted to the insufficient chances of marriage allowed by monogamy, would become cyphers indeed and in truth, and leave the world as if they had never come into it, so far as the great purpose for which they were sent into it was concerned.

Again, woman being created expressly for the most intimate companionship of man, naturally leans towards him, and very many women are so constituted that they have not

the stamina to flatly resist their instincts and carry out the resolve which you propose. The consequence would be that they would be likely to become the miserable instruments and victims of wicked men, instead of becoming the contented, happy, and honored wives of good men. Now, if this large class of women could be united with good men, would not these women be plucked as brands from the burning, and would not the cause of virtue be greatly promoted thereby, and the cause of wickedness be correspondingly checked and hindered?

The divine decree in the beginning to the woman was—"Thy desire shall be to thine husband." We know of no annulling of that decree yet, and woman's nature continues to run decidedly in accordance with that wise decree. A few exceptions possibly allowed, the general law of woman's nature is that she is constrained to desire a husband, which desire, bad as many husbands undoubtedly are, is still a very well devised, beautiful, excellent, and beneficent one. If it were not for this divinely implanted desire, women would shrink from encountering the pains and perils of maternity, and the consequences would be deplorable. So powerful is this desire in most women, that its gratification *must be provided for*, and any system of reformation or of social polity which does not include sufficient provision for such gratification *will fail*, as it certainly ought to do. Herein your proposition for a means of social reformation is eminently defective, while mine, on the contrary, is eminently effective. How dreadful, how unnatural, how heartlessly cruel in operation, how terribly debasing in effect, are laws and customs which absolutely prevent the gratification of this pure, womanly, healthful, divinely-implanted desire, except such gratification be illicit! How ungodly is the condition of things wherein thousands of women cannot obey the great law to increase and multiply, unless they do so in illegitimacy, guilt, disgrace, and degradation! How disastrous are such

laws and customs to public and private morality, health, and happiness! If we dam, or even seriously obstruct, the legitimate channels of woman's development, her pent-up instincts and energies will in a few cases stagnate and dry up, but in many, perhaps the majority, they will break out with uncontrollable force into forbidden channels, or, to put it more mildly, they will be very easily led into forbidden channels.

I do hope you will not take it very grievously to heart if I say that I cannot receive your gospel of starvation for the righteous. The gospel which I preach is not a gospel of starvation to them, like yours. It is rather a feast of fat things for the righteous, for those who will repent and reform, and live godly in Christ Jesus. It is glad tidings of great joy to thousands of forlorn and afflicted souls, particularly to those of your own amiable and deserving sex.

Now I will put the reformatory proposition another way. You place the burden on the woman. I will place it on the man. She has burden enough already. He is big enough, and strong enough, and hardy enough, and ought to be brave enough to volunteer to bear any further burden that may be necessary for the reformation of the race. I am the less reluctant to put the case thus, because I believe that when the men set to work in earnest to properly discharge their responsibilities, the women have sufficient goodness of heart, willingness of disposition, and bravery of spirit to impel them to readily and joyfully help all they can in the good work. I do verily believe that for every good man who is willing to enter into polygamic marriage, two good women can be found who are willing to become his wives. I say two on a moderate calculation, because I wish to speak entirely within reasonable bounds. Perhaps the number exceeds that considerably, for, you know, lots of women do not have the chance of such choice, and you know, too, that it is proverbial that the good men are few and far between, and the women are very favorable to marriage. That is a very beautiful and womanly trait—isn't it? What more expressly admirable weak-

ness could a woman have than a leaning towards marriage, except it be the faithful discharge of the responsibilities of that divinely ordained and honorable estate? Depend upon it, a system of social reformation that ignores or unnecessarily limits marriage is open to grave objection. In all such reformation, marriage is emphatically one of the very first principles to be liberalized, encouraged, fostered, and cherished. Beware of all plans of reformation which ban marriage, wholly, or in any serious degree, for there is something suspicious about them. Unnecessary restrictions upon marriage are of the nature of punishment, rather than of reformation.

Just look at the following contrast between the system of reformation you advocate, and the system I advocate—

Your system encourages the vicious and punishes the virtuous. Mine encourages the virtuous and punishes the vicious.

Yours encourages the increase of the wicked and the decrease of the righteous. Mine encourages the increase of the righteous and the decrease of the wicked.

Yours allows to the wicked all available opportunity, power, and privilege of development, but denies such chances to many, and seriously curtails them to half of the rest, of the righteous. Mine allows them to the righteous and denies them to the wicked.

Yours proposes to exterminate wickedness by the paradoxical policy of imposing sterility upon many of the righteous and narrowly limiting the fruitfulness of others, leaving the wicked to unrestricted fruitfulness. Mine proposes to exterminate wickedness by drying it up, and to assist righteousness by permitting it every morally and physically healthful means of multiplication.

Yours proposes to bring the wicked to terms by starving the righteous. Mine proposes that, if anybody starve, it shall be the wicked, and they may starve until they wear out.

Yours knocks away from the side of woman the only prop she has to lean upon, because it may be a bad one. Mine makes the best props available for all who choose to take advantage of them.

Yours resolves much of society into an infinite number of broken, isolated, unsympathetic, discordant, repellant, fragmentary particles. Mine organizes and unites society, upon easy and natural and healthful principles, in one sympathetic, attractive, harmonious, and consistent whole.

Your plan leaves many virtuous members of society to work apart, separately, unconnectedly, isolatedly, inharmoniously, and with a sad, forlorn, and positively and inevitably dwindling-away tendency for social renovation. Mine brings them together with the other sex in the most intimate and affectionate relationship, in divine union, and enables them to work together in harmony and with a combined effectiveness that has within itself the capacity of increase in numbers, power, and influence to the greatest possible extent.

By the operation of your system the wicked would multiply and fill the earth, and the righteous would die out and in a few generations become extinct. By the operation of mine the righteous would have the greatest facilities for perpetuating themselves through their posterity, while the wicked would be left to dwindle away.

If your system were carried out, the wicked would be doing the most and the righteous the least towards fulfilling the divine command to increase and multiply. If mine were carried out, the righteous would be doing the most and the wicked the least.

Yours is a theory, unsubstantiated by successful experiment. You cannot refer to a single community of people

who have tried it, Mine is a theory, demonstrated in our day, as well as in former times, by living examples. So far as the present exemplification is concerned, your theory is sadly inefficient, and the weight of experience goes against it. In this present life, at this present time, there are thousands of living witnesses to the practicability and saving power of the system which I advocate.

Yours embraces no excellent feature which mine lacks. Mine embraces all the excellent features of yours, in addition to several vitally important features which yours does not possess.

Yours is unnatural and contrary to the divine purpose. Mine is perfectly natural and in strict accordance with the divine decrees.

A woman could not live the way you propose, without warping and drying up the better parts of her nature. The way I propose would enable her to develop her whole nature, especially the better and more beautiful parts of it, naturally, healthfully, harmoniously, honorably, perfectly, and with the divine sanction and blessing upon her.

Hence you see the true polygamists have immense advantages for good over even the "true monogamists," as well as over the vicious. I will compromise thus far with you—I accept your principle of women holding themselves aloof from wicked men, and you accept my principle, the Bible principle, of women conjugally uniting with good men, though it may not be in every case as first wife. You see your principle renders mine more necessary than ever.

[TO BE CONTINUED.]

THE NEWMAN-PRATT DISCUSSION.

[CONTINUED FROM PAGE 612.]

ARGUMENT OF PROFESSOR ORSON PRATT CONCLUDED.

There was no law recorded as given to Adam that he should not take another wife. If the Lord saw proper to create only one woman for Adam, He had a perfect right to do so, but that it had any bearing upon the marriage relations of Adam's posterity was

a strange idea indeed. Adam was commanded to cultivate one garden—the garden of Eden, but was that any reason why no one of his posterity should cultivate two gardens? There was no expression of law in these matters—they were simply historical facts. The Lord gave Adam and Eve clothing made from the skins of beasts, but was

that any reason against his posterity making clothing of wool, flax, cotton, or other material. As Delegate Hooper had remarked, Adam took all the women in the world, or that were made for him. If there had been more, he might have taken them—there was nothing in the law to limit him.

Prof. Pratt referred to Numb. xxxi, 17, 18, and much of the chapter, wherein the camp of Israel were re-proved for sinning with Midianitish women, and commanded to slay the male captives and the women captives who had cohabited with man, but commanded also to save for themselves the women who had not so known man. And 32,000 of such feminines were saved, and parceled out among the men of Israel. Why were such feminines saved? Evidently that they might become wives, according to the law concerning captive women, recorded in Deut. xxi, 10—14. This law was general and applied to the men of all Israel, whether they were bachelors, monogamists, or polygamists. Israel already had more women than men, in consequence of the destruction of masculines in Egypt before the deliverance therefrom. Still the Lord made provision for Israel obtaining more women by commanding them to save captive maidens alive for themselves. If Dr. Newman could show that they were to be saved for unmarried men alone, the point would be given up, but the passage would not bear that construction.

Prof. Pratt next referred to Exod. xxii, 16, 17, and Deut. xxii, 28, 29, requiring a man who seduced a maiden to marry her, and forbidding him to put her away all his days. This evidently applied to all men in Israel, married or unmarried, none were justified in the act, but all were subject to the penalty. That was another command establishing and sanctioning polygamy, sanctioning it by divine command. If this law, which God gave to Israel, had been re-enacted by the legislatures of modern nations, it would have broken up the "social evil," for women would far rather be married than prostitute themselves as many do now.

Prof. Pratt next referred to 2 Chron.

xxiv. 2, 3, 15, 16, wherein it is stated that Joash did that which was right in the sight of the Lord, and Jehoiada the priest took for him two wives. And Jehoiada was highly honored at his death, because he had done good in Israel, both toward God and toward his house. Hosea was also commanded to take more than one wife.

ARGUMENT OF REV. DR. J. P. NEWMAN.

Dr. Newman said he had desired nine hours to speak on the great subject, but by mutual consent the time had been reduced to three. The Doctor extolled the Bible as the word of God, given by plenary inspiration, coming with authority, and therefore the many lost manuscripts of the same it was not necessary to notice, any more than to assume that the "pretended revelation" upon polygamy, consumed in the flames by the wife of Joseph Smith, invalidated the copy which Mr. Joseph Smith had in his bosom. He (the Doctor) was there to speak to the people, and he would be an organ to them in the name of the Lord. The Bible was written in human language, with all its poverty and imperfections, and with all its excellencies. But all that was written in the Bible was neither approved by the Almighty, nor written for our imitation. We read the Bible as we read profane history, only we are sure what is in the Bible is true. Whether we read history, biography, or poetry in the Bible, we should read it as such, making a distinction between that which was recorded for our imitation and that which was not. The inspired writers were impartial. The Old and New Testament was his standard in the discussion. The New Testament was a commentary on the Old Testament. Christ showed that the man was an adulterer who married more women than one, or who looked on woman with salacious lust. The grand question was, did that old book sanction polygamy? By sanction he meant command, the authority of positive, written, divine law, or the equivalent thereof, not toleration, not sufferance, not municipal legislation, not historical statement nor biographical narrative nor a providential blessing. If the Bible once sanctioned polygamy,

and the sanction had never been withdrawn, then we were bound to admit that the affirmative was sustained, and vice versa.

Although polygamy was commonly held as implying a plurality of wives, yet it signified marriage with several husbands or several wives. Polyandry signified the practice of a woman having several husbands. Polygyny signified the practice of a man having several wives at the same time. It seemed to him that if a man could have more wives than one, a woman had the same right to have more husbands than one. The question was which was the authorized system—that of a plurality of wives, or that of one wife.

The design of marriage was threefold—companionship, procreation, and prevention. The primary object was companionship, the union of two loving hearts. As to procreation, in the cases of Adam and Noah the Lord proceeded on the one-wife system. In regard to prevention, marriage was instituted to prevent indiscriminate intercourse and to preserve chastity.

Marriage was an institution, not a law; a state, not an act. The census would demonstrate that there was not an excess of marriageable women, either in that or any other country. Therefore the grand advice of Paul, "Let every man have his own wife, and every woman have her own husband." Marriage was intended for all. God protected it, it was an innocent, pure and noble state, sanctioned by divine and human law. Man and woman had a natural desire for each other, with few exceptions. A man without a wife was only half a man. A woman without a husband was only half a humanity. Adam at first (a sort of hermaphrodite) possessed the qualities of both man and woman. When the rib was taken from him he lost his womanly qualities, but retained his manly ones, so that his union with Eve was necessary to make him a perfect human being again. Such was the type of marriage, as instituted by Almighty God, and approved by His divine law.

The Doctor then ran a parallel between the monogamic and the polygamic systems. As to companionship,

a man might love three or more friends or children or brothers or sisters, but he could only love one wife. As to procreation, it was a fact that in polygamous countries one sex or the other had the preponderance in numbers, some authorities said the women preponderated, others the males. He did not care which gender it was that preponderated, but he was sure it was one or the other, for good reliable authorities had said each preponderated. Whereas, in monogamic countries, there was an equality of the sexes. Some reliable authorities said the tendency of polygamy was to produce all males, and other equally reliable authorities said the tendency was to produce all females; but whichever way the tendency leaned, the earth would be depopulated within a hundred years. [Plurality of wives has been practised in Utah for nearly a quarter of a century, but the Doctor did not say that he saw there any signs of the consequent depopulation he feared.]

The Doctor thought polygamy interfered with the right of wives. Woman was to man as the ivy to the oak. Inference—only one ivy vine could cleave around one oak. When the husband returned home from his work or from a journey, the one wife made the house tidy and waited anxiously his arrival, but the several wives did not care about the house and were not anxious about the husband, because if one wife should see him and rejoice the others might see him and rejoice too, and they could not all see him and rejoice together. Husband and wife corresponded to each other like the shells of the bivalve, like the two wings of a bird. [The Doctor did not carry out his figures and explain, if a husband and wife were the shells and the wings, who or what were the oyster and the bird which snapped the shells and flapped and fluttered the wings. His figures, like the "new move," evidently have only shells, wings, or arms, not being blessed with either heads, tails, or bodies.] A man could not protect more than one woman. [Many men wont protect one.] A poor man could not support several wives and families. A plurality of wives was instituted exclusively for nabobs,

kings, high priests, men of power and wealth, not for the poor laborer. God was just and all were alike before him. Would He command a plurality of wives, without providing means for every man to support several wives? The two systems of marriage were antagonistic to each other.

Lamech had two wives and he committed murder, and the Doctor said the murder he committed grew out of his plurality of wives. The inference was that the slain man had come along and wanted one of Lamech's wives. The murder of Abel by Cain did not grow out of Cain's monogamy, but the killing done by Lamech grew out of his marriage relation. So said the Doctor.

The first marriage in the garden of Eden was the great model for all subsequent marriages. If God had designed that the polygamic marriage should be practised, He would have given several wives to Adam, but He didn't. This historical fact expressed a great law. The Lord Jesus Christ referred to the idea spoken of by the prophet Malachi, that "in the beginning God created them male and female," and Christ thus re-enacted the monogamic marriage law, corroborated by St. Paul, who said, "God created them, male and female, one flesh." This was the great truth brought out by the Bible.

[TO BE CONTINUED.]

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, OCTOBER 4, 1870.

FURTHER EMIGRATION THIS SEASON.—As a few of the Saints in this Mission may be expecting to emigrate to Utah the present season, we will say that we have received a letter from Elder Wm. C. Staines, our agent in New York, stating that he was expecting to leave that city on or near Sept. 24, that after his departure his contract with the railroad companies would be closed, and that consequently if any more individuals or small parties of emigrants wished to go to Utah this season, the fare from New York to Ogden would be increased by seventeen dollars, or a little more than three pounds. The fare across the ocean will continue the same as usual, so far as we know.

While it may be advisable in a few special instances, yet as a general thing we cannot recommend individuals or families of the Saints to emigrate to Utah, and especially in the winter, as in these cases they are much more liable to be taken advantage of and imposed upon by sharpers, who abound all along the route. It is far better for the Saints to gather in companies, with some Elder properly authorized to look after their welfare. Still, if there be any whose circumstances render it advisable that they emigrate before our companies go next summer, we shall take pleasure in furnishing those persons with such information, advice, and other assistance as may be necessary and at our command, and they can leave Liverpool on any Wednesday, provided they give us a few days' notice and arrive in this town on the Tuesday previous to the day of sailing.

SANDWICH ISLANDS.—The *Deseret News* states that a letter to Elder Geo. Nebeker from Bro. William King, of Laie, Oahu, Sandwich Islands, reported

the Valley Saints residing there all well. The crops had been greatly improved by recent showers. The cane grown on the Church plantation, it was expected to commence to grind Aug. 22. Notwithstanding the long drouth, the yield was expected to be very good.

RELEASE AND APPOINTMENT.—Elder Ralph Thompson has been released from his duties as Travelling Elder in the Durham and Newcastle Conference, and appointed Travelling Elder in the London Conference.

MINUTES OF A CONFERENCE

HELD IN THE TEMPERANCE HALL, UPPER TEMPLE STREET, BIRMINGHAM,
SEPT. 25, 1870.

10.30 a.m.

Present on the Stand of Elders from America—Horace S. Eldredge, President of the European Mission; Lot Smith, Pres. of the Birmingham, David Brinton, Pres. of the Manchester, M. B. Shipp, Pres. of the Leeds, A. P. Shumway, Pres. of the Liverpool, Alma Eldredge, Pres. of the Sheffield, R. F. Neslen, Pres. of the London, G. G. Bywater, Pres. of the Glamorgan, Stephen Taylor, Pres. of the Cheltenham, Geo. W. Groo, Pres. of the Leicester, and Geo. O. Noble, Pres. of the Norwich Conferences; Oliver G. Snow, Travelling Elder in the Manchester, and Joseph Argyle, Travelling Elder in the Birmingham Conferences. The following Elders were also present on the Stand—White, Pres. of the West Bromwich District; W. Willis, Pres. of the Hockley Branch, R. J. Filce, of the Hockley Branch, and several others from the country Branches.

Pres. Lot Smith introduced the business of the Conference and requested the reading of the financial and statistical reports, from which it appeared that the Conference consisted of 12 Branches, with 87 Elders, 59 Priests, 23 Teachers, 24 Deacons, and 725 members, making a total of 898. In the half year ending June 30, 38 had been baptized.

The general authorities of the Church and of the Conference were presented in the usual manner and sustained unanimously.

Pres. Geo. W. Groo said he had heard of the faith and good works of the Birmingham Saints, and he was

pleased to be with them. He had learnt, while in these lands, that, although the nations abound in riches and intelligence, vice and corruption also abound in them. But the honest were gathering to build up a kingdom that Christ might come and reign over and that righteousness might prevail. He had not discovered any people who were so zealous of good works as the Latter-Day Saints were. They had toiled to make Zion a place to be desired, and they were not disposed to allow the wicked to introduce their abominable institutions there. He bore testimony to the truth of the Latter-day work.

Pres. Alma Eldredge was pleased to meet with so many old acquaintances, both of this country and from Zion. The doctrines which the Latter-Day Saints taught differed materially from those taught by the world, who believed that faith alone was sufficient to save the human family. Christ said virtually, "I have atoned for original sin—here are laws, compliance with which will save you; but if you neglect them, condemnation awaits you. The Latter-Day Saints teach those laws, having been commissioned of Christ, and who shall say those laws are done away with? The Scriptures corroborate our testimony, for John, while on the Isle of Patmos, saw that the Gospel would be restored in the last days, and he (Pres. A. Eldredge) knew that it had been restored.

Pres. A. P. Shumway said that when he looked at the darkness that covered the minds of men, he did not wonder that we were considered a singular

people, nevertheless the religion we believed in and practised was calculated to make us happy. The Birmingham people had had the Gospel preached to them for more than a quarter of a century. The Latter-day Saints did not preach the Gospel that they might acquire power, to use it as France and Prussia were doing, but that they might be able to save the human family. He bore testimony to the truth of the Gospel, restored in these last days, and advised all to investigate it, that they might know whether we told the truth or not. He prayed that the way might open for the gathering of the honest in heart.

2.30 p.m.

Pres. G. G. Bywater announced his unshaken confidence in the great Latter-day work, after 20 years' experience in the same. There was a marvellous sameness in our race, in all ages of the world, with regard to rejecting the Gospel. The Jews would not admit the claims of the Savior, although the Prophets in whom they professed to believe declared he should come, and the world to-day would not admit that the Gospel had been restored, notwithstanding our testimony. The world would not receive the testimony of Noah, but doubtless considered him little better than insane, so it was not to be wondered at that they rejected the Gospel now.

Pres. R. F. Neslen said the longer he lived, the more he saw the necessity of contending earnestly for the faith once delivered to the Saints. He did not know any reason why angels should not visit and minister to the sons of men to-day, provided they were willing to do the will of God, and although the idea was scouted he did not see why the gifts and graces of the Gospel should not adorn the Church to-day, for they were needed as much as ever. The Latter-day Saints declared that the angel spoken of by John had come, that the Gospel, which was the power of God unto salvation, had been restored, and that it would save all who would live by its principles.

6.30 p.m.

Pres. D. Brinton said the Latter-day Saints professed to believe the

Bible, as also did the world, but we differed from them in that we believed the Scriptures as they read, we worshipped that God who spoke to Noah, and we did verily know that He had raised up a Prophet in these last days. According to the Scriptures we might look for the manifestations of the power of God in the last days, and we had as good a right to worship God according to the dictates of our consciences, even if we were in error, as anybody else had to worship according to their ideas. The kingdom of God would continue to prosper.

Pres. M. B. Shipp shewed the necessity of gathering, that we might escape God's judgments, which were coming upon the earth, and said that God had invariably warned the world before He poured out His judgments upon it. He bore testimony to the truth of the work of God commenced in these last days.

Pres. Horace S. Eldredge endorsed the testimonies of the brethren who had spoken. He was thankful that he had the privilege of bearing a portion of the Holy Priesthood. He delivered a short but very interesting discourse, shewing among other things how necessary it was to obey the first principles of the Gospel, and that a time would come when the Spirit of God would be poured out upon all flesh, and even the beasts of the field would feel its influence. The Lord had sent forth His servants with the Gospel, which had been restored in these last days, and He desired to see all men rendering obedience thereunto.

Elder O. G. Snow bore testimony to the divinity of the Latter-day work. It was by revelation that Peter knew Jesus to be the Christ. The Lord always led His Church, when He had one on the earth, by revelation, and all who preached any other Gospel than that preached by Paul and the rest of the Apostles, were accursed.

Pres. S. Taylor had considerable labor in his field to establish the fact, in the minds of some, that the men who led this Church were the right men in the right places, but all men would know that if they had the Spirit of God in their hearts.

During the Conference the singing by the choir at the opening and closing

of each service, under the able management of Elder Charles Cook was very good. Large and attentive audiences assembled at each service, especially in the evening, when there were about 500 present.

On Monday evening, Sept. 26, under the direction of Elders W. Timms,

F. H. Robinson, W. Scott, R. Crowton, and S. P. Jarvis, Elder C. Cook, conductor, and Elder T. Green, manager, a concert in the same hall afforded an evening's recreation and enjoyment to an audience of about 400.

WALTER SCOTT, Conf. Clerk.

CORRESPONDENCE.

American Fork, Utah,

Aug. 26, 1870.

President Horace S. Eldredge.

Dear Brother,—"Union is strength," is a trite saying, and so much so that it appears rather vain to repeat it, yet it is nevertheless true. Many old sayings contain essential elements, and stand forth as demonstrative exponents of established facts, which neither time nor circumstances change. "I am that I am," "In the beginning the Gods formed the heavens and the earth," are as true to-day, and convey the same sublime sensations to every heart, as when the Almighty pronounced the emphatic sentences, or the inspired penman enrolled them among the sacred archives, to be handed down to all succeeding generations of mankind. "There is a spirit in man and the inspiration of the Almighty giveth them understanding," is of the same category. Not only these, but many, very many, other divine sayings, as well as sayings of angels and men, contain the enduring elements that will abide all the changes of time, all the vicissitudes of mortal life.

But union without organization is defective, and lacks the vital element of endurance, is in fact as the union of the particles in a mass of sand, which a breath of wind will blow apart. Man is a social being, his instincts and tastes crave society, association, and relationship, hence union and more or less successful organization. The garden of Eden, Noah's ark, Abraham and his neighbors pursuing the kings, Egypt, Chaldea, and all the various nations and governments from the earliest periods of time till now, are evidences of this quality in man, and of the utility thereof. And even when the elements have not been

homogeneous and the organization has been defective, the very organization has accomplished lasting results. In a religious aspect this view has been more vividly demonstrated than in merely political, civil, or social combinations.

What enabled pagan Rome to so successfully hold dominion over the nations of the earth for so long a period of time? Not political science alone, though we cannot withhold our admiration of the monuments of civic wisdom embodied in her legislation and jurisprudence, imperfect portions of which have reached our times, and by which the Roman brain administered so much for human good. Did not her pontifex maximus, purgatory, priests, castral water, her vestal virgins, pantheon, and niches where stood her gods, have more weight with the vast populace of Rome than her elaborate civil code, with all its symmetry and force? What gave papal Rome such absolute sway for several centuries over such vast portions of the inhabitants of the earth? Not to particularize, I will say her religious element, her organization.

Organization has wrought wonders in the past. It is producing wonderful results now. It will continue to do so in the future. It has established governments, subdued kingdoms, overthrown dynasties, united continents, made neighbors of the most distant peoples of the earth, and finally will revolutionize and redeem the world. At the present time it is increasing, uniting, and combining the Latter-Day Saints, while "new movements," secession and all other sorts of apostacy are lacking organization, and are falling apart, as the poet has said, "They trust their native strength, and pine away and droop and die."

Yea, the true Church, with its organization, trusting in the arm of Jehovah, holding the great central and ever available truth, "that Christ died for our sins according to the Scriptures," and by its faithful missionaries carrying the tidings of salvation, through his name, for there is no other name given whereby cometh salvation to the ends of the earth, while the scavengers, the birds of dark plumage and unmelodious voice, who seek for the erring and dissatisfied, hang around the masses of the people, vainly endeavoring to convince them that they are in error, and that the light, assurances, gifts, and knowledge of the Gospel which they received as the result of obedience, under the administration of President Young, have altogether become dross. Surely "where the carcase is, there will the eagles gather together." Organization, co-operation, and priesthood will prove to all that "union is strength."

Dr. Newman came and has gone. The result of his efforts you have seen in the papers, and you will readily perceive that Professor Pratt and the truths he advocates are brighter than ever before—a little polishing has done good.

I received the Hymn-books in due time, all safe, and thank you and the other brethren for your kindness in forwarding them so safely. The STAR arrives and shines, true to name.

The Saints generally in this region are well in spirit and in body. Crops are tolerably good.

Kind regards to all. As ever yours in the Gospel,

L. E. HARRINGTON.

Salt Lake City, Sept. 7, 1870.

President Horace S. Eldredge.

Dear Brother,—We arrived safe at home Aug. 25, making this point some days sooner than I expected, both well, and happy to meet with our loved ones in our mountain home.

Times are brightening up a little, on account of the mines. The grasshoppers have left us, for this year anyhow. We look for the return of President Young about the last of Sept. Our enemies are doing all they can against us still, and crying out about "Mormon outrages." Big Cottonwood is becoming noted for silver ledges. The health of the city is full better than common for this season of the year. The Saints in general feel well and are trying to live their religion.

Father joins with me in love to all at 42, and all the Saints in the Mission who may inquire after us.

I pray God to bless you and inspire you to do good all the day long.

Your brother,

S. B. YOUNG.

UTAH NEWS.

THE following are from the *Deseret News* to Sept. 8—

The *News* advocates the more general use of ox teams.

Sir George Grey and niece were in Salt Lake City Sept. 5.

The Marquis of Sligo (Baron Monteagle) attended services at the Tabernacle Sept. 4.

Dogs were too numerous in Salt Lake City, and the city marshal was after them. One can almost see his coat tails streaming in the breeze.

The horse of Bro. D. Grenig ran away with him down East Temple-street, Aug. 27, throwing him out of his buggy, breaking one of his ribs and otherwise injuring him.

Indian chief Tabby sent word through M. J. Shelton that he was afraid the Indians south of Uintah, and some east of the Colorado, meant to steal all the stock they could from the settlements south of Salt Lake City. In case of a raid, Tabby said the Uintah Indians would go in pursuit and do all they could to recover the stolen stock, if requested.

A drinking-gambling-stabbing affray occurred in the saloon of J. M. Simmons early on Sunday morning, Aug. 28, Richard Burke stabbing Archibald Livingston in the breast and head.

Samuel Rieben, while working at Dinwoodey's planing machine, had all the fingers of his left hand seriously injured, Aug. 30. One had to be amputated and probably others would have to be.

Acting-Governor S. A. Mann had appointed Hon. J. B. McKean, U.S. Chief Justice for the Territory, to the Third Judicial District; and Hon. O. F. Strickland to the First Judicial District.

Major Powell and party had been in the city, preparing to resume their explorations on the Colorado river, intending to take with them Brother Jacob Hamblin, to make a preliminary survey this fall.

Gen. C. C. Rich arrived at Salt Lake in two days from Rich county. He looked well and hearty, and reported everything prospering at Bear Lake. The people there were busy harvesting a good crop of grain.

The corral, sheds, and 13 tons of hay, belonging to Lars Larsen, of Mendon, were accidentally set on fire and burned, Aug. 15. The Bishop and the settlers donated eleven or twelve tons of hay towards making up the loss to Bro. Larsen.

Indians, of Indian George's (Sowiet) band, drove off nine head of horses from Thistle Valley, belonging to Fairview, Fountain Green, and Spanish Fork, Aug. 25. Others were taken, but some escaped and were returned by friendly Indians.

A Branch of 2 Seventies, 11 Elders, and 44 members, was organized at Quincey, Skull Valley, Sept. 7, Willard B. Richards, President; B. F. Knowlton and A. F. Doremus, Counselors; James Palmer, President of the Seventies' and Elders' Quorums.

The *News* thinks Utah and the Rocky Mountains the places for tourists—grand cañons, sparkling and attractive lakes, valuable and healthful mineral waters, clear, pure, and dry atmosphere, very dry sometimes. We intend to take a trip there one of these days. Several of our friends are like minded.

John T. Caine, Esq., had become connected with the *Salt Lake Herald* as managing editor. The office of the *Herald* had been removed to much more commodious quarters, first door east of Hooper, Eldredge & Co.'s Bank. The *Herald* is not published in opposition or rivalry, but in advocacy of the principles of liberty, justice, truth and right.

A. Warburton wrote from Tooele, Sept. 5, that the co operative store there was broken into, Aug. 29, and robbed of 60 dollars' worth of goods and three or four dollars in currency. Deputy sheriffs J. Gillespie, J. Tanner, and R. McKendrick caught the burglar, John Corbett, a deserter from the British army, and also discovered the articles missed and many others, some taken from the house of Mr. Foote. Corbett goes to the Penitentiary for six months.

Bro. A. G. Sutherland, of Springville, wrote that five hundred Sabbath school children, with superintendents, teachers, two hundred citizens, and martial band of that city, went on a pleasure excursion to Utah Lake, at the mouth of Spanish Fork river, Aug. 27. A stiff nor'-easter sprang up, and the row boats were driven ashore. Messrs. Dallin and Wordsworth's sail-boat was swamped half a mile from shore. "E. Dallin and E. Harmer brought the only two young ladies that had been immersed that could not swim to shore. All hands got safe to land. A rain storm coming up, ruined our calculations and we were compelled to beat a retreat, much against the wishes of the young folks, who were only consoled with the promises of another day soon."

Bishop Wm. Maughan and Elder Geo. L. Farrell, from Cache Valley, reported the work on the road connecting Cache and Bear Lake Valleys was

being prosecuted with vigor in each direction. Whilst the brethren from Cache were at work on the road they discovered a huge natural cave, with a stream of water through it toward the entrance. Some of the brethren procured lights and travelled up the cave, a distance of about two miles, but they found no other opening so far as they went. In some places the cave was so high that the roof could not be seen by the aid of the lights they had. It was intended, shortly, to give this wonder of nature a thorough exploration. It was expected that the kanyon road would be completed some time before Conference. The scenery in the kanyon, for wild grandeur, was said to be almost indescribable.

President Young and party held meetings at Parowan Sept. 4. In the morning the congregation was addressed by Pres. Wells and Elders B. Young, jun., and A. M. Musser, and in the afternoon by Pres. B. Young and Elder Joseph W. Young. On the morning of the 5th the party started over the mountains for Kanab, expecting to be at Toker in about eight days. Major Powell, the Colorado explorer, accompanied the party from Parowan. Elder A. Milton Musser wrote from Nephi, Aug. 29—"President Joseph Young's remarks, on Sunday morning, at Provo, related mostly to his experience on his late mission to Europe. He manifests much solicitude for the poor of the old country, and had he the means at command every Saint would be most kindly remembered by this philanthropist. President Brigham Young followed in remarks directed pungently to those who had promised succor to their poor friends, to those who had borrowed money to help themselves to Utah and have neglected to refund, to the many who have been assisted to immigrate by the P. E. F. Co., but do not pay up, and to all in anywise under obligations to the ungathered Saints. At the afternoon meeting, at Provo, President Brigham Young again addressed the large congregation. He said that the Saints could leave their homes, property, etc., at the bidding of the devil, as at Kirtland, in Missouri, Illinois and other places, while many object to give a few of the many dollars they possess in peace, to assist in gathering the poor, etc., and object to do many things the Lord asks them. President George A. Smith followed, much in the same strain, urging the people, with much force, to remember the poor abroad, that they may be gathered to enjoy the blessings of God in these peaceful valleys. President Hyde and a number of the Bishops from Sanpete came over to see the President. On reaching Nephi we were greeted by the citizens, in goodly numbers. The brass band made us most excellent music. The people, wherever he goes, seem much rejoiced in seeing their veteran leader, and those who have been and are laboring with him. The meeting last evening was a good one. Many could not get into the house, so anxious were the people to listen to the inspiring counsels of the Presidency. Bishop C. Peterson, from Ephraim, brought with him for the inspection and criticism of our master builder, Prest. Young, the projection, on paper, of a fine sandstone meeting house they propose to immediately erect at that place. The old building was razed to the ground not long since to give place to a much larger, finer and in every way better edifice. The meeting house at Payson is now going up rapidly."

The following are from the *Ogden Junction* to Sept. 7—

General Sherman and daughter passed through Ogden westward, Sept. 5.

The Utah Central Company were building a ticket office on the south side of the platform lately erected.

L. O. Littlefield was writing a "Condensed History of Utah" for the *Weekly Republican*, Maryville, Mo.

General F. D. Richards had been appointed to the command of the Weber Military District, vice C. W. West deceased.

Bishop Merrill, of Richmond, Cache county, and Bishop Nichols, of Brigham City, Box Elder county, left Ogden for the East on business Sept. 4.

Col. Peter Saxe, of Troy, New York, was at Ogden with a number of pure Cotswold sheep for sale, those unsold were going to the California State Fair.

Mr. Thomas Parkinson, of Portage, Malad, reported that settlement thriving, health prevailing, and half a crop raised in spite of crickets and grasshoppers. The settlers were about to resume work on the irrigation canal, which they hoped soon to complete.

Mr. M. J. Shelton gives particulars of the remains of a buried city in Strawberry Valley—"The houses had evidently been constructed of adobe and coarse gravel, and were the work of a civilized people. Several interesting relics from the ancient city, are now deposited in the Deseret Museum. The Indians have a tradition that ages ago the locality was inhabited by white men."

From the *Salt Lake Herald* (semi-weekly) Aug. 16 we learn the following—

Wood was \$6.00 to \$7.00 a cord, coal \$8.00 to \$9.00 a ton, and hay \$10.00 to \$12.00 a ton.

T. and W. Taylor were running up a fine store where their old stand was on East Temple-street.

The pile-driver was at work at the U.C. depot, driving piles to make the foundation for the turn-table, and other improvements were going on.

SCRAPS OF NEWS.

NEW WORLD.—Rev. Dr. Newman told the San Franciscans that Washington was a heaven of virtue compared with Salt Lake City. That shows the comical notions the Doctor has of virtue. If Washington is his heaven, then no honest people envy him. It is difficult to conceive of a more corrupt heaven than Washington.—The Salem (Mass.) "Gazette" thinks Dr. Newman rather failed in his arguments at Salt Lake, that however satisfactory it might be to people of his way of thinking, it was not the kind of reasoning to be conclusive to Mormon minds, but, like Noah's flood, it would kill more than it would cure. The "Gazette" sympathizes with the Doctor in his efforts to convert the Mormons, but can not say much for his wisdom and judgment.—The grasshoppers are worse than ever known in Illinois.—The New York "Herald" thinks the Salt Lake Mormons should be more moderate and not be so hard on the law-defying whisksellers.—The Philadelphia "Press" says, "From the standpoint of a Mormon believer, we are not sure that Mr. Pratt's argument is not of the most effective character possible," but the "Press" seems to think that, if argument fails, a bloody conflict will impend. The "Press" need not be in a hurry for the argument of fire and sword against plurality of wives, for fire and sword have been proved futile.—American papers say that the Mormons are making superior kid gloves, but the Boston "Statesman" says Orson Pratt handled Dr. Newman without them.—The San Francisco "Figaro" says, "The Reverend Dr. Newman lectured on 'The many wives of Utah.' It is understood that the prophets there are only less numerous, and that one of them was too many for the Doctor in the late discussion."

The New York "Herald" has the following paragraphs—

SALT LAKE CITY, Sept. 16.—Governor Shaffer to-day issued a proclamation forbidding the assembling of the Mormon militia and all gatherings of armed persons within the Territory. All arms and ammunition now in the possession of the militia are ordered to be turned over at once to Colonel William M. Johns, Adjutant-General. General P. E. Connor is appointed Major General of the militia.

SALT LAKE CITY, Sept. 19.—Chief Justice McKean delivered an important decision to-day, holding that district courts in Utah are United States courts, and that the Grand Jury can only be summoned by United States Marshals on venire issued by order of the district judge; that the laws of the Territorial Legislature commanding the clerk to issue venire to the Territorial Marshal elected by Legislature are in conflict with the laws of Congress, and therefore void. This decision works a complete revolution in jurisprudence in Utah.

M. Dupanloup, Bishop of Orleans, speaking of the condition of France, says, "We are passing through a period of justice and expiation. We had almost all of us ceased to speak the truth. It is the grand misfortune of Sovereigns to be deceived because they cannot bear to be enlightened."

POETRY.

THE WAR.

The war cloud bursts with sudden crash,
Pierce as the lightning's vivid flash!
The startled nations see with awe
The op'ning of this last great war,
With blood and smoke and mingling fire,
Proclaiming in their accents dire,
As threatening voices from on high,
The coming of the Lord is nigh.

Like stormy seas that find no rest,
Men's minds are toss'd, with fears oppress'd;
Now booming cannon rend the air,
Then ghastly scenes of wild despair.
See grim Death hov'ring o'er his prey,
While demons lead the madd'ning way.
Yet is the frenzied cry for war,
The reign of peace is now no more.

Mark the infernal engines dire,
Each belching forth its deadly fire,
Strewing all the gore stain'd plain
With thousands of the maim'd and slain.
Still victims rush with fiercest hate,
On vengeance bent to meet their fate.
Angels of mercy sadly fly
To wait the message from on high.

Amidst these horrors fierce and dread,
Rumors of plagues and famine spread,
Now thrones are tottering to their base,
And desolation strides apace;

Tumults arise on every hand,
And the huge wave breaks o'er the land—
Such signs in heaven and earth portend
The speedy coming of the end.

Earthquakes and storms their terrors add
To all these omens dark and sad.
Where shall they fly the Lord who seek?
Is there no refuge for the meek?
Behold that light o'er distant bills
The western sky with glory fills:
Sweet hope now stops the rising sigh—
The coming of the Lord is nigh.

Look where the sun sinks down sublimed,
When his last radiant beams decline,
Where Zion lifts her standard high,
There must all men for safety fly,
Who will not gainst their brother's life
Lift up the sword in deadly strife.
Rejoicing there is heard the cry,
The coming of the Lord is nigh.

He comes to give the poor their right,
To scatter all whom wars delight;
He comes to oppressor's hands to burst,
He comes to place the last the first;
In mountain vales his poor rejoice,
And prophets with their warning voice
Proclaim with majesty and might
The coming of the Lord of Light.

W. ARMITAGE.

DIED.

- BECKSTEAD.—In West Jordan Ward, Sept. 4, Emma, wife of Henry Beckstead, aged 25 years, 3 months, and 13 days.—"Deseret News."
BURTON.—At Salt Lake City, Aug. 25, William Burton, aged 72 years.—"Deseret News."
GUNN.—At Parowan, Iron County, Aug. 6, Lydia Ann, daughter of George and Ann Gunn, aged 5 months and 5 days.—"Deseret News."
GUNN.—At Unionville, Summit County, Aug. 23, Emily Ann, daughter of William and Elizabeth Gunn, aged 3 years, 1 month, and 13 days.—"Deseret News."
HILL.—At Rugby, Sept. 16, Elizabeth, daughter of John and Mary Hill, aged 1 year, 8 months, and 23 days.—Utah papers, please copy.
JOHNSON.—At Grimesthorpe, Sheffield, Sept. 7, Alice Mary, daughter of Thomas and Sarah Johnson, aged 3 years, 9 months, and 5 days.
MOFFAT.—At Hamilton, Scotland, Sept. 16, Robert Moffat, aged 57 years, 1 month, and 14 days.—"Deseret News," please copy.
SMITH.—At Logan, Aug. 23, Evan Smith, aged 51 years.—"Deseret News."
WHEELER.—At Springville, Aug. 22, Martha Ann Snelson, wife of David Wheeler, aged 24 years, 4 months, and 16 days.—"Deseret News."
WILLIAM.—At Springville, Aug. 27, Enoch Williams, aged 65 years and 10 days.—"Deseret News."

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Tuesday, October 11, 1870.

Price One Penny.

THE NEWMAN-PRATT DISCUSSION.

[CONTINUED FROM PAGE 632.]

SECOND DAY, AUG. 13.

ARGUMENT OF PROFESSOR ORSON PRATT.

Prof. Pratt said Dr. Newman had scouted the term polygamy as applied to plurality of wives alone, and adopted the term polygyny. But the question was, Does the Bible sanction plurality of wives? [Walker defines polygamy as a plurality of wives, which is the commonly understood signification. Webster uses the terms polygamy and polygyny, with the meanings attached to them by Dr. Newman.] In that discussion the Bible called King James's translation was the authority, and also the Bible in the original Hebrew, if it could be found. But no such things were in existence as original copies of the Bible, nor secondary copies, perhaps not the hundredth copies. They could not be referred to, only such as had been multiplied in comparatively modern times. They disagreed with one another so much that it was said that there were thirty thousand different readings in the various manuscripts and copies, and who was to decide whether the Hebrew Bible he held in his hand was translated from the original or from one of a number of manuscripts? He would rather take the translation known as King James's,

made by men of great ability and learning, who had studied the original languages and become extensively acquainted with the manuscripts in existence.

The statement of Dr. Newman, that the Savior showed that the man is an adulterer who marries more women than one, was merely an assertion, no proof was adduced from the Scriptures.

Prof. Pratt accepted the term sanction as defined by Webster, as a positive approbation, clearly expressed, or stated so definitely as to make a full and clear equivalent. He the day before adduced, in such clear and definite terms, divine sanction of plurality of wives. Passage after passage was produced, from King James's Bible, to prove the divine sanction of polygamy—direct commands given to the Israelites, requiring them to be polygamists, and in one instance they were required under the heaviest curse of the Lord, "Cursed be he that continueth not in all things written in this book of the law; and let all the people say amen." If that was not sanction, he (Prof. Pratt) did not understand the meaning of the word. He waited in vain the day previous for any rebutting evidence and testi-

mony against this divine sanction. One passage in Deuteronomy was merely referred to, and another item about Lamech and Cain was brought up, but the testimonies brought forth by Prof. Pratt were untouched. A remarkable sermon was delivered and a wonderful flourish of oratory was made. The allusion of the Doctor to Cain and Abel and Lamech had nothing to do with marriage. Lamech was the first polygamist recorded in the Bible, but there might have been thousands and tens of thousands who were not recorded. There were thousands and tens of thousands of monogamists, yet only three were recorded as such from the creation to the flood. The silence of Scripture, therefore, in regard to the number of polygamists in that day, was no evidence whatever. The Doctor asserted that the first case of polygamy recorded in Scripture was in connection with a murder, and that the murder was committed in defence of polygamy. Prof. Pratt denied that, and he called on the Doctor to bring forth one proof from the Bible that murder had anything to do with the polygamic form of marriage of Lamech. The cause of the crime was not stated, and therefore it neither condemned nor justified polygamy, any more than the murder by Cain either condemned or justified the other form of marriage.

Lamech, the polygamist, killed one man, but Adam, the monogamist, slew all mankind, for by the transgression of the first monogamist and his monogamic wife all mankind became subject to the penalty of death. Even monogamists would consider that a great crime. Cain's or Lamech's crime was not to be compared with that. Cain slew Abel because Cain was a descendant of that fallen being—he came forth from the loins of the man who had brought death into the world. The various crimes, the murders, the degradation and lust which prevailed among the whole human family, existed because a monogamic couple transgressed the laws of heaven. However, that had nothing at all to do with the divinity of marriage, neither proving one thing nor the other. But when arguments of that kind were entered into by the opponents of poly-

gamy, it was well enough to examine them and see if they would stand the test of Scripture, sound reason, sound argument, and sound judgment.

The beautiful argument of Martin Luther, that woman was taken from the side of man that she might not either rule or be tyrannized over, but taken to his heart and loved and cherished, was applicable in either monogamic or polygamic marriage. Jesus said, "No man can love two masters," [this would be an argument against polyandry,] but he did not say that no man could love two wives, for man was the head, the master, and not the woman.

The Doctor could not see why, if a man had the privilege of taking more wives than one, a woman could not have the same privilege. Such a law for woman was not expressed in the Bible, but the law for a man to have more than one wife was. There was no sanction in the Scriptures for polyandry, or a woman having mere husbands than one. The object of marriage was stated to be threefold—companionship, procreation, and prevention. Did polyandry assist in multiplying the human species? Monogamists as well as polygamists would say that a woman's having more than one husband at a time would tend to destroy her fruitfulness, and destroy all knowledge of the paternity of such offspring as she might have. But if a man had fifty wives the knowledge of the father of their children was as distinct as the knowledge of the mothers of them. Therefore it was more consistent, more reasonable that a man should have a plurality of wives, than that a woman should have a plurality of husbands. A man with a plurality of wives was capable of raising up a very numerous household, and the Scriptures said, "Children are an heritage of the Lord: and the fruit of the womb is his reward." A righteous man, who takes a plurality of wives, according to the divine institution, is capable of multiplying his offspring ten or twenty fold more than he could by one wife. Could one wife do that by polyandry? That great and good man, Gideon, chosen as the servant of the Most High to deliver Israel from their enemies, had many wives

and seventy-two sons, how many daughters is not stated. Could a woman in polyandry bring forth seventy-two sons and perhaps as many daughters? There might be some efficacy in that herb called "mandrake," or some other miraculous herb, to enable a woman to bear seventy-two sons [few women would like to try it], but a man had the ability naturally to beget large families by having several wives. One notable man who judged Israel, Jair, had thirty sons, another had thirty sons and thirty daughters, while another had forty sons. But Gideon had seventy-two sons. Thus the man had power superior to that of the woman. It might be argued that Gideon afterwards fell into idolatry, but the righteousness or unrighteousness of men had nothing to do with the principle of marriage. God had established and sanctioned it, whether in the polygamic or monogamic form.

God was a consistent Being. A wicked man with one wife might raise up children and lead them in the ways of wickedness. A righteous man with several wives might have many children and he would endeavor to bring them up in the nurture and admonition of the Lord, instructing them in truth and righteousness, and teaching them by his example how to inherit eternal life at the right hand of God, with the ancient polygamists, Abraham and Jacob. Which of the two parents would the Lord be most pleased with? Who would not prefer to trust children with friends rather than with enemies? Did God delight in the marriages of the wicked? The antediluvians married and were given in marriage, and their children grew up in all manner of wickedness, so the Lord destroyed them. How much better if the women had been married to righteous polygamists, and had brought forth a pure offspring that the Lord could have exalted to eternal life. The Lord in one place commanded the destruction of a people, parents and children, "lest they should fill the earth with cities" of wicked people. No person could pretend that in the marriages of the wicked God joined the parties together. He permitted such marriages to occur, for wise purposes, to perpetuate the human race,

even when they would not hearken to Him, until the time should come when they would repent and He could have a pure people, who would obey His laws. He permitted but did not sanction such marriages.

The reverend gentleman might argue that if the census showed an equality in the numbers of the sexes, every man should be confined to one wife. God does not dispense His blessings equally to the human family, for, although He sends the rain upon the just and the unjust, yet there are many blessings bestowed more abundantly upon the righteous than upon the wicked. If the wicked take wives without their being joined together by divine authority, the alliance might be permitted of the Lord, but it was not sanctioned by Him. He would prefer that a people should be a nation of polygamists as well as of monogamists, like Israel of old, and they to receive the blessings, rather than to have the so-called equality of the sexes among the wicked, to result in a wicked generation. In the 37th Psalm God said, and reiterated it, that the seed of the evil-doers should be rooted out of the earth, while the righteous should inherit it and should prosper.

If the reverend gentleman could find no proof to limit to monogamic households the passages quoted, then polygamy, as a divine institution, stood as firm as the throne of Jehovah. Dr. Newman had said he would like to have nine hours to bring forth his arguments and his reasonings, for the benefit of the poor people of Utah. He (Prof. Pratt) wished the Doctor would take nine weeks or nine months, as a philanthropist and missionary, and try to reclaim that poor people from being the "awful beastly" people they were represented abroad. They were very fond of the Scriptures, but they could not comply with a great many customs characteristic of a great many of those who called themselves Christians, things which ought to crimson their faces. In the city of New York, where some of the most powerful and learned theologians held forth, tens of thousands of females were debauched by night and by day, and they paraded the streets in open daylight. That was a monogamic city.

Some of the civilization of New York were very pious over polygamy, yet harlots and mistresses by thousands and tens of thousands walked the streets of that city. There was sin enough committed there in twenty-four hours to sink that city down like Sodom and Gomorrah.

In ancient days among the children of Benjamin a case of prostitution occurred. The tribe were called upon to deliver up the offenders, but they would not, and they were considered as confederates. So the Lord commanded the rest of the tribes of Israel to go forth and fight against Benjamin, and Israel fought against that tribe four days until only six hundred men of the tribe were left. This was the punishment for one act of prostitution. Compare the strictness that existed in ancient Israel with the whoredoms, prostitution, and infanticide practised in all the great cities of America, and then consider that because a few individuals in that Territory practised Bible marriage they must be threatened with heavy penalties and their families must be torn away from them and driven to misery, to satisfy the pieties of a civilization in which the enormities referred to existed and flourished.

ARGUMENT OF REV. DR. J. P. NEWMAN.

Dr. Newman said he did not answer Professor Pratt's Scripture arguments the day previous, because Professor Pratt should have analyzed the question under discussion, which he did not, and consequently he (Dr. Newman) had to do it. He had the answers before him, and he would now produce them.

In regard to the manuscripts of the Bible, he cared nothing for the original drafts if he had a true copy.

In regard to Mother Eve, if the fall came through the influence of one woman over one man, what would have happened to the world if Adam had had more wives than one? If one woman, under monogamy, brought woe into the world, then a monogamist, the blessed Virgin Mary, brought the Redeemer into the world, so they were even. [Is the Doctor sure that Mary was strictly monogamic? Her husband

was not the father of her first-born, anyway.]

Adam had not ribs enough for the creation of fifty women. Prof. Pratt based his argument against polyandry upon the increase of progeny. Science affirmed that where plurality of wives prevailed there was a tendency to a preponderance or predominance of one sex over the other, either male or female, amounting to an extermination of the race.

He denied that Professor Pratt had found a general law for the sanction of polygamy. Law was the expression of the legislative will, the manner in which an act should be performed. [Can the Doctor produce from the Bible a law directing the manner in which marriage of any kind shall be performed?] Laws were mandatory, prohibitory, and permissive; commanding what should be done, prohibiting what should not be done, and permitting what might be done. There should also be a great, organic, central principle, mandatory or prohibitory, and all other parts of the particular law, as well as of the general code, must be interpreted in harmony therewith. Such a law was written in Lev. xviii, 18, "Neither shalt thou take one wife to another, to vex her, to uncover her nakedness, beside the other in her lifetime." There was a law in condemnation of polygamy. [The Doctor did not see that this passage plainly presupposed and allowed a plurality of wives, for how could a man take one wife to another to vex her by uncovering the nakedness of the one beside the other, unless the man had two wives?] The passage quoted was according to the marginal reference, the text read, "a wife to her sister, to vex her," but if Prof. Pratt referred to marginal readings, he (Dr. Newman) could also. That interpretation of that law was sustained by the most eminent biblical and classical scholars—Bishop Jewell, the learned Cookson, the eminent Dwight, and others. The scope of the law must be considered in determining the sense of any portion thereof, and it was equally binding to ascertain the mind of the legislator from the preface to the law, when there was any preface. The preface to that law

stated that the children of Israel should not imitate the doings of the land of Egypt or the land of Canaan. The Egyptians and the Canaanites practised incest, idolatry, sodomy, adultery, and polygamy. [Didn't they practise monogamy also?] Hence the law upon consanguinity and against polygamy, as quoted.

Dr. Edwards said the word translated "wife" or "sister" was found in the Hebrew but eight times, and in each passage it referred to inanimate objects, and signified coupling together one to another. A marriage of two sisters was forbidden by sequence and analogy. If a man should "not uncover the nakedness of his brother's wife," he (Dr. Newman) inferred that a man should not uncover the nakedness of his wife's sister, or if two brother's should not take the same woman, then two sisters should not take the same man, for as there was the same degree of proximity both were forbidden by the law of God. Leviticus xviii, 18, prohibited a man from marrying two sisters, but it was said that certain Mormons had married several sisters. If God worked a miracle in approval of Jacob having two sisters for wives, such miracle was not only an approval of polygamy but of incest. If God did not express disapproval of Jacob's having two wives, neither did He of his having two sisters, and the divine silence in the one case is an offset to the divine silence in the other. The passage meant either that a man should not take two wives, or that he should not take two sisters, and in either case the Mormons lived in violation of God's laws.

Dent. xxi, 15—17, contained the law of primogeniture, and he (Dr. Newman), relying on his interpretation of Lev. xviii, 18, assumed to interpret that law as referring to two successive wives. He would try every passage on the strength of his interpretation of Lev. xviii, 18. If a man had two wives in succession, how natural for him to love the last the most, and for her to try to rob the children of the first wife of their rights. But if the passage meant two wives at the same time, it did not sanction polygamy, any more than if Moses had been talking of stealing

he would have sanctioned stealing.

Exodus xxi, 7—11, referred to breach of promise, and the word "wife" was not in the original, which simply said, "If a man take another," which meant betrothed another. [The Doctor did not say how a betrothed could have duty of marriage diminished, for no duty of marriage had been rendered to her.]

Dent. xxv, 5—10, referred to the preservation of families and family inheritances. No instance could be found in the Bible where a married man was compelled to obey that lay. [Can any instance be found where a married man was excused from obeying it?] There was no proof in the Bible that Boaz was married before he married Ruth, but Josephus says that the reason why the near kinsman did not already marry her was that he was married already. So the Doctor judged that Lev. xviii, 18, was the general law.

Numb. xxxi, 17, 18, had nothing to do with polygamy. What were thirty-two thousand women to the two and a half millions of the Jewish nation?

Dent. xxi, 10—13, was designed to regulate the treatment of a captive woman by the conqueror who desired her for a wife, and had no more to do with polygamy than with theft and murder. We must judge that special enactment by the organic, fundamental, general law of Lev. xviii, 18.

Exod. xxii, 16, 17, and Dent. xxii, 28, 29, referred to seduction and rape, and had nothing to do with polygamy. Mr. Pratt had said it was a general law and applied to married men. That could not be, because it was in conflict with his (Dr. Newman's) interpretation of Lev. xviii, 18.

In reference to Joash and Jehoiada, 2 Chron. xxiv, it was said that Joash had two wives, but he might not have had them in succession. John Milton had three wives, but they were in succession. But granting the position that Joash had two wives at one time, then the numerical argument must come out that a man could have two wives at a time, but no more. [How?]

The command to Hosea to take a wife of whoredoms, meant, according to Newcomb, a wife from among the Israelites, who were guilty of spiritual fornication, or idolatry. Hosea di-

voiced the first wife before he took the second.

The case of consanguinity in Deut. xxv, 5-10, had nothing to do with polygamy, but was a modification or exception for the preservation of the families of Israel from extinction. But where was the general law?

Professor Pratt had assumed—first, that there was no law condemning or forbidding polygamy; second, that the Hebrew nation was polygamous; third, that laws were given to regulate such an institution already existing; fourth, that those laws were general, applying to all men, married or unmarried. Only two instances of polygamy could be found in the history of the Israelites from the time they left Egypt until they entered the land of Canaan. He (Dr. Newman) was willing to concede that Moses did legislate in regard to polygamy, to regulate it, to confine its evils, but that was not approval.

In opposition to Prof. Pratt's assumptions we must remember that monogamy was established by God in the innocence of the human race, and that polygamy, idolatry, slavery, blood revenge, drunkenness, and murders came into existence after the apostasy of the human race, having no other

origin than in the wickedness of man. When God chose the Hebrews for His own people He gave them a code of laws, the central principle of which code was Lev xviii, 18, in which code incest, polygamy, fornication, idolatry, beastliness, &c., were forbidden. He (Dr. Newman) challenged for the proof that as a nation the Jews were polygamous. One or two instances might be adduced. If laws were given to regulate polygamy, Prof. Pratt had not proved that they were general, applying to all men. If those laws regulated polygamy, they did not sanction it, any more than laws against sheep stealing sanctioned it. [The Doctor seems to forget that laws are made to punish sheep stealing, not to "regulate" it, and that laws were made to "regulate" polygamy, not to punish it.] There was no law in either of those passages that permitted or directed a married man to take more than one wife. He challenged Mr. Pratt for the proof. It was no evidence of the sanction of polygamy to bring passage after passage which, if construed in favor of polygamy, must be in direct conflict with his (Dr. Newman's) cherished interpretation of Leviticus eighteen eighteen.

[TO BE CONTINUED.]

CORRESPONDENCE ON THE SOCIAL CONDITION OF UTAH.

[CONTINUED FROM PAGE 629.]

To me these facts are plainly manifest, and I am sure, upon due reflection, you will not find just cause to vote against them—

That prostitution is dreadful sin, often physical death, and always moral death, although it may be humanly lawful.

That divine polygamy is life and health, physically and morally, and is not sin, though it may, in a few countries, be humanly unlawful.

That polygamy is in perfect accordance with natural and divine law, and is therefore not essentially degrading, as it is frequently supposed, but is capable of elevating both men and women.

That the history of Christendom and civilization abundantly proves that monogamy is incapable of abolishing prostitution.

That the example of Utah demonstrates that divine polygamic marriage is capable of abolishing prostitution, and of reducing to a minimum the illicit intercourse of the sexes.

That, as the world goes, the choice lies between polygamy and prostitution—if the first be not chosen, the other must be endured, and there is no escape from that alternative.

That there are men of sufficient courage and nobility of spirit to assume and discharge the responsibility

of becoming husbands to more than one wife each.

That women can live peaceably, comfortably, happily, and honorably in the polygamic marriage relation.

That divine polygamy tends to broaden and give more comprehensive scope to the affections and sympathies of both men and women.

That divine polygamy presents a feasible and harmonious plan whereby multitudes of women, otherwise debarred, can honorably fulfil the appointed purpose of their creation.

That although divine polygamy multiplies the responsibilities and cares of the men who engage in it, yet it is an inestimable boon to women, because it gives to all of them multiplied chances of marriage to men of manifest and acknowledged worth, affords woman every reasonable opportunity of enjoying the greatest earthly blessing of which she can conceive—that of being married to the man of her choice, if she can find him, and can win him to lead her to the altar, with no harassing thought that her privilege of having him will be affected in the least by his marriage with any other woman.

That the almost absolute certainty that a woman can be married to the man of her heart must have a tendency to increase the self-respect of women, diminish jealousy, prevent the hope deferred that maketh the heart sick, and remove from them the dread probability of enduring the gnawing misery of unrequited affection, and the forlorn condition of life-long "single blessedness," which often to both sexes proves anything but blessedness.

That if marriage were more generally desired, contracted, and honored, and seduction and adultery discouraged and adequately punished, all of which divine polygamy includes, women everywhere might rejoice in "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness," they would realize more fully that life and immortality are brought to light in the Gospel, and they would learn that if the holy estate of matrimony brings cares and responsibilities, so also does it introduce to sweet communion, exquisite pleasures, real and solid joys, gratification of lawful desire, satisfaction of

soul, rest and peace of mind, and true and lasting honors, which cannot be found outside of its limits. Many a worthy woman, by virtue of polygamic marriage, has leaped at once, and with acknowledged honor, from the depths of poverty and privation, temptation and trial, into a position of safety, comfort, prosperity and happiness, and many more will do so yet.

That divine polygamy thus gives harmony, power, and increase into the hands of those who favor righteousness, and correspondingly weakens the power and influence of the wicked.

That men have no right, human or divine, to construct laws or establish customs which effectually prevent millions of women from filling their complete appointed roles in the drama of life, from devoting their energies honorably towards obeying the divine command to increase and multiply and replenish the earth, a command devolving as much upon the posterity of Adam as upon him and Eve, because he and she could fulfil it only to a limited extent, could replenish only a very small portion of the earth. That this unauthorized and ungodly prevention which prevails is one of the most fearful judicial and conventional crimes of our day, that the consequences thereof are most disastrous to society, and that there is a terrible weight of responsibility resting somewhere for such a demoralizing, degrading, and destructive state of things. The men and women of ancient Israel understood these things better than do the men and women of Christendom, therefore we find women anciently praying fervently to God to bless them with the precious fruit of their own bodies. Now, the horrible crimes of feticide and infanticide are quite common in civilized America and England, and not among the lower classes only.

That laws and customs should be instituted to honorably regulate, not to prevent, the healthful association of the sexes.

That divine polygamy gives relief where it is sorely needed, places responsibility upon the right shoulders, and is just and right.

By the term divine polygamy I mean polygamic marriage according to na-

tural and divine laws, for the fulfilment of the divine purposes, and with the mutual desire of the high contracting parties, not for the unworthy purpose of a man's securing, merely for his own selfish gratification, the persons of as many women as he can. All such base and ruinous gratifications can be and are secured daily without marriage of any kind.

[TO BE CONTINUED.]

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, OCTOBER 11, 1870.

EVENTS IN UTAH.

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THE enemies of truth and righteousness will continue to oppose the work of God, in one way or another, so long as they have the power and opportunity to do so, nor will the millennium of peace fully prevail until Satan and all his servants be bound with a chain that will effectually prevent them from doing any more mischief until they be loosed again. The history of the Church of Christ in this age, as well as in others, is not only a record of the endeavors of its members to establish righteousness upon the earth, but is also a record of the continual endeavors of the adversaries of righteousness to oppose, hinder, and if possible overthrow and destroy them. Consequently, it is nothing strange in our day to see the wicked time after time rise up against the Lord and against His anointed and against His people, and seek to bring all manner of affliction upon them, and prevent them from accomplishing the purposes of the Most High.

Just recently we have seen a series of attempts of this description, inaugurated in rapid succession—first, the endeavor to excite against the Saints a popular frenzy throughout the United States; next, the endeavor to carry through Congress a most outrageous bill of pains and penalties against the Saints; then, the sending of the Rev. Dr. Newman to Salt Lake to oppose the doctrine of a plurality of wives. All these schemes having failed and been pronounced failures, the next thing was to fill every possible public office in the Territory of Utah with the known and avowed enemies of the people thereof, some of such officers being the veriest political bummers, unprincipled and needy adventurers, known too well and universally despised by the people throughout the Territory. In this connexion it is craftily sought to thoroughly disarm the people, under the shallow pretence of it being a measure of precaution to insure the public peace, but really to reduce them to a perfectly defenceless condition, and then to nullify the laws of the Territory and pack the juries and the courts with the wolfish enemies of the people, so that there will not be a fair trial of any person by his peers, his neighbors and fellow citizens, but a sure and certain and speedy conviction, sentence, and execution wherever it may appear desirable to the law-defying clique who are thus attempting

to "run" all the Territorial and municipal institutions. So far as the newspapers report, this appears to be how the case stands. At the time of going to press we have no definite relation of the circumstances from Salt Lake City. We may have for next week's STAR. Our business, however, and the business of the Saints in Europe, will still be to faithfully perform those duties which lie before us, leaving Jehovah to take care of His people in Zion, and then all will be right, and His cause, the cause of truth and righteousness, will be vindicated and will ultimately triumph, while His enemies will welter in confusion and shame before all the world. "For if they do these things in a green tree, what shall be done in the dry?" Jesus says of the kingdom of God, "Whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder." J. J.

HALFPENNY POSTAGE.—The wonders of cheap postage multiply. Recent enactments, which came into operation on the first of the present month, provide that post cards, furnished by the Government, with a halfpenny stamp affixed, may be used for the sending of written or printed information by post within the United Kingdom, such cards to have on the front or stamped side the address only of the person to whom they are sent, and on the other side the sender may write or print any communication he wishes to send, and is not averse to the postman reading if he is of an investigating turn of mind.

Books may be sent by post at the rate of one halfpenny for every two ounces or fraction of that weight. This provision is very useful in sending STARS or tracts by post, as three STARS can be thus sent for a halfpenny, six for a penny, nine for three halfpence, and so on.

Any newspaper, weighing not more than six ounces, can be sent through the post if a halfpenny postage stamp or stamped wrapper be affixed.

The above enactments all apply to the United Kingdom only.

CORRESPONDENCE.

NEW ZEALAND.

Karori, July 30, 1870.

President Albert Carrington.

Dear Brother—The parcel, with the tracts, *Compendium*, &c., came to hand by last mail.

The Branch here is in good order. The Saints are living their religion as well as it is possible for them in Babylon. They all desire to gather to Zion, and are laboring to accomplish that object. One of our number left here for Utah by the last San Francisco mail-boat, the first fruits of the New Zealand Mission. Since brother Beauchamp's departure for Kaiapoi I have baptized three persons, and there are several others whom I expect to come forward. Thus you see that the little

stone, having been put in motion in this distant part of the Lord's vineyard, still rolls on, and I believe it will continue to do so until all the honest in heart are gathered into the fold. We are all looking forward with anxiety for December to arrive, when it is purposed (D.V.) to hold Conference here, and when we expect to see our beloved brother in the Gospel and patience of our Lord, Elder Beauchamp, also Elder Kearsley from Melbourne, and Elders William and James Burnett from Kaiapoi. We expect a fine time.

If you could forward me a *Govern-ment of God, Patriarchal Marriage, and Gibson and Woodman's Discussion*, you would oblige.

Praying our heavenly Father to give you wisdom and power to fulfil your high and holy calling, I remain your brother in the Gospel,

HENRY ALLINGTON.

AMERICA.

New York, Sept. 22, 1870.

President Horace S. Eldredge.

Dear Brother—I take great pleasure in informing you that we all arrived here safely last night. We had one of the roughest voyages possible to make, but all have kept in the best of spirits. I never saw any company feel better, and we all realized that the Lord was with us. There was but very little sea-sickness in the company.

The captain treated us well, and is a good man; but there was a minister on board, who tried to persuade some of our girls to leave the company, but after hearing a short piece of my mind on the subject, he thought we were quite competent to manage our own affairs. [The parsons will be after the girls. It seems to be a special weakness that the reverend gentlemen have. The *Family Herald* complained pointedly of it a few weeks ago, and in several instances in New York and New England lately these amorous gentlemen have been summoned upon the carpet and called to account for their erotic manifestations, even with other men's wives. The parsons will bear considerable watching when there are any feminines around. Piety is a curious thing.]

Our company numbers one more than when we started, as a birth occurred on the passage.

The brethren are all well and join in wishing to be remembered to all at the Office.

Your brother in the Gospel,

F. H. HYDE.

S.S. *Idaho*, Sept. 21, 1870.

Dear Brother Jaques—You will perceive, by the reading of this letter, that we are still upon the briny deep. We now are in sight of Fire Island, 65 miles from New York, where we expect to land this afternoon.

This makes fourteen days since we left Liverpool. The day after leaving that port one of our engines broke, causing a delay of eight hours, after

which we again started upon our journey. The Saints—a great many of them—felt quite sea-sick on the second day out. We have had a birth on board; mother and child are both getting along well, and the baby will be named *Idaho*, in remembrance of the good ship in which we have crossed the ocean.

Our engines have got out of repair four times since we started, and we have had to run with one. Since we crossed the banks of Newfoundland we have had some fearful weather, the sea running mountains high, causing our progress to be very slow. But in the midst of all this, the blessings of the Lord have been with us. The Saints are all pretty much restored to health, and are quite buoyant in spirit. Captain Price is a gentleman. He has extended to us every favor that lay in his power to extend. Most of the officers are very good men, and the ship is an excellent sea going vessel. She has braved the winds and the waves and brought us thus far on our journey in safety, for which I feel to thank the Giver of all good.

Give my love to President Eldredge and wife, also to brother Carlson and Robert, and accept the same yourself, in which the brethren all join.

From your friend and brother in the Gospel of peace,

GEORGE ROMNEY.

New York, Sept. 23, 1870.

President Horace S. Eldredge.

Dear Brother—The steamer *Idaho* arrived on the 21st, after a very rough passage. Passengers all well. The luggage of the company was so terribly mixed up that I was all day straightening it out, and the passengers did not start till evening. I leave to-morrow night for home on business.

Kind regards to all at 42.

Yours faithfully,

W. C. STAINES.

SCANDINAVIA.

Copenhagen, Sept. 30, 1870.

President Horace S. Eldredge.

Dear Brother—I have just returned from Aarhus, where we held a Conference on the 24th and 25th inst., and had a very good time with the Saints and strangers who attended our meet-

ings. Elders N. F. Edlesfen and Peter Madsen, of the Valley brethren, and all the local Priesthood in that Conference were present on the occasion. On the 8th and 9th of October we hold a Conference in Aalborg, and in Copenhagen on the 15th and 16th of the same month.

I am well, with the exception of a cold I took while attending the Conference in Aarhus last week.

Everything still moves on about right in this Mission, so far as I am aware. The news from the different Conferences is encouraging and generally satisfactory. One or two of the Elders from home have been rather poorly in health for a few weeks past, but I trust they will soon recover their health again.

With kind regards to yourself, sister Eldredge, and brothers Jaques and Carlson, I remain as ever your brother and fellow laborer in the Gospel of peace,

W. W. CLUFF.

ENGLAND.

Nottingham, Sept. 30, 1870.

President Horace S. Eldredge.

Dear Brother—Through the kind providences of our heavenly Father, I am privileged with the enjoyment of a goodly portion of health and strength. As regards my own feelings, they are buoyant in the performance of the duties pertaining to my mission to the best possible advantage.

The Saints, especially the local Priesthood, do their best to assist me in my labors and make them as light on me as possible, considering the tied-up position they are placed in. The financial circumstances of the people are truly trying, in many instances, in consequence of this terrible war. Many are out of work, and the wages of many others who are not are so reduced that they can but just keep body and spirit together, yet they are willing to divide with those sent among them, and they feel that it does not lessen what they have, but rather replenishes it, in a manner similar to Jesus's feeding the four thousand on the seven loaves and a few fishes. Unless the Lord in this or some other way blesses them, many will suffer this coming winter, but I have faith

that some way of escape will be provided, if we live the lives of Latter-day Saints, and it is worthy of note that those who, Saint like, pay their tithing and live as nigh as they can to the requirements of the Gospel, are in the most prosperous condition. So to faithfully live our religion is the greatest safe-guard we can have.

Judging by their works, I must say the majority of the Saints are living up to the best light and knowledge they have, yet I am sorry to state that we find some a little shaken in their faith, in consequence of the many unreasonable reports that are in circulation about the people in Utah. But it appears born in some of us to be always looking at the faults of others, instead of our own. So far I have failed to see that because I or any one else does a wrong, or continues to do it, that should or does make the Gospel any less important to us or any one else. In point of fact, it is not the Gospel that teaches us to do those wrongs, but, on the other hand, it strictly forbids them.

Many fail to see that the Gospel emanated from the courts of heaven, and they judge it by the actions of mortal man, instead of on its own merits. In the spirit of the world such people fly to this and the other lying report. I have failed to see where this has anything to do with truth. It did not lessen the truth that Jesus was the Son of God, nor make his mission any less binding upon the world, when the Jews cried out, "Away with him; crucify him!" spat in his face, called him gluttonous, wine-bibber, friend of publicans and sinners, &c.; nor any more important when all Jerusalem went out to meet him and took olive branches and their robes and spread them down for him to ride over, and cried, "Hosannah! Blessed is he that cometh in the name of the Lord." No, he was equally the Son of God at one time as at another. So it is with the mission of Joseph Smith, and though his enemies called him a money-digger and a base impostor, and to seal up their condemnation (like the Scribes and lawyers of old did Jesus) put him to death, yet he stands as the Prophet of God in the 19th century, and his mission is just as im-

portant in our day as that of the Savior, and those revelations and commandments given through him and left on record, are as necessary for each and every one to carry out as the commands of the Son of God, written in the New Testament. Joseph stands at the head of this generation, and will judge it, as Jesus does the whole world. Brigham with the Twelve still roll on this work, and hold the same power in this generation that Peter and the Twelve did after the crucifixion of our Lord and Savior. They can seal, loose, or bind on earth, and it is sealed, loosed, or bound in heaven.

These being facts, is it not time, brethren and sisters (and I would extend the appeal to the whole world), that we arise in the name of the Lord and put Satan behind us, bidding defiance to all the powers attending his Satanic majesty, and serve our Father in heaven with full purpose of heart, that while war and famine are stalking abroad upon the land, with all their attending evils, we may be of the happy number who have listened to the call, "Come out of her, O my people, that ye partake not of her sins, lest ye receive of her plagues?" Let us rise up in the strength and power of the Priesthood and put under our feet all the lying reports that we hear, and bid not those God speed that bring them. For I can tell you, by the Spirit of the Lord that is in me, that God rules in those mountains of Deseret, there is a holy Priesthood, whose spirits were known before the foundation of the world, and through them the Lord will build up His kingdom. Let us then arise with one accord and pull the beam out of our own eyes, then we can see better to help our brother to get the mote out of his. Let us dismiss the spirit of fault finding, leave off intoxicating and debilitating drinks, bid adieu to the pipe, discard the tobacco, put away from us every unbecoming word and deed, trade our errors for truth, renounce covetousness, attend our prayers and meetings, pay our tithing, live up to the line of duty as nigh as possible, and cultivate a spirit of love one for another, that God may be pleased to own us and bless us with every desirable thing, that our path may be lit up

with His Holy Spirit, that our labors may be crowned with success, that we may have power to rebuke diseases and heal the sick in the name of the Lord, that we may build up Zion, stand as a light to the world, and become a mighty nation.

May God grant that this may be our happy choice. Love to yourself, wife, and all in the Office.

GEO. H. PETERSON.

Stony Stratford, Oct. 4, 1870.

President Horace S. Eldredge.

Dear Brother,—I am happy to say that I have found the Saints in this Conference as a general thing feeling well. There are something like 250 of them, the greater part of whom are a very good, kind-hearted people. I believe their religion is first and foremost with them all the time. A more willing people I never expect to find. It is truly a pleasure to travel among them and associate with them in their meetings and at their firesides. Although the majority of them are very poor as regards this world's goods, they are ever willing to share their last meal with me. They have a great desire to emigrate. Some of them I believe are doing all in their power to help themselves, others are unable to do anything, but are looking with anxious eyes to some of their friends in Utah for the means to emigrate. I do hope they will not look and long in vain, for they are a deserving people.

I take great pleasure in laboring in this Conference, it being the place in which I first received the Gospel. I emigrated from here 16 years ago. I find many acquaintances, both in and out of the Church, by whom I am received with the greatest respect, almost without an exception. My family relations are quite favorable to the work. I have succeeded in baptizing one family of six since I came here. Others are inquiring after the truth, and the prospect is that some of them will soon give in their names for baptism. So by the blessing of the Lord I do hope to be able to do a little good, not that I wish to take the praise to myself, for I have learnt long ago that, if anything is done through me of any good, it is by the power of God, therefore

let His name be praised. My desire is to do good all the time. I have many invitations to visit among my old acquaintances outside the Church, more than I can fill. Many of them are glad to see me, but they treat the Gospel with perfect indifference, which appears to be the case almost all over this large district of country. Occasionally a few inquire after the truth, to whom I and my brethren take pleasure in giving all the information required. We would be glad to see more of this. We have a few tracts on hand all the time, to lend wherever the people desire to read. I feel my weakness to fulfil such an important position, but it has a tendency to make me feel after the Lord. I feel thankful that I have been blessed so far, and with the kind assistance of brother James Durant, our Conference

Book Agent, and the united efforts of all the Branch Presidents, we are getting along, I trust, in a manner that will meet your approval. We try to carry out the counsel and instruction given in the STAR from time to time. My prayer is that I may be able to perform every duty enjoined upon me at this time and through all future time, that I may be counted worthy of being gathered home with the people of God.

Give me a kind remembrance to brother J. Jaques and the brethren in the Office.

May the Lord bless you, brother Eldredge, and preserve you to return home in safety, is the prayer of your brother and fellow laborer in the cause of truth,

THOMAS WOOLLEY.

UTAH NEWS.

The following are from the *Deseret News* to Sept. 15—

The *News* recommends farmers to plant forest trees.

Hon. Vernon H. Vaughan, Secretary of the Territory, arrived at Salt Lake City Sept. 9.

Water for irrigation was scarce in the city, and some of the shade trees were dying from drouth.

The Third Judicial District Court commenced its session Sept. 12, Chief Justice J. B. McKean presiding.

The horses of brother F. Goss ran away, throwing him off his running gear and very severely bruising him, but breaking no bones.

Brother Wm. Morrison wrote that a number of the brethren, who, a few years since, settled in Sevier County, were intending to resettle there soon.

New buildings for officers' and men's quarters, hospitals, storehouses, stables, &c., were to be erected at once at the new post, Fort Rawlins, near Provo City.

Bro. D. Graves, of Provo, boasts a seedling grape vine, which he calls Hyde's Eliza, six years old, covers 1,000 square feet, had from 400 to 600 lbs. of grapes hanging from it, nearly all ripe.

C. D. Evans, of Springville, wrote that he had in his possession what was supposed to be the left upper jaw of one of the Utah Lake monsters, discovered on the shore of the lake by Messrs. Dallin.

On the night of Sept. 14, the roof of a house of brother Howells', rented by brother and sister Dudman, in the Ninth Ward, was burnt and completely destroyed, but the doors, windows, and furniture were saved.

Dr. Winalow, the physician on the ship *Timoleon*, on which Elders Noah Rodgers, Addison Pratt, — Hanks, and Benj. Grouard sailed on missions to the Society Islands in 1843, was visiting the city and was much delighted with his visit.

"A. C." wrote from Brigham City, Sept. 8. The grain crop was tolerably good and the fruit splendid and abundant. Jonas Mathias had one of his feet smashed in a threshing machine. James Orme, ten miles north of Brigham City, fell from the roof of a building, on which he was at work, and fractured his collar bone.

A U.S. "deputy marshal" went over to Stockton, Tooele County, to pick up jurymen for the Third Judicial District Court, sitting at Salt Lake City. Some of the men refused to obey such a summons, but five or six were secured and sent to Salt Lake, the majority of them being neither sufficiently residents nor tax-payers as required by law.

Bro. James M. Hardie wrote from Bridgeport, Marion county, Indiana, that he had done very well in the States, had found plenty of opportunity to discuss Mormonism, and, in order to do so, had been compelled to study the Church works much closer than he ever did at home. Negotiations were pending for his management of the new Opera House, Kansas City.

Elder Jacob E. Terry, of Rockville, Kane County, had arrived at Salt Lake City on his return from his mission to the States. He had visited Illinois, Wisconsin, Michigan, New York, and Canada West, and had seen a large number of his old friends and acquaintances. He had suffered from sickness during a portion of the time of his mission, but he returned with his health much improved.

Elder Eli Whipple returned, Sept. 13, from his mission to the States, having had excellent health. He had visited his relatives and friends, preaching and conversing upon the principles of the Gospel, in Pennsylvania, New York, Massachusetts, New Hampshire, Vermont, Delaware, Virginia, Ohio, Kentucky, Illinois, Wisconsin, Minnesota, and Iowa, finding strong prejudice in many places, but leaving a better feeling and a more correct understanding of Utah affairs. He was treated with kindness by all.

President B. Young and party arrived at Fort Kanab Sept. 9, all well, having visited Panquitch, Upper Kanab, Scutempah, and Paria. At Fort Kanab President Young located a site for a city, and Gen. J. W. Fox surveyed a few blocks and located some cardinal lines. A meeting was held there and a Branch organized, Levi Stewart Bishop. Presidents E. Snow, D. H. Wells, and B. Young gave most excellent instructions for whites and Indians. The party expected to start for Salt Lake on the 11th, via Pipe Springs, Short Creek, Virgin City, and Toker, which place they left on the 14th, arriving at St. George the same day.

The following are from the *Salt Lake Herald* to Sept. 16—

As Mr. Perry, of the 1st Ward, was digging down a bank, the dirt fell on his leg, breaking both bones badly.

Charles Kimber suffered severe laceration of the hand at Tuttle's saw-mill, Tooele. Two fingers had to be amputated.

The 3rd regiment infantry N.L. assembled at their regimental headquarters, 20th Ward Square, Sept. 10, for muster and inspection.

"Col. John Sharp has just returned from a trip up Weber and Echo Cañons, where, in accordance with instructions received from the Hon. Oliver Ames, President of the Union Pacific Railroad, he went to visit parties having claims against the U. P. Company for damages accruing by the destruction of improvements and other property during the construction of the road. He found the disposition of the people good; no exorbitant demands were made, all were willing to settle on reasonable terms and had none but good feelings toward the road. We understand the company are willing to meet the settlers in a spirit of fairness, and allow them what may be considered just and right. Such being the feelings of the parties we look for this matter to be amicably settled at an early day."

The following are from the *Ogden Junction* to Sept. 17—

Coal by the car-load \$7 per ton at Ogden.

Grasshoppers were making their appearance in Ogden again.

President Geo. A. Smith made a short visit to Ogden, Sept. 10.

Owing to the scarcity of money the Salt Lake Theatre had closed again.

Elder Josiah M. Ferrin arrived at Ogden, Sept. 4, on his return from his mission.

Mr. W. H. Pidcock had been installed as superintendent of the 2nd Ward Co-operative Store.

The small-pox had appeared at Richmond, Cache County, carried there from Ogden.

Elder H. W. Naisbitt delivered an interesting and instructive discourse on co-operation, in the Ogden Tabernacle, Sept. 11.

President B. Young and party held an excellent meeting of three hours at St. George, Sept. 15. The speakers were President D. H. Wells, Elders R. T. Burton, B. Young, jun., A. M. Musser, and President B. Young. The party left St. George on the 10th, intending to stop at Bellevue, near Washington, for the night.

Ogden was refreshed by a several hours' heavy rain, Aug. 18, looked for during five months previous. During the same storm, the lightning struck a telegraph pole at Corinne, stunned the operator, burned four feet of the wire, tore the operating table all to pieces, broke several windows, split a drinking glass in two, and consumed three feet of the ground wire.

Chief Justice McKean had ordered that applicants for naturalization file their applications with the clerk of the court, with name and place of residence, and names and places of residence of witnesses, with notice of intended application at least one week before the case should be heard, such cases to be heard by the court on the second Wednesday and every Wednesday thereafter in each term.

Bishop W. Maughan, and F. Gunnell and J. Stoddard, Esqrs., of Wellsville, reported all well there. The grasshoppers had taken two-thirds of the crops. A co-operative saw-mill company had been organized, business to be commenced forthwith. Wellsville had sent 21 men to work on the Logan Cañon road into Bear Lake Valley, the Cache Valley end of which was expected to be completed the next week.

"Marshal Fife and Mr. Ryle informed us yesterday (Sept. 13), that there were only seven cases of sickness at the Quarantine, and that they were rapidly recovering. No new cases for some time past. They are cleaning out the camp, will bury the tents, &c., for a few days, preparatory to washing and purifying them, when they will be laid away, it is to be hoped never to be used again under similar circumstances."

Henry Stokes wrote from Clarkston, Cache County, Aug. 11, that President B. Young's visit there had proved a great blessing in every sense of the word, the people were joyful, the spirit of improvement and progression was visible everywhere and in everything, and the people pursued their labors with a will and determination, good health ruled, never had been much sickness in the settlement during the six years of its history, the people were busy harvesting, and notwithstanding the ravages of the locusts enough grain would be raised to supply the settlement, damage done by stock to crops was in discussion. Clarkston had a permanent day and Sabbath schools, a Female Relief Society, and a co-operative store, no discordant elements, but peace and good order. "In consequence of the President's views on building sites, we have determined to vacate the two lower blocks of our old survey, and to extend our town on the west bench, as it is a much better building site than the lower part of the town. Already we have moved and built some twelve houses, besides other buildings, in the upper part of the town."

Gold conceals more faults than anything else does.

A Montana paper says, "The Lord be praised! Twenty bushels of wheat to the acre, and Ashley routed."

In the city of Rome over forty thousand voted for the dethronement of the Pope, and less than fifty against it.

THE JUDGMENTS COMING.—Now that the infallible Pope has lost his temporal power, though he does not object to receive his salary as usual, some of the Protestant preachers are renewing their disquisitions upon the "man of sin," and the venerable old gentleman receives more tongue than he asks for from them. The present tremendous war and the fall of the Pope have also waked up the Rev. Dr. Cumming again, and he begins to talk as fresh as ever concerning the latter-day judgments and exclaims, "I told you so!" He says that many years ago at Exeter Hall he drew from pophecy and stated that the downfall of the Papacy would take place in 1868, or within two or three years from that time. He was sneered at and ridiculed, but who was the false prophet now? The Pope had only a manse, six acres of glebe, and a parish church—St. Peter's. Dr. Cumming thought that before long the Protestants would meet in Exeter Hall to give the Pope a vote of thanks for splitting up the Catholic Church into so many divisions that it was not possible they could ever be healed. When the Russian war broke out, Dr. Cumming drew from pophecy that it was not a single war, but the first of a series of wars. There were the Crimean war, the Indian war, [the American war,] the Italian war, the Prusso-Austrian war, and now this present most terrible war, in which there had been already more terrible slaughter than at any previous time during the history of mankind.

POETRY.

THERE IS A HAPPY TIME.

AIR—"There is a Happy Land."

There is a happy time, not far away,
When Gospel truth shall shine, bright, bright as day.

Oh, then we'll sweetly sing, make the hills and valleys ring,
Zion shall her tribute bring—it's not far away.

Bright in Zion's happy land beams every eye,
Gathered by the Lord's command, love cannot die.
Oh, then, to Zion run, be both life and virtue won,
Bright as the noon-day sun shines in the sky.

Come, join with Zion's band—come, come away.
Why will ye doubting stand? Why still delay?

Oh, how happy you will be when from false delusion free!

Haste, from such dangers flee—haste, haste away.

Join in Zion's glorious cause—join, join to-day.
Bow no more to Babel's laws—break, break away.
Leave old Babylon while you can, be a true God-fearing man.

Fall in with the Gospel plan, now, now's the day.

Haste, then, the happy time, not far away.
When Gospel truth shall shine, bright, bright as day.
Oh, then we'll sweetly sing, make the hills and valleys ring.

Zion shall her tribute bring, on that happy day.
Adapted by R. F. NEWLEY.

ANY INFORMATION of the whereabouts of Thomas Wise, who emigrated from the London Conference in 1865, on the ship *Belle Wood*, would be thankfully received by William Capell, of 21, Crown-street, Hindpool, Barrow-in-Furness, Lancashire, England.—Utah papers, please copy.

DIED.

ROLLINS.—At Ogden, Sept 12, David Rollins, aged 59 years.—"Ogden Junction."

STEVENSON.—At Sheffield, Oct. 1, John Griffin Stevenson, aged 40 years, 6 months, and 1 day.—"Deseret News," please copy.

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LONDON:

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AND BY ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Repent: for the kingdom of heaven is at hand."—JESUS CHRIST.

No. 42 Vol. XXXII.

Tuesday, October 18, 1870.

Price One Penny.

PICKING A QUARREL WITH THE MORMONS.

A serious aspect has lately been imparted to the long-smouldering quarrel between the Mormons and the authorities of the United States. A new Governor has been sent out to Utah, especially qualified, it is supposed, "to enforce the laws," and this personage is said to have appointed General Connor to command the militia of the Territory. Such an appointment, if it has been made, can be little more than an empty menace addressed to the Mormons, because there is no militia in the Territory of which a United States officer could take the command. The community has not been organized in imitation of the system adopted in the States and Territories which have successively grown on to the United States during the westward progress of its population. The early settlers in Utah, when they camped down in the Salt Lake Valley, imagined themselves to be to all intents and purposes out of the world. To say that the desert in which they made their home was at that time a part of the territory of the United States would be to fall back on a mere geographical fiction. There were no citizens of the United States within seven or eight hundred miles of them. They forfeited all the advantages, such as they might have been, of

living under the protection of the American Government, and they naturally looked upon themselves as free to enjoy unmolested the fruits of their own industry. Up till a recent period they remained practically unmolested, because, although the United States thought fit to send a detachment of troops into their neighborhood a few years ago, that force, under the command of the very General Connor now alluded to, remained inactive in its own camp, and knew better than to attempt the impossible task of coercing the strong, united, and devoted population of the city. The strongest possible feelings of antagonism grew up between the Mormons and the troops, and General Connor is said to have earned, by the language he was known to hold and by various acts of smothered hostility to the people round him, their cordial detestation. If the United States Government were really desirous of inducing the Mormons by fair means to accept the authority of Congress and conform to the general laws of the Republic, the first thing they would do would be to withdraw General Connor altogether. Any attempt to force him down the throats of the Mormons can only be regarded by them as equivalent to a declaration of war, and for this they are much

better prepared than is generally supposed. They are no longer a handful of exiles. They command the resources of a population of one hundred thousand people, of which every man is devoted to the common cause and perfectly familiar with the use of arms. They would be stimulated to frantic exertions if open hostilities should break out, by the burning memory of the wrongs they and their fathers before them have endured at the hands of the United States; and though, of course, the Government of Washington can overwhelm and crush them if it pleases, that can only be done by the employment of a large army, and the perpetration of massacres from which the imagination revolts. For attacking them in this spirit the American Government has no adequate justification, and if a war of extermination is waged against the Mormons simply to gratify popular passions, the spectacle will be one of the most dis-

graceful which modern civilization could afford. The quarrel as it stands at present is misunderstood in this country, because it is supposed that the Americans are animated by a pure love of social morality in their efforts to overcome the people of Utah, and in this way English people, to whom the social morality of their neighbors is a matter of more importance than it is, in their extreme development of religious toleration, to Americans as a rule, have very often a lurking tendency to applaud the motives by which they fancy the American Government is now actuated. In truth, this quarrel between the United States and the Mormons has nothing to do with polygamy. That is merely made use of as a pretext, and if a war should break out in Utah it will be less responsible for the bloodshed than the Spanish candidature of Prince Leopold is responsible for the siege of Paris.—*The Standard*.

CORRESPONDENCE ON THE SOCIAL CONDITION OF UTAH.

[CONTINUED FROM PAGE 648.]

You think that in these highly civilized and corrupt countries, polygamy could offer no remedy for the evils of prostitution, mainly because of the selfishness of men who seek pleasure divorced from duty, expense, and responsibility; that only a few dozen Englishmen are wealthy enough to maintain each several wives and their children; that these few dozen men could not marry all the millions of women in the country who are single or widows; that the great difficulty here now is in nine cases out of ten how to maintain one wife; and therefore that were polygamy theoretically desirable, it would be an impracticable remedy in England.

There is a great deal of truth in these views of yours. They open up a highly interesting and important field of investigation and reflection, but so wide and comprehensive that I can now only run rapidly over it and offer a few brief suggestions, which, however, I hope will repay your perusal.

When there is too much wickedness among a people for them to obey a righteous law, they cannot enjoy the peaceable fruits of righteousness. If men will seek pleasure and renounce duty and responsibility, the future of such a people is dark, gloomy, cheerless indeed. Polygamy, monogamy, no other social estate will afford relief to those who ignore duty and responsibility. If the men of England have come to this desperately wicked and degraded condition, then truly are they fit for the burning, and no matter how soon they are bound into bundles, cast into the fire, and burned up. The responsibilities connected with the association of the sexes can be shirked only in sure and certain view of the most disastrous consequences to society, and it behoves men to "stop and think," to weigh exactly and consider well the real import of their actions.

As to the expense of such responsibility. No way of living is so inexpensive, so completely satisfactory, as

the practice of truth, righteousness, virtue, for that is the very way of life itself. Nothing is so expensive as sin, nothing so unsatisfactory, for "the wages of sin is death," and no form of sin is more expensive nor more deadly than licentiousness. It wastes time, property, health and strength of body and mind, and is ruinously and recklessly prodigal of the issues of life. It would not be half so expensive to the men of England to marry and cherish the women of England and own and care properly for their children, as it is to gratify the men's own personal lusts by the debasement of the women. Hundreds and thousands, yea, millions of Englishmen gallopingly consume their means, their health, and their strength upon the gratification of their lusts, and yet you think that only a few dozen Englishmen are wealthy enough to support several wives each, and that nine out of every ten of the men are put to their wives' end how to support one wife each. Then such Englishmen ought to be thoroughly ashamed of themselves, and ought without more ado to hide their diminished heads. Are these the splendid results of Christianity and civilization? To think that here, in affluent England, the greatest commercial nation in the world, only one tenth of the men feel themselves ungrudgingly competent to take care of one wife each? So that, upon your calculation, instead of the existing fifteen millions of women, only one and a half millions are needed, or are thankfully accepted, for legitimate and honorable purposes in England? Is that the way Englishmen regard the most blessed gifts of Divine Providence? "Tell it not in Gath, publish it not in the streets of Askelon," lest the nations of the heathen despise Christian and civilized England, and account her men the veriest pigmies in the practice of righteousness and true manliness. Do you think the Lord sent any more women upon the earth than the men could amply provide for, if they would try to do so? To me it is doubtful if there are more women upon the earth than even good men alone are capable of providing for (for I think the Lord had an eye to this), if the laws and

customs would allow them, leaving the wicked men to enjoy all the rightly appertaining advantages of their choice of single-blessedness, which would cut them off from all intercourse with women. That is the just and righteous due of all men who shirk the responsibilities of such intercourse, a doctrine which you certainly believe in, although you propose to develop it in a way which I cannot accept, because I consider it fraught with un-"necessary evils" and incompetent to produce even an approximation towards the effect desired.

As to this obnoxious plea of poverty, what a dreadful thing it would have been for you and me, as well as millions on millions of others, if Adam, when turned out of Eden, to wander among the thorns and the thistles, had abandoned Eve and said he "couldn't afford to support a wife!" What would have become of posterity then? How thankful we ought to be that Adam was a far too brave old gentleman, even in his sorest time of adversity, to leave Eve, his wife, and us, their prospective children, in such an awful predicament. What an excellent thing it would be if his sons would comfort the hearts and dry up the tears of the numerous daughters of Eve by emulating his courage and chivalry! Why, this miserable plea of poverty is not half so good as that of Hans Swarhart, the Mohawk justice, before whom a man with four wives was brought for commitment on a charge of bigamy. "Four wives," exclaimed the astonished Hans, "four wives? dat vas a most hincious crime! Discharch him at vonst." "Why?" protested the prosecutor, "why discharge him when the proof is positive? Will the court explain?" "Yes, I eckshplains. Off he lifs mit four wives he got bunishment enough. I lif mit von, and I got too much bunishment already." Perhaps these poverty-stricken Englishmen mean that they are poor in moral courage, which they evidently are.

Now as to the two or more millions of unmarried Englishwomen. Surely you do not expect the 20,000 men of Utah to take upon themselves the responsibility of marrying so many disconsolate Englishwomen, do you?

That would be a great deal of a good thing, if it would not be entirely too much. Nevertheless, if it must be so, if this weighty responsibility were placed upon the Utah men, there can be no doubt that they would try to make things as pleasant and agreeable as possible, according to the best of the ability which the Lord might give them. The Lord fits the back to the burden, the shoulders to the responsibility. If bad men hold off from doing their duty, that is no reason why better men should not do all the good they can. There is nothing like trying. But then, is it not pretty well for the men of Utah if they courageously lead the way by marrying their own women and thus showing by actual example how this great social reform can be brought about? Shall England, the richest nation on earth, to fill whose capacious and well lined coffers all lands have been made tributary, be found too poor to carry out any system of reformation which is necessary, or even beneficial, and the way to do which has been accurately mapped by another people with nothing like equal advantages? It has been well observed, "In difficult precepts no argument is more effectual than example; for the possibility of performance is confirmed by instances, and the pretence of infirmity is taken away."

People ought to marry when sufficiently mature. For you and I know full well that if people think themselves too poor to marry, many of them do not think themselves too poor to do far worse than marry, and, if they will not marry, a large proportion of them will do infinitely worse. How much better it would be for them to do their manifest duty to each other, and act in the confident spirit of the exclamation of the sturdy Cobbett, "Poverty I defy!"

You will excuse me for reproducing the trite old couplet—

In the farm yard the selfsame hen
That scratches for one can scratch for ten.

Again, "Where God sends mouths He sends food." Be good enough to bear with me also when I say that so manifest is the blessing of the Almighty upon polygamic marriage in

Utah, that it does verily appear that when men and women honestly engage in that association the Lord opens the way for their comfortable subsistence, insomuch that they frequently become and feel better off, even in regard to this world's goods, than they were before, besides enjoying the still greater satisfaction of aiding more extensively in the salvation of the race and of having the consciousness of a clear conscience toward God and toward mankind and womankind, the natural result of the faithful performance of evident duty and of keeping the counsels of heaven. If men and women will keep the commandments of God, it is His business to provide for them. If we do what is right, we can safely leave the consequences in His hands. As a general rule, when a man and a woman really, consciously, and indubitably and purely desire each other, and they have the privilege to marry, it is their undeniable duty to do so, it is a sin and a shame for them not to do so, whether the man has another wife or not. Why is it a sin and a shame? Because it is rejecting the heaven-sent testimony of their own hearts to their mutual fitness for each other's intimate association, it is ignoring the inspiration which Heaven in its kindness has bestowed upon them to light and lead and guide and cheer them in the supreme conduct of their life, and the inevitable result is the warping, wounding, scarring, and measurable drying up of their affections, of the purer and better part of their nature, and neither of them can reasonably expect to be so well satisfied or so perfectly happy outside of their mutual connection as they would have been in it.

If a man honors God's law, will not God honor him? I have witnessed many times when a man sins against light and knowledge by giving way to adulterous intercourse, he dwindles away, morally and frequently mentally and physically, but when a man engages prudently in divine polygamic marriage, and is faithful to his marriage covenants, he improves morally, mentally, physically and in every other way, insomuch that it is a common saying at Salt Lake that when a man takes another wife he adds ten

years to his life, and he gets along better in life than he did before. Very few, if any, complain that an additional wife brings poverty. No, I should think not. It more frequently brings the favor of the Lord, as the Bible says, for you know the Bible is true in what it says of the value of women, of wives, as of other good things.

Ill-sorted, mercenary, or simply ambitious marriages have no commendation from me. They are not at all to my taste. Marriage without affection I have not advanced far enough to understand. I have no ambition for experience in that direction, being perfectly satisfied with the experience of others, and I shall not trouble myself to suggest any provisions for the conduct of such married life. But I do understand something of marriage with affection, and among the many beauties of such marriage is this, that each of the parties is so "wrapped up" in the other as to be ready, willing, and eager for their union "for richer for poorer, for better for worse," for time and for eternity. Where this is fully the case, the tastes, habits, and customs of each fall naturally, easily, almost insensibly within the circle of their means, if they are in any wise prudent, so that it is a pleasure to each to forego luxuries, comforts, yea,

even necessities, if it must be, to insure the privilege of each other's companionship and to secure their mutual happiness with each other. "For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh: so then they are no more twain, but one flesh," neither of them so much as dreaming that poverty shall put them asunder, or that poverty ought to have prevented their union at the first. If we follow this poverty plea in its various ramifications, we must come to the conclusion that when poverty overtakes man and wife after marriage, divorce ought to accompany the poverty, and practically this is the case according to the (poor) law.

I am sure you will excuse me on this occasion for not pursuing the very comprehensive but interesting question of masculine and feminine culture and preparation for the most satisfactory conduct of married life, farther than to say that such culture is one of the most important portions of the business of human life, but is in too many instances sadly neglected and indeed treated as of slight instead of vital consequence. Self-denial, mutual forbearance, and a proper endeavor not to offend but to gratify and please each other, whether in public or in private, are all-important.

[TO BE CONTINUED.]

THE NEWMAN-PRATT DISCUSSION.

[CONTINUED FROM PAGE 646.]

THIRD AND CLOSING DAY.

ARGUMENT OF PROFESSOR ORSON PRATT.

Professor Pratt said polygamy was an institution of the Bible, established by law, by command, by Divine Authority, and hence must be sanctioned by the great Divine Law-giver.

Prof. Pratt then entered largely into statistics to show that there must have been many polygamists among the ancient Israelites. The nation was founded in polygamy in the days of Jacob, and polygamy was continued in the nation. If God gave laws to a people having the two forms of marriage, He would adapt such laws to

the whole people, to both forms of marriage. Dr. Newman had referred to laws regarding the "social evil" and excise, classing them with the laws regarding polygamy. Laws against intemperance provided punishment for that crime, and the laws of God against adultery and murders provided punishment for those crimes. He gave laws to regulate monogamic and polygamic marriage, but He condemned neither.

Leviticus xviii, 18, did not condemn a plurality of wives, and in this connection Prof. Pratt entered into a lengthy disquisition upon the original

Hebrew of the passage. The verse was merely a part of the Mosaic law concerning consanguinity.

In regard to the general or unlimited language of the laws he had quoted commanding or providing for plurality of wives, it read if a man entice a maid, if a man commit rape and so on. If a married man was a man, then the language of those laws referred to him. Leviticus xviii, 18, quoted by Dr. Newman as the great fundamental law governing all other laws on the marriage question, had failed, consequently the passages Prof. Pratt had referred to stood good, unless Dr. Newman could overturn them by other passages.

Dr. Newman might refer to the command that the future king of Israel was not to multiply wives to himself, but he was also commanded not to multiply horses to himself. Was he therefore only to have one horse or one wife? The idea was ridiculous. He was simply not to multiply them or have them in multitude beyond what God saw proper to give him.

Dr. Newman referred to Josephus's representing that the reason that the brother of Boaz did not marry Ruth was because the brother was already married. This could hardly be the reason, as Boaz acknowledged the right of the brother, although knowing he was married. The brother himself knew and asserted his right to marry her, when he asked Boaz to take her to wife in his stead—"Redeem thou my right to thyself." If it was true, as Josephus said, that the brother of Boaz was a married man, then the passage referred to proved that married men were required to comply with the law.

In the passages in Malachi and Matthew condemning divorce for trivial reasons, there was not one word against polygamy. The husband who put away his wife for such reasons, and thereby caused her to commit adultery, had no right to take another wife, but should be punished, as an accomplice in the crime, with death. But the law in such a case and the argument drawn from it had no application to the case of a man who keeps his wife and takes another.

Concerning the phrase "duty of marriage," Gibbs' Hebrew and English Lexicon translated it to mean "cohabitation," "duty of marriage." Thus a man who took another wife was commanded not to diminish "cohabitation" with the first. Would God command undiminished cohabitation with a woman merely betrothed and not married?

Prof. Pratt denied that Hosea is represented in the Bible as having divorced his first wife. The Lord told him to go and speak to his brethren (not to his son), to his sisters (not his daughter) of the house of Israel, and tell them what the Lord would do, that he might not acknowledge them any longer as a wife: Hosea bore the word of the Lord to Israel whom his own two wives represented, saying that their whoredoms, their wickedness and idolatries had kindled the anger of the Lord against them.

There was the law of God, the command of the Most High, general in its nature, not limited, nor could it be proved to be so. There was no law against it, but it stood as immovable as the rock of ages, and would stand when all things on the earth and the earth itself should pass away.

[TO BE CONTINUED.]

MIDNIGHT RAID ON PROVO BY U. S. SOLDIERS.

The following extraordinary message was received by Deseret Telegraph line, about noon to-day—

Provo, Utah, Sept. 23.

A company of about forty United States troops, from Camp Rawlins, made a raid on our city last night, between twelve and two o'clock, and before the police could rally and check

their progress, they broke into the residence of Alderman Wm. Miller, firing several shots into his bedroom, smashed in doors and windows, and took him prisoner and held him about an hour. Thence passing up Centre Street, they stove in the doors and windows of the Co-operative Boot and Shoe Shop, and tore down the sign.

and stoned the doors of the Co-operative Store; they next surrounded the new residence of Councillor A. F. McDonald, who was from home, and completely demolished every outside door and window on the first floor, and sacked the house, scattering the substance over the yards and sidewalk. Alderman E. F. Sheets' residence shared nearly the same fate. Their progress was here partially interrupted—they however proceeded to the meeting house, broke in the shutter of one window and attempted to fire the building.

The raiders were armed with U. S. needle guns, with bayonets and revolvers, and during their career they captured several citizens, parading them through the streets, some of whom were severely beaten and bayoneted before they could make their escape.

A. O. SMOOT.

After perusing the above it is difficult to say whether surprise or indignation is the predominant feeling; that such a cowardly, dastardly, villainous outrage as this should be perpetrated upon peaceful, sleeping citizens, without the least provocation, by United States troops, is beyond belief. We were prepared to believe that the miserable horde of bummers and broken-down political hacks who are now here, would do anything to injure the people who have made Utah habitable and beautiful; but we did think they, or their hirelings, would have been crafty enough to have had a pretence of law in carrying out their vile machinations and outrageous schemes. But even this does not seem to be in their programme.

We shall await with great interest further developments from Provo. We can scarcely believe, after what has taken place there, that the gang of villains who committed the outrage last night acted without authority. That such a body of men would have been allowed to leave their quarters, armed as they were, with their officers in ignorance of their intent, is not the least probable; and yet to believe that United States officers would permit a body of forty men to go under cover of midnight darkness and make a raid on the persons and property of sleeping citizens is so little like gentlemen, and so

much like highwaymen and murderers, that we are loath to believe such an occurrence could have taken place with their cognizance.

Many of the people of Utah fled from the East to the wilderness of the Great West to escape persecution and wrong; they have built up homes where none before them dared venture. Having made those homes they want the privilege of enjoying them, and they expect to do so. Many of the evil disposed in the past have used, and at the present are still using, their best efforts to deprive them of that right.

We are sorry to have to report such an affair as this, and reluctant to believe that the authorities here are at all implicated therein; but how far they are so, or if at all, further events will no doubt develop.—*Deseret News*, Sept. 23.

The following are from the *News* of Sept. 24—

MORE ABOUT THE PROVO OUTRAGE.

—The following was received last evening, per *Deseret Telegraph* line, but was too late for publication in yesterday's *News* :—

Provo, Sept. 23, 3 p.m.

There was no apparent cause for the outrage, except that some soldiers had a party at the Bachman House, kept by J. W. Cunningham, where they got whisky and beer, and then made a raid through the town. They were quelled by the assembling of a number of the citizens and the firing of a few shots, after which they made for camp.

We have had an interview with Major Osborne, the commander of the post, who seems to regret the occurrence very much. A. O. SMOOT.

IMPLICATED.—Two soldiers, one of them dressed in citizen's clothes, evidently deserters from Fort Rawlins, were arrested last night, for boasting that they were engaged in the Provo riot. One gave his name as Richard Pattenton and the other John Brown alias Gillen. Their stories are so disconnected and conflicting that no dependence can be placed upon them. They will be turned over to the military authorities at Camp Douglas as deserters.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, OCTOBER 18, 1870.

THINGS IN UTAH.

—o—

ON another page will be found the two proclamations of J. W. Shaffer, U. S. Governor of Utah, forbidding musters, drills, or gatherings of militia in that Territory, requiring the delivering up of all arms and ammunition belonging to the United States or the Territory, and appointing the leading Pat E. Connor major general and W. M. Johns colonel and assistant adjutant general of the militia. These proclamations were issued immediately preceding the ruling of the U. S. District Court, giving into the hands of the U. S. marshal the choosing of juries for the courts, thereby manifesting collusion and conspiracy to bring the people of the Territory into subjection to those who are known to be their deadly enemies, and proving once more the thorough inconsistency and perfect rottenness of American political life.

The ruling of Judge McKean is to the effect that the Supreme and District Courts are United States Courts, whether conducting U. S. or Territorial business, and that consequently none but U. S. officials can be employed in them. This in connection with the persistent opposition to the Probate Courts having any criminal jurisdiction, tends to throw all the principal judicial business of the Territory into the hands of men appointed by the President of the United States, men who, in nine cases out of ten, have not the slightest sympathy with the citizens of the Territory, but are almost always bitterly prejudiced against them, and who have their own favorites and hangers on, to do all the dirty work connected with the courts, and to make dirty work of that which need not be so.

It is a fundamental principle of American jurisprudence, that a man shall be tried by a jury of his peers, not by a packed jury of his avowed enemies, as this ruling of the U. S. Judge McKean's will establish in Utah. On previous occasions, it is stated, the highest legal authorities in Utah have rendered decisions exactly opposite to that of Judge McKean's. On one point every American will agree—that where there is any doubt on any point of legal jurisdiction, the benefit of the doubt should be in favor of the American principle of the sovereignty of the people, not of the dominance of a few unscrupulous, intriguing political adventurers, and, in all jury matters, of a fair trial by a jury of the peers, the neighbors, the equals, the unprejudiced fellow citizens of the accused. Whereas, this ruling of Judge McKean's is calculated to have a precisely opposite effect—to fill the jury box with men in most cases the bitter and designing enemies of those who may be accused. This is the manifest animus of the ruling in question, and hence trials with such juries will be farces, mockeries of justice, and the consequent executions

of the law will be legal robberies and possibly legal murders in spirit and intent if not in letter.

Gov. Shaffer is said to be very sick, and no wonder. He goes the way to be unhealthily. He must have been sick in body or head or both when he issued his celebrated proclamations. Perhaps he, in a Rip Van Winklish sort of a mood, forgot that the civil war was over, and thought himself military governor of one of the conquered but unreconstructed Southern States. The Governor is commander in chief of the militia, but the laws of the United States say that all general officers of the militia in the several Territories shall be elected by the people in such manner as their respective Legislatures shall provide by law. The Utah Legislature made provisions for such elections, and they have been held accordingly. But J. W. Shaffer, in the plenitude of his gubernatorial importance, and anxious to do something to show that he is in earnest in his promise to furnish all the aid he can to break down "this infernal (or eternal) theocracy," is pleased to set the laws of the Territory and of the United States at defiance, for the purpose of elevating Pat Connor to a responsible post in the "Mormon militia." We suppose Pat is one of the "aids" which the Governor promised to furnish. Poor Pat. He must be terribly hard up. Probably he had not a dollar to his name, nor a coat nor a shirt to his back. His appointment may gain him a little credit from those who hope to make something out of it. We recollect seeing him after his fall from his generalship—he looked as if a little credit would not have hurt him any more than it would any other poor fellow on tramp. The Governor evidently thought he would make a very useful tool for illegal and shabby business, as all other fails to bring the Mormon people into serious difficulties.

The following, by "A Mormon" in the *Salt Lake Telegraph*, pretty accurately photographs the redoubtable Pat—

The above is amusing; but the following is too much: "Now, it is ordered that he be obeyed and respected accordingly." What! obey and respect Gen. P. E. Connor! Pshaw, Governor, you don't mean that! you can't mean that! Respect that man! This is too much for our risibilities! You must send for Dr. Newman and get us converted first, for he (Pat) is scarcely respected by man, woman, child or dog in Utah. You can't expect us to respect him; he don't respect himself! By all means send for Dr. Newman, get us converted, and we'll try. Poor Pat! After all, we sympathize with him. It is too bad, after being general in the United States army, to descend so low as to receive an appointment and commission in the militia of Utah Territory; and such an appointment! After being commander-in-chief in Camp Douglas; after wiggling and twisting and writhing and planning, as the chief of department, for years against Mormonism, and always failing, to be bottle-holder, second fiddle, and aid to I. J. WILSON SHAFFER! A general for a contingent *posse comitatus*, in the militia of Utah!! "Ma conscience!"

Pity the sorrows of a poor old man,
Whose trembling limbs have borne him to your door;
Whose days are dwindled to the shortest span—
Oh, give relief, and Heaven will help your store.

Friends of the Governor published the statement that his proclamations were issued as measures of precaution and to preserve the public peace of the Territory. When we recollect that the militia has been accustomed to muster peaceably for drill, inspection, etc., ever since the settlement of that region, 23 years ago, but that directly after the issuance of those proclamations forty of the Governor's military friends, fully armed, made a burglarious midnight

raid upon the peaceable city of Provo, breaking into and ravaging the houses of peaceable citizens, and even the house of worship, there is ample commentary upon such flimsy sophistry and transparent pretences.

Situated in an Indian country, the inhabitants of the Territory have ever been under the necessity of protecting themselves from Indian depredations, and consequently have trained themselves more or less to the use of arms. For although troops have been stationed for years under the very noses of the inhabitants of Salt Lake City, those troops have been kept there purposely and solely as a menace to the inhabitants, and employed themselves in watching "the Mormons," while the people of the Territory have had to protect themselves as best they could at their own expense, some of them acting for months as guards in exposed and threatened settlements, in the busiest seasons of the year, when their own business and the needs of their families have urgently required their attention at home. These proclamations tend to prevent all this and leave the settlers at the mercy of the Indians, as well as of lawless and predatory white men, whose tender mercies frequently are not to be preferred to those of the red men. The Governor and his friends may say that his General Pat, with such of the local military as might "respect" him, assisted by the Federal military, would be on hand to render all necessary protection. Exactly so—judging of the late military rapine at Provo, and previous cases of a like character, their protection would be such as wolves give to lambs, or vultures to doves, in fact such as the U. S. and other imported military have always given to industrious, peaceable, and peace-loving citizens.

J. J.

RELEASE AND APPOINTMENT.—Elder William Douglas has been released from his duties as Travelling Elder in the Glasgow Conference, and appointed to labor as Travelling Elder in the Nottingham Conference.

CORRESPONDENCE.

AUSTRALIA.

Sydney, Aug. 10, 1870.

President A. Carrington.

Dear Brother—The few Saints God has given me on this mission I can truly say are united in love, strong in faith, and rich in every good word and work, though, in common with Saints in all ages and all places, they are poor in this world's goods. They are nevertheless making sacrifices in order to save means to gather to Zion. Three have been baptized in this Branch since I last wrote to you. I have also ordained and set apart to missions in the interior of this colony two Elders, and two Priests to preach, visit and invite the people to attend our meetings in and about Sydney. Our meeting room on Sunday evenings is densely crowded, and a great

many stand outside during the whole discourse to hear what they can, and there appears to be generally a spirit of inquiry. Our Sunday afternoon and week evening meetings are also well attended. To-night I am advertised to give a lecture, subject—"Why are we persecuted?" and I have good reason to believe there will be a large attendance. If I can succeed in removing some of the prejudice which lying editors daily foist upon a people who are always ready and willing to believe anything that may be said against us, however absurd and manifestly unjust, I feel I shall have accomplished something which I shall not be ashamed to meet when the books are opened.

I had a discussion last night with two secularists or infidels. I do not

invite discussion nor accept challenges as a general thing, but in this instance I deemed it wisdom, and the result proved it so. The secularist spoke first. He raked up all the lies the devil had ever hatched against us, including the old worn out ones of Spaulding's Manuscript, and the destroying angels, together with many new inventions from his own fertile brains, telling the people of wives stolen from their husbands and mothers from their children, and many other wild and lying stories, calculated to harrow the feelings of a people, already prejudiced against us, to commit a breach of the peace, or even murder. He wound up with a peroration, telling them that an Apostle of this foul and most wicked religion was amongst them, to seduce their daughters and rob them of their wives, and calling upon them to drive this pest from their midst. The speaker was frequently applauded, and when I went to the platform to defend truth against lies, I was not quite certain whether I should be privileged to walk to my lodgings on my own legs, or be carried there on a shutter. I was received with groans and howls. However, I felt like Stephen, full of the Holy Ghost, and the result may be summed up in two sentences—I spoke, I triumphed. The groans were turned into applause and the howls into cheers, and it was with difficulty and a great deal of urging that my opponents were able to reply. The audience were nearly as much enraged against them at the close of the meeting as they were against me at the commencement, and they gave me a hearty good three cheers at parting. The victory was on the side of truth, for which I feel to thank our Father in heaven and ascribe to Him all the honor and glory, amen.

I wish you to send me, as soon as possible, two dozen hymn books, 100 *Absurdities of Immaterialism*, two dozen *Key to Theology*, 50 *Government of God*, 20 Orson Pratt's works bound.

Love to Elder Albert Dewey and all the Valley Elders.

Your loving brother and co-worker in the Gospel of peace and salvation,
ROBERT BEAUCHAMP.

WALES.

Merthyr Tydfil, Sept. 8, 1870.

President Horace S. Eldredge.

Dear Brother — Brother Edwards and myself are moving among the people, teaching them the truth, as the Lord has enabled us to understand it, and diffusing the spirit of Zion among her scattered children. We are thankful to say that the results of our labors are encouraging, particularly during these phlegmatic times—times of the most stolid indifference to moral and divine teachings that I have ever seen. Nevertheless the majority of the Saints are enjoying the spirit of their religion and praying for the welfare of Israel, and in several places quite a number of strangers attend our meetings.

Yours truly,
G. G. BYWATER.

AMERICA.

Farmington, U. T., Sept. 22, 1870.

Brother Lott Smith—We are having what we suppose are the commencement of trying times. The two proclamations and the ruling of the judge with regard to the "packed jury" will give you an idea of what is going on. The President will be home on Saturday, and we are curious to know what he will do when he comes. Of course we know that whatever he does will be right. I should not be surprised at anything, but it is all right anyhow. The letter in the *Salt Lake Herald* yesterday was a real stinger—it made Pat awful mad. I was in town yesterday and the boys said he was raving. Now that the plotters have got their own jury the case of the abatement of illegal whisky selling may go against the city, and the city officers be convicted of carrying their own city ordinances into effect. The police are charged with riot, and Paul Engelbrecht has sued the city for \$22,000 damages. There is no appeal in criminal cases out of the Territory—the civil suit for damages can be appealed to the Supreme Court at Washington. I think this is by far the most important time I have seen in the Church.

Yours truly,
ARTHUR STAYNER.

PROCLAMATIONS BY GOVERNOR SHAFFER.

PROCLAMATION.

Executive Department,
Salt Lake City, Utah Territory,
Sept. 15, 1870.

Know ye, that I, J. Wilson Shaffer, Governor of the Territory of Utah, and Commander-in-Chief of the Militia of said Territory, by virtue of the power and authority in me vested by the laws of the United States, have, this day, appointed and commissioned P. E. Connor Major General of the Militia of Utah Territory, and W. M. Johns Colonel and assistant Adjutant General of the Militia of Utah Territory. Now, it is ordered that they be obeyed and respected accordingly.

Witness my hand and
{ Seal. } the great seal of said Territory, at Salt Lake City,
this the 15th day of September, A.D. 1870.

J. W. SHAFFER,
Governor.

By the Governor :
VERNON H. VAUGHAN,
Secretary of Utah Territory.

PROCLAMATION.

Executive Department,
Salt Lake City, Utah Territory,
Sept. 15, 1870.

Know ye, that I, J. Wilson Shaffer, Governor of the Territory of Utah, and Commander-in-Chief of the Militia of the Territory of Utah, do hereby forbid and prohibit all musters, drills, or gatherings of militia of the Territory of Utah, and all gatherings of any

nature, kind, or description of armed persons within the Territory of Utah, except by my orders, or by the order of the United States Marshal, should he need a posse comitatus to execute any order of the Court, and not otherwise. And it is hereby further ordered that all arms or munitions of war, belonging to either the United States or the Territory of Utah, within said Territory, not in the possession of U. S. soldiers, be immediately delivered by the parties having the same in their possession to Col. Wm. M. Johns, Assistant Adjutant General. And it is further ordered that, should the United States Marshal need a posse comitatus to enforce any order of the Courts, or to preserve order, he is hereby authorized and empowered to make a requisition upon Major Gen. P. E. Connor for such posse comitatus or armed force; and Major Gen. P. E. Connor is hereby authorized to order out the Militia or any part thereof, as of my order for said purposes and no other.

Witness my hand and
{ Seal. } the great seal of said Territory, at Salt Lake City,
this the 15th day of September, A.D. 1870.

J. W. SHAFFER,
Governor.

By the Governor :
VERNON H. VAUGHAN,
Secretary of Utah Territory.
—*Salt Lake Herald.*

MORMONISM IN SOUTH AFRICA.

Mormonism is creating some excitement at the Cape of Good Hope, judging by the following from the *Illustrated Times*—

“The greatest excitement has been produced in the Cape colony by the simultaneous discovery there of diamonds and Mormons [both in one?]. The President of the Free State Republic and his Ministers have abandoned the cares of office to become diamond-diggers, and the colonial

press is urging Government action against the Mormons on the grounds of cruelty, immorality, and indecency.”

The *Telegraph*, not usually inclined to be remarkably friendly to Mormonism, in the following remarks manifests considerable good sense—

“Among the latest items of colonial intelligence is a statement that the people at the Cape are troubled with a few fanatics who have introduced Mormonism into Africa. Polygamy

may be considered 'racy of the soil;' but we suppose that the new men are Americans or English, for we cannot understand how the polygamy of natives could, at this time of day, offend Europeans. Indeed, Dr. Colenso, in one of his earlier works, advised our missionaries not to insist on the natives putting away all their wives but one; for it was cruel to the women, and effected no great change in the men. But surely the Cape authorities had much better let the new fanaticism alone. Why not regard it simply as we regard immorality here—something to be discouraged and indirectly repressed, but not to be directly 'put down,' because we have found by experience that direct repression produces greater evils than it cures. A Mormon calls a certain number of women living in his house

his wives, and has probably gone through a certain ceremony with each of them; but they are not his wives according to English law. If Mr. Brigham Young removed to England, and added fifteen or sixteen English-women to his already overflowing seraglio, styling each his wife, he could not be prosecuted for bigamy, unless he had married two of them in accordance with some form of marriage recognized by English law. Public opinion might be shocked at an open display of avowed concubinage; but the law could not touch it, though no doubt the moral force of our opinion would soon put an end to the offence. It would be a great mistake in the Cape of Good Hope authorities to repeat the American persecution that first gave the Mormons sympathy and strength."

THE MORMONS AT HOME.

The religious peculiarities of the Mormons—or Latter-day Saints, as they wish to be designated—I have not yet alluded to, and I would not introduce such matters into a purely commercial paper, did I not most sincerely believe that, as a people, they have been persecuted, maligned and misrepresented, not only since they perfected their organization here, in these remote valleys, but in every place where they have attempted to form a permanent settlement.

So far as my observations have extended I regard them as a religious sect in all respects similar to the Baptists, except the common practice of the men taking a multiplicity of wives.

As to their general morals, I can see nothing to which I can take exception. I do not believe there is a city of the same population in America where such perfect order prevails, and where people live under the same sense of security. They sleep with their windows up and their doors unlocked. No one suspects a solitary permanent resident of dishonesty. There is not a ragged, begging, destitute child in all the city. If poverty exists, it is not remotely apparent. All I have seen are not only well dressed, but in

clothes of a good quality; and the general aspect of the people of all ages is that of comfort, contentment and economy.

Let the reader ponder the history of their toils, labors, exposures, sufferings and persecutions, especially in Missouri and Illinois, and what they suffered from those who should have been their neighbors and friends; and then follow them for more than a thousand miles over a trackless desert and through mountain fastnesses, exposed to wild beasts and savage men, and at last, weary and worn out, and destitute of everything but faith and hope, settle down in a barren, desolate valley, on the banks of a "Dead Sea," determined there to drive down their "stakes" once more, and from desolation, barrenness and death, to extract plenty, prosperity and life!

This they have accomplished, and for the good they have done they deserve well of their fellow citizens. "By their fruits ye shall know them," was the test proposed by the Great Teacher.

Read the police reports and the general accounts of Salt Lake City, and those of the good city of Chicago. Drunkenness, beggary, theft, robbery,

suffering, prostitution, debauchery, assassination and murder often mar the columns of all your daily papers. Among the people that give character to Salt Lake City, crimes of this character are not known. Whatever of

violence has occurred in Utah has doubtless grown out of an unauthorized interference with their peculiar domestic institutions.—*Dr. Samuel S. Wood, in Chicago Journal of Commerce.*

UTAH NEWS.

The following are from the *Deseret News* to Sept. 23—

Very stormy weather in Southern Utah.

W. D. Roberts, of Provo, reports the Italian bee a decided success in Utah.

A collision occurred on the Utah Central Sept. 23. One of the cars was badly broken, but no person received bodily injury.

A good footbridge had been added to the U.C.R.R. bridge across the Weber, built on projecting ties on the south side of the track.

Messrs. T. and W. Taylor had moved into their new, large and commodious store, next door to Mr. A. Best's tinware establishment.

The residents of the Ninth Ward had subscribed the means necessary to repair the damage done by fire to the premises of brother Howells.

Brother John L. Smith reported the new woollen factory at Beaver nearly completed, and work commenced in the finished part of the building.

Drs. Ormsby and Anderson amputated the leg of brother Jonas Mathias, whose foot had been crushed in a threshing machine at Brigham City.

Hon. Geo. Q. Cannon and John T. Caine and D. O. Calder, Esqrs., had joined an excursion party of railroad passenger, ticket, and freight agents to San Francisco.

The St. George Gardeners' Club and Pomological Society held a fair at that place Sept. 17. The display of grapes, peaches, and home-made raisins was exceedingly fine.

Higgs Brothers & Co. had turned out one hundred and fifty pounds of good clean iron castings, being their first essay at casting at their new steam power works, and a complete success.

Brother T. Jacobs wrote that a 16 months old son of David and Susannah Fackrell, at Bountiful, Sept. 22, went unnoticed to a spring close to the dwelling-house, and when found was floating on the water, life being extinct.

A fine lot of crockery, made expressly to order, had been received by the Z. C. M. I. The various articles were ornamented with the imprint of the institution, the beehive, the phrase "Holiness to the Lord," and other devices. The crockery was manufactured in England.

Brother J. C. Rich, from Paris, Rich County, reported everything prosperous in that northern region. Joseph was jocular, jovial, jolly, jocund, jactatory, japy, jestful, jimp, jooose, jaunty, jouncey, jubilant, jucund, judicious, juicy, juvenescent, and joyful.

Bishop Cooley and a portion of his ward were throwing up an embankment on the east side of the reservoir, over Jordan. Efforts were to be made by the landholders to render the levee available to water the land on the east branch of the canal, running near the old Church pasture.

Elder Geo. Farnworth reported that more than fifty head of stock died at Mount Pleasant, Sanpete County, within a month, in most cases after a few hours' sickness. This unusual mortality was supposed to be due to the alkali rising to the surface of the ground, owing to the dryness of the season.

The Deseret University commenced the first term of the academical year Sept. 19. The attendance of students was very good and the prospects were flattering. F. D. Benedict, M.D., was engaged as Professor of Analytical Chemistry and Metallurgy, and Mr. John Morgan as Principal of the Commercial Department.

The case, so long pending, in relation to the right of the city to the Warm Springs, had at length been decided, the Secretary of the Interior having affirmed the decision of the General Land Office, in the case of Daniel H. Wells, Mayor of Salt Lake City, vs. N. K. Robinson, and ordered the entry of Mrs. Robinson canceled.

Bishop Budge, of Bear Lake Valley, reported crops there fine, the people feeling well, new settlers moving up from more crowded localities, prospects generally good, people busy gathering their crops, and using considerable agricultural machinery therein. A whilom disbeliever in the lake "monster," now declares he has seen five of the creatures.

Brother John Gallagher, Heber City, reported Indian stealings of a span of horses of John Turner's, a span of mules of John Muir's, a horse of William Horne's, 20 or 30 head of stock from the Heber City herd, several head of horses from E. Hanks's, near Parley's Park, and Indians or white men had stolen some cattle from the head of Cottonwood cañon.

Brother George Brough, Spring City, Sanpete County, wrote, Sept. 19, that a 25 bushel pea stack, sheds, &c., of brother Stephen H. Allen's were destroyed by fire, Sept. 16, through the carelessness of a girl. Allred Brothers had completed their circular sawmill, capacity 5000 feet of lumber per day. Considerable building had been done the present season.

President B. Young and party held a meeting at Bellevue, on Ash Creek, 15 miles south of Kanarra, Sept. 16, Presidents B. Young and D. H. Wells addressing the congregation. The party attended the School of the Prophets at Cedar City on the 17th. The next morning the meeting-house was crowded, when President D. H. Wells, and Elders R. T. Burton and B. Young, jun., addressed the audience. The party held meeting at Parowan in the evening, Presidents Young and Wells and Elder Huntington addressing the people. The party arrived at Beaver on the 19th and staid the night. [By letter we learn that President B. Young and party arrived at the city at 2 p.m. Sept. 23, in excellent health and spirits. Many of the citizens turned out to welcome him and numerous flags were flung to the breeze.]

The following are from the *Salt Lake Herald* to Sept. 23—

One of the grand jury picked up by a U. S. deputy marshal said if he had his way there would be a whisky shop on every street corner of Salt Lake City.

The *Deseret News* establishment had been putting up a new building 58 x 28 feet, two stories high, into which the Hoe cylinder press, on which the *News* is printed, had been removed. A new four roller Taylor press, with five horse power engine, had also been recently received and put up. The *News* is printed on paper and with type manufactured at Salt Lake. In the establishment are also two Gordon-Franklin presses, and it is said to be well furnished and without a rival in the Rocky Mountains.

The following are from the *Ogden Junction* to Sept. 24—

Only one case of small-pox at the Quarantine.

New municipal and county buildings were talked of at Ogden.

In the collision on the Utah Central, Mr. James Hague had one of his ears cut, and the driver received a contusion on the head, nothing serious.

"Several transient residents of Ogden and its vicinity have been away in Salt Lake City, for a few days, on Grand Jury business, others engaged as hangers on at Court. We have had no drunks, disturbances nor Alderman's Court for several days. Discriminating minds will perceive the connection."

VARIETIES.

It has been well said that man has carried the art of fighting to greater perfection than any other art.

Rich and beautiful dresses often cover aching hearts, cover as much of them as the fashions will allow.

The guardians of a London workhouse swear at the chaplain, and the nurses tell the sick to die and go to — if they are “an unreasonable long time dying.”

Each man, woman, and child of the red Indians costs the United States Government \$350 per annum, leakages into the hands of white men included it is presumed.

“The question of human habitations,” says Mr. Rawlinson, “is the greatest problem sanitarians and statesmen have to solve.” This is a point which all nations have neglected as yet. We build splendid palaces to house our great officials, but let the masses of the people house as they can. We lavish money on national buildings, but let the buildings the nation lives in be as squalid as cupidity practising on need can make them.

Niagara is no longer the most wonderful of cataracts. Its rival has been discovered in British Guiana, in South America. There are two falls, one of seven hundred and seventy feet and another of fifty. The volume of water passing over those falls is seventy-eight feet deep and three hundred feet broad during the dry season. The Colonial Government of Guiana is arranging facilities for visitors. By way of comparison, it may be well to add that Niagara Falls on the American side is 164 feet high, and on the Canadian side 150 feet high. The width of the American falls is 1100 feet, and of the Canadian falls about double that number.

An Italian journalist, some few years ago, drew up and published a list of Personages and Powers and Governments whom the Pope had solemnly blessed, and of whom every one had subsequently come to grief. These cases were cited as curious coincidences with reference to the Italian superstition that his dear old Holiness is a *gettatore*, so that his blessings have the effect of curses. Victor Emmanuel, though an Italian, is not superstitious, or he might now be in some fear lest peradventure the Holy Father should bless him, as he blessed the ex-King of Naples, the ex-Queen of Spain, and other dethroned sovereigns. There they are after their blessing, whether in consequence of it or not, dethroned. If the King of Italy regarded omens, he could have reason to say to the Pope, “Don’t bless me, Holy Father, whatever you do!” But how much or little soever the Pope’s anathema, on the one hand, or his benediction on the other, may be worth, this much must certainly be conceded to Dr. Manning. Whosoever shall lay hands, though with the lightest touch, upon the Holy See, in the least particular of its temporalities even, will inevitably incur the doom which awaits everybody who pricks his little finger; as one schoolboy tells another, he will be sure to die after it.—*Punch*.

ADDRESSES.

George H. Peterson, } 61, Great Freeman-street, Nottingham.
William Douglas, }

DIED.

RANDS.—At Brighton, Salt Lake County, Sept. 19, Martha, twin daughter of Joseph and Sarah Rands, aged 5 months and 21 days.—“Deseret News.”
WILLIAMSON.—At Wellsville, Cache County, Sept. 12, James Nowlin, son of James and Esther Williamson, aged 8 months and 1 day.—“Deseret News.”

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LIVERPOOL:

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LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 20, BISHOP'S GROVE, ISLINGTON.
AND BY ALL BOOKSELLERS,

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Repent: for the kingdom of heaven is at hand."—JESUS CHRIST.

No. 43 Vol. XXXII.

Tuesday, October 25, 1870.

Price One Penny.

BARNUM ON SLANDERED MORMONS.

To the Editor of the Tribune. Sir—The telegram in your journal of Tuesday, 30th August, from Salt Lake City, headed "Outrage at Salt Lake City," though doubtless colored in the "Gentile" interest, seems simply to prove that the Salt Lake City authorities are showing their usual determination to maintain decency and good order by destroying, "according to law," the liquid poisons of a "Gentile" rum-seller, who probably, like most of his class everywhere, tries to override all legal restraints which are calculated to prevent the manufacture of paupers and criminals by tippling shops.

I spent the best part of a week in Salt Lake City in May last, and I happened to possess unusual facilities for investigating the state of society there, civilly, politically, socially and religiously, and the result was precisely what it will be with every man who goes there determined to examine dispassionately all the testimony *pro and con*, which comes within his reach in regard to Mormon habits and principles. I found a flourishing, beautiful city, peopled by as orderly, peaceable, well-behaved, kind-hearted citizens as I ever met. I found the Mormons to be a most thrifty, frugal, temperate and industrious people. As a body they are a religious, God-fearing,

conscientious people, so far as they have light. Fearfully blinded and misled in regard to the marriage institution, they are nevertheless an honest people, kind and friendly to strangers and each other, desirous of living at peace with all mankind, ready to die or probably to commit almost any act which they believe will serve God by serving their church, yet anxious to hear all that can be said against polygamy, and undoubtedly ready to renounce it forever if their prejudices can be removed in a kind, reasonable and logical manner, as to let them see the delusion under which they are laboring. They hate drunkenness, gambling, and prostitution, and so long as they possess the civil power, they will rigidly suppress and destroy, "root and branch," all houses of prostitution, all gambling houses, and all unlawful tippling shops which unprincipled "Gentiles" endeavor to establish there. Hence I am not surprised when the telegraph informs us that the civil authorities of Salt Lake City "gutted" a liquor shop whose owner persisted in selling rum contrary to law. That same "intestine" operation has been recognized in Maine as a "righteous act," calculated to preserve the community from the giant curse of our land. The Mor-

mons have before this "guttled" brothels and gambling hells, which were partly sustained by "Gentiles" holding high military and civil appointments from the United States Government. They glory in such "outrages," and it is simply infamous if United States judges unlawfully interfere with the municipal laws and law-makers of Utah.

But hitherto the Mormons have been abused, maligned, misrepresented. "Gentiles" go to Utah to make money, and they hate any Mormon system of temperance or economy calculated to lessen their profits. Some of the United States civil officers in Utah are prejudiced and overbearing bigots. Although sworn to render justice to all the inhabitants of the Territory alike, they make it their business to button-hole and catch the ear of every stranger of influence who enters Salt Lake City. Congressmen, judges, and clergymen are crammed with the most outrageous "Munchausens" against the Mormons; and in this plight they leave Salt Lake for the East, brimful of wrath and bitterness against as honest and peaceful a people as inhabits this continent.

I met and travelled with whole-hearted, liberal Methodist and other clergymen, who, after having been manipulated by these Salt Lake United States officials, declared that every Mormon in Utah ought to be hung,

and they would be glad to see it! Indeed, clergymen visiting Salt Lake City, after being misled by the "Gentile" residents, generally come back to the East more bitter and denunciatory than any other class. Even Miss Dickenson was led into error concerning the Mormons. Instead of being destitute of the means of education, as that lady states in her lecture, the Mormons have a good and flourishing public school in each ward, beside numerous private schools and a university in Salt Lake City, notwithstanding the General Government has never given a rod of land nor a penny in money for educational purposes in Utah Territory.

It is high time that our Eastern public was undeceived in regard to the Mormons, and that those who slander, belie and abuse them were undeceived by some person who has more ability and inclination to write than,

Yours respectfully,

P. T. BARNUM.

[The above are extracts from a letter by Mr. Barnum to the *New York Tribune*, in which he also emphatically declares, among other things, that the Mormon women are not slaves, as people away from Utah have been taught to believe. Of course we know the demerits of such teaching concerning women at Salt Lake, but some other people don't.]

CORRESPONDENCE ON THE SOCIAL CONDITION OF UTAH.

[CONTINUED FROM PAGE 661.]

I am afraid that you very rightly apprehend that so many of the men of this great nation are disposed to overstep the restrictions and shirk the responsibilities of monogamic marriage, that even if polygamic marriage were made available, such a few men would accept it that it would be practically ineffective. Scripture does foreshadow such a condition of things and the result thereof. Recent events confirm the affirmation of the Apostle Paul, "Evil men and seducers shall wax worse and worse." Isaiah says, "The earth also is defiled under the

inhabitants thereof, because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth and they that dwell therein are desolate: Therefore the inhabitants of the earth are burned, and few men left." Malachi says, "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."

Nevertheless, although men were to be thus largely given up to do wickedly, there was to be hope for those who might wish to do right. Malachi says, "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall." The Apostle John foretold the renewed publication of the Gospel in the latter days, "I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." Malachi intimates the restoration of Patriarchism before the judgments should be poured out, and in order that some might be saved from the general corruption and destruction, "Behold, I will send you Elijah the Prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Isaiah also foretells the prevalence of plural marriage among the Lord's people in those days, "In that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel [no trouble about the man being too poor to support seven wives]: only let us be called by thy name, to take away our reproach [not to bring reproach upon us, mark you]. In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth be excellent and comely for them that are escaped of Israel." Daniel foretells that the Lord would establish a great and successful temporal as well as spiritual organization in the latter days, "In the days of those kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

"And the kingdom and dominion,

and the greatness of the kingdom under the whole heaven, shall be given to the people of the Saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

I assure you that all these things thus spoken of are verily coming to pass. The Lord has commenced His great work, and one of the greatest things connected with it is the reorganizing of the social relations upon pure, sound, comprehensive principles. You already acknowledge that the social relations of England and Christendom generally are fearfully out of joint, in fact dreadfully demoralized, and you acknowledge too that the prospects for improvement are anything but bright and cheering. I have proved to you that a system is in operation in Utah that is perfectly competent to bring about this much needed renovation and reorganization. You confess that practically the system I advocate is superior to that which prevails and, I think you will be inclined to half confess, even to that which you propose and advocate.

You ask how England can be brought under the operation of patriarchal or polygamic marriage. I have quoted you the bright and shining example of Utah. Now I will describe, explicitly but briefly, the method of operation whereby England, or at least as many of her people as feel disposed, may satisfactorily reorganize and renovate their social relations, according to natural and divine law. The method is simple but effective.

The first thing required is faith in God and in His Son Jesus Christ, the next is repentance of sin, the third is for the repentant sinner to be baptized for the remission of his sins, and then he must submit to the laying on of hands for the reception of the Holy Ghost, after which, by the aid of the Holy Spirit, he is required to live righteously before God, observing His precepts and keeping His commandments, gathering home to the headquarters of His Church and kingdom, which at present are in the Territory of Utah, and there assisting faithfully to build up that Church and kingdom, according to its laws and the counsel and direction of its constituted autho-

rities, among which laws are those regulating the marriage relation.

If any one be unbelieving, I refer him to what has been accomplished in Utah, and assure him of the vitality, efficiency, and availability of the principle inculcated by Jesus Christ himself—"My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." And I might refer inquirers to the words of the Apostle James, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord."

If any man be indisposed to follow my suggestions, he will still do well to give heed to the advice of Gamaliel—"Refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to naught: But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." If the men and women of England generally should

desire to follow the noble example of Utah and effect the reformation so much needed here, satisfactory arrangements would doubtless soon be made to assist them in the good work. "Where there's a will there's a way." If the disposition prevailed to do what was right, the social evils of England could be swept away in a marvellously brief space of time. What the Mormons, poor, illiterate, uninfluential, despised, opposed, cast out, slandered, vilified, surrounded by Indians, plagued by crickets and locusts, have gone into the desert and done, unaided, except by the Almighty, surely the people of England, with their wealth, their learning, their power, their prestige, their influence, would be ashamed to shrink from attempting, would be mortified beyond measure to have to confess themselves utterly incompetent to accomplish!

I have mentioned the preliminaries of faith, repentance, obediences to the commandments, etc., because, you see, they are necessary as a test to discover who are likely to be good men and true, worthy to take upon themselves the responsibilities, pleasures, and honors of polygamic marriage, and it does not work so satisfactorily without attention to those preliminaries.

[TO BE CONTINUED.]

THE PROVO OUTRAGE.

We had a call this morning from Mr. Black, Private Secretary of His Excellency, Governor Shaffer, who handed us, for publication, a copy of a letter which the Governor had addressed to Gen. P. R. De Trobriand, the General commanding the Post at Camp Douglas. We cheerfully give it the desired publicity—

"Executive Office,

"Salt Lake City, Utah Territory,
Sept. 27th, 1870.

"General—Several days have now elapsed since the outrages perpetrated by a portion of your soldiers at Provo, and as far as I can learn no action has been taken on the part of the military to bring them to punishment, nor has there been any official report made

public by the officer in command, stating all the facts.

"I have waited thus long in the earnest hope that you would have taken such action in the premises as would convince the citizens that the soldiery was stationed at Provo to protect and not destroy. Hearing nothing like an explanation from the commanding officer there, and feeling that the outrage is one that should be followed by swift and certain punishment, I now, as Governor of the Territory, sworn to protect all the citizens, ask of you to deliver up to the civil authorities every individual, private or non-commissioned officer, engaged in the outrage, that I may see that they are properly tried, and if con-

victed, punished. I insist on this for the reason that much feeling exists in this community against the Federal officers and soldiers, growing out of this transaction, and that feeling is extended to all the Federal officers.

"As Governor of the Territory I am sworn to execute the laws, which, if possible, I propose to do, and in so doing I shall have as high a regard for the property and persons of Mormons as of any other class or denomination. In short, I know no distinction and shall know none as between citizens of this Territory. All are entitled equally alike to whatever aid, assistance or protection I can give them. In this case the perpetrators of the outrages are men employed by the Government, and paid for their services, to be the special guardians of the rights and liberties of those among whom they are stationed, coming here at the expense of the Government to aid and assist the civil authorities in securing to all men their rights, in place of which they have taken it upon themselves to execute all manner of violence and mob law to satisfy their own individual and personal grievances. If the U. S. soldiery cannot fulfil the high object they were sent here for, then far better, for the sake of the credit of the nation and the American armies, we be let alone to ourselves.

"Respectfully,

"Your obedient servant,

"(Signed) J. W. SHAFFER,
Governor U. T.

"To Gen. P. R. De Trebriand,
Camp Douglas, U. T."

We are glad to learn that the Governor is becoming aroused to the importance of taking steps in relation to the outrages which have been perpetrated at Provo. It is now five days since they were committed, and until we received the foregoing letter we had not heard of anything being done by the civil authorities to show that they felt the least interest in the arrest or punishment of the rioters. This being the case, can it be a cause of surprise that there is "much feeling" in this community, or that many have entertained the idea that this whole affair was a conspiracy on the part of the "ring," and that the soldiers who were engaged in these wanton

attacks upon the houses and persons of citizens were "put up" to the job, and had, as they stated, "men to back them?" We find nothing, thus far, to warrant the belief that the men who engaged in these deeds of violence had any "individual or personal grievances" to satisfy; but there is sufficient evidence to be found in the affidavits which we published yesterday, and those which we publish to-day, to prove that the soldiers felt that they were carrying out, in their own violent way, their part of a scheme of which they appear to have had cognizance. All their expressions sustain this idea. And can this, under the circumstances, be wondered at? When men in authority say the "Mormons have run this Territory long enough," and then trample upon the laws to get the "running of it" into their own hands, is it too much to expect that the soldiers, with such an example before them, will try and help forward the scheme? They are not acquainted with tricks of law, with subterfuges and all the ingenious dodges resorted to by the shrewd and cunning; but they are acquainted with brute force; they are familiar with the use of weapons, and with ignorant daring they proceed to the execution of that which, if they were more subtle, they would accomplish, for the present at least, in a less violent but more dangerous and disastrous way.

It is now upwards of twenty years since the settlement of the town of Provo. During that period there have been several Indian difficulties of a serious character, in all of which the citizens there, with the occasional help of their fellow citizens from other places, under the direction of the General commanding the militia of the Territory, have been able to defend themselves and maintain their foothold. But after the lapse of a fifth of a century, at a time of profound peace, when the settlements are numerous and comparatively strong, a detachment of troops must, forsooth, be sent there as special guardians of the rights and liberties of the settlers! A fort must be established, and strict measures be taken to maintain quiet! Is not this a most extraordinary proceeding? Is there any good reason to be-

lieve that the citizens of Provo who, for twenty years past, have protected themselves, their families and hearths from lawless violence, are not able to do so to-day? Of this there cannot be any doubt. But it does not suit the "ring" who are bent on "running the Territory of Utah" to have it so. Failing to get the Cullom Bill passed, they have employed ceaseless efforts to get troops scattered and forts established in the settlements of this Territory, by which the people could be overawed and themselves be aided in carrying out their infernal schemes. The soldiers have known this, and have doubtless thought they were performing their part of the programme by committing this violence, especially when they received, as we are informed they did, two wagon loads of beer from the liquor establishment in this city which was recently abated.

As will be seen by a dispatch in another column, General De Trobriand is at Provo, and is doing all in his power to ferret out those who were engaged in the riot. Whatever feeling there may be in this community about these outrages, there is no disposition to attach blame to the commanding officer of this post. Since the officers of the regular army have been in charge here, we have been fortunate in having gentlemen in command. They have known what was due to themselves and the citizens. Strict discipline has been maintained, and infringements upon the rights of citizens have been promptly punished. We speak understandingly when we say that none but kind feelings have been entertained by the community for several years past towards the army officers generally. We trust that the thorough investigation of these Provo outrages will have no effect to change these feelings, but exhibit in still stronger light the disposition of the officers in command to hold themselves aloof from all schemes and cliques.—*Deseret News*, Sept. 27.

LETTER

FROM GENERAL E. DE TROBRIAND, COMMANDING AT CAMP DOUGLAS, TO HIS

EXCELLENCY GOVERNOR J. W. SHAFFER.

Camp Douglas, Utah Territory,
September 27, 1870.

To his Excellency, J. W. Shaffer, Governor of Utah Territory—Sir, I was in Provo City, and had been there three days when, yesterday evening, I was informed, for the first time, by public papers, that during my absence I had been honored with a letter from you, the original of which was handed to me only this afternoon on my return here. This will explain the delay of my answer, which otherwise would have been immediate.

That the object of your letter is more with the public than with myself is sufficiently shown by the fact that it was published in the *Deseret Evening News* even before the original had reached Camp Douglas; but as you thought fit to append it to my name, you will allow me, in answer, to point out to you some of the mistakes, misstatements, wrong insinuations and erroneous implications which it contains; and to furnish you some information, which however old for everybody else, will, to all appearances, be new to your Excellency.

Your first mistake, Sir, is to have addressed your letter to me. Those who are behind the scenes and know something of the game will, without difficulty, see through it as I do; but all others will not understand how it is that you write to the Commander of Camp Douglas a letter exclusively in reference to matters pertaining to Camp Rawlins, for nearly everybody knows, although your Excellency seems to ignore it, that there is no organization of military districts in the Department of the Platte, that all posts are independent from each other, and that their respective commanders communicate direct with the Department Headquarters. So your letter should have been addressed to the commanding officer at Fort Rawlins. But it may be, that provided the document would produce the intended effect on the public, it was immaterial to you to whom it was addressed. Not so to me, however, and considering its import, I take the liberty respect-

fully to inform you that you have entered the wrong pew.

Your second mistake, Sir, is to base your communication on the supposition that because you did not hear about it—having evidently made no inquiry in the matter—no action has been taken on the part of the military to bring the perpetrators of the outrages at Provo to punishment. This is a gross error, as I will show you presently, by the most precise information.

Your third mistake, Sir, is to suppose that it is the duty of the officer in command at Camp Rawlins to make public his official report, stating all the facts. Any one familiar with military matters would know better, and in that respect, Sir, I take again the liberty to respectfully inform you that such reports must be sent first to superior headquarters and made public only by proper authority and not otherwise. I hope you will not find it strange if Major Osborne and I conform ourselves to the orders on the subject.

Your fourth mistake, Sir, is to say—"I have waited thus long, in the earnest hope that you would have taken such action as would convince the citizens that the soldiery was stationed at Provo to protect and not destroy." This, Sir, implies directly that I did *not* do it, and it is another gross error on your part, as I propose to show you presently, that it did not take me five minutes to do my duty, while it took you five days to consider in which way most suitable to your purposes you could *appear* to do yours.

Your fifth mistake, Sir, is in the appreciation of our respective duties. In that respect I beg respectfully to inform you that it is *not* my duty, as you seem to believe it, to keep you posted about what occurs in your Territory, when you shut deliberately your door and your ears to any common information which could disturb your sickly slumbers or interfere with your little private schemes. Nor have I to communicate to you what I may do in the execution of superior orders or otherwise in my military capacity, without any initiative of inquiry on your part. And I respectfully suggest that whenever any occurrence renders

a military interference necessary, it is *your* duty to notify the nearest post commander, making upon him any requisition of troops that circumstances may require, and not wait passively at home, barricaded against any outside information, as you did in the present case.

Your sixth mistake, Sir—but I suppose I can stop with the fifth one, not to make this letter too long, I will then pass to the informations.

The riot at Provo took place on the 23rd inst. between 12 and 2 o'clock a.m. The telegraphic dispatch of Mayor Smoot was received at Salt Lake City during the forenoon and was sent to me without delay. Fifteen or twenty minutes after receiving it, I was in the telegraph office forwarding it to General Augur with this introductory remark—"The following telegram is just received from the Mayor of Provo City. As Camp Rawlins is *not under my command*, I can only forward it as received." The answer of General Augur came the following day, the 24th, ordering me to proceed to Provo, etc. It was brought to me at 8 o'clock in the evening, and on the following morning, the 25th, about 7 o'clock, I was on my way to Provo, where I arrived in the afternoon. The same evening before retiring, I had had a long conference with Major Osborne and had begun to collect information from several citizens. On the 26th I spent the whole morning at Camp Rawlins and the whole afternoon with Mayor Smoot, Alderman Miller, Alderman Sheets, Mr. McDonald and other influential citizens, taking a minute memorandum of the damages in each house attacked by the mob, collecting information, etc., while a military clerk, whom I had taken with me for that purpose, was transcribing all the evidence produced already at the investigation before the civil authorities. The whole day of the 27th was by me devoted to a concurrent investigation with the civil authorities, and I was so engaged at the very moment when your Excellency, at last aroused to the necessity of doing something, after having "waited thus long in the earnest hope that I would have taken such action, etc.," concluded "now, as Governor

of the Territory, sworn to protect all citizens," to ask me with great solemnity to do what? Just what had been already done four days before! *Nascitur ridiculus mus*, here is the ridiculous rat born from the child labor of your mountain!

I say "what had been done already four days before," for in the early morning of the 23rd, but a few hours after the riot, one of the parties implicated was already in custody of the City Marshal, and several others were prisoners in Camp, subject to any demand of the civil authority. Major Osborne that same day offered to turn over all of the prisoners to their custody. This offer was declined, and on the 24th, in the evening, the party in the hands of the City Marshal was by him returned to the military for safe keeping. The offer of Major Osborne was by me renewed on the 26th, with the same result. After all those transactions at Provo, you will acknowledge that your communication of the 27th was most decidedly behind time and behind truth.

Perhaps you would like to know the cause of this persistent refusal of the civil authorities at Provo to take charge of the prisoners. Two reasons were explained to me—the first one that there is no jail in the city; the second that a legal decision of recent date having withdrawn the criminal cases from the jurisdiction of the Probate Court, the prisoners, if taken in custody by the City Marshal, would soon be released on a writ of *habeas corpus*. The insistence of your Excellency to have the prisoners in the hands of the civil authorities at Provo could not be in prevision of such contingency. Oh! certainly not.

Now you may see how the matter stands; you ask me solemnly to deliver up the prisoners to the civil authorities. The civil authorities persistently decline to take charge of them. What can we do? Keep them, of course, and for that I have another reason still more conclusive, and that is, that an order to that effect has been received from my Department Commander.

In face of all these facts, it will be hard work for you to make any one believe that you were the active man

in the matter, and that I was the inert one. I know that you are not easily discouraged by difficulties, and that you would be much pleased to transfer to my shoulders, part, at least, of your baggage; but you will find me decidedly refractory to such a load as that.

I pass over the balance of your letter, which is especially intended for the public. Between actual facts and eloquent words, the public will be the best judge. I come to the last sentence, in which you say, "If the United States soldiery cannot fulfil the high object they were sent here for, then far better, for the sake of the credit of the nation and the American armies, we be let alone to ourselves."

If it was not too much of curiosity, I would like to know if the real object of those who caused the "U. S. soldiery," as you say, to be sent to Provo, was not somewhat different from the high object so eloquently set forth by your Excellency. But as any question on this subject would remain unanswered, I will only refer to your last words, "we be let alone to ourselves." By all means, Sir, if you wish it. You know by this time, that we of the Army are not of a meddling temper, we are no politicians; we don't belong to any ring; we have no interest in any clique, and we don't share in any spoils. Our personal ambition is generally limited to the honest and patriotic performance of our duties for our own satisfaction and the best interests of the Government. Wherever we are ordered to go, we go, but we have no voice in the matter, and if we are sent to Provo or anywhere else, it is not, as you are aware, on our application, but by the influential request of somebody else, generally in compliance with the demand of the Governor.

To be let alone! Why, Sir, the military itself does not wish any better. If our soldiers were let alone instead of being poisoned physically with bad whisky and morally with bad influences, there would be no trouble with them.

That you be "let alone to yourselves"—you, meaning of course, the people of this Territory, including its Governor, its churches, its militia, its

Legislature, its judiciary, its municipality, etc., etc.—would certainly be a great blessing to all, and I am happy to agree with you on that point. Then why not try it? and if the presence of the "U. S. soldiery" interferes in any way with the harmonious workings of your "happy family," a single order from Washington may settle the question. Rest assured, Sir, that in such a case we will all obey without hesitation or murmur, letting you alone to the full enjoyment of that popularity

which so justly distinguishes your administration and surrounds your person in this Territory of Utah.

Very respectfully,

Your obedient servant,

R. DE TROBRIAND, U.S.A.

Commanding Camp Douglas.

P.S.—As you were pleased to send your communication to the *Deseret Evening News* for publication, I hope you will not have any objection to my using the same privilege for this answer.—*Deseret News*, Sept. 30.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, OCTOBER 25, 1870.

GOVERNOR SHAFFER IN A TIGHT PLACE.

GOVERNOR Shaffer has devised and constructed a cunning little trap, in hopes to catch the Mormons in it. Yea, a most cunningly devised trap it is, much more cunningly devised than the scheming Governor himself supposed, for he is one of the very first luckless wights to put his foot into it. Yes, he has put his foot right into it, and gracious how piteously he howls because of the squeezing he gets! His uncalled for, unnecessary, and imprudent proclamations concerning the militia of Utah Territory soon began to produce their natural effects in the mobocratic, burglarious, and murderous raid by United States soldiers upon the sleeping and unsuspecting city of Provo. The wicked and designing but shortsighted Governor could not see that his pandering to the anti-Mormon ring and his trampling upon law and upon the liberties and rights of the citizens would be taken as licence by the less crafty and less furtively violent of his friends and adherents. Yet not a week had elapsed after the publication of the proclamations, ere the most unprovoked, cowardly, and treacherous attack, upon peaceable and slumbering citizens, ever known in the history of the Territory, occurred—an attack by armed soldiers in the service of the United States, manifestly in pursuance of part of the programme of a preconcerted arrangement for the spoliation of the people and cities of the Territory; an attack to perpetrate which it was considered necessary that the uniformed perpetrators be fortified and fired up with two wagon loads of beer, in addition to all the whisky available, from the very groggery recently abated by municipal ordinance in Salt Lake City, but supported and encouraged to persist in defying the laws by the judicial and other Federal officials of the Territory.

The Governor could not see that though any fool can begin strife and lawlessness, yet the wisest of men can hardly forecast the end thereof. But it

appears that his Excellency became suddenly alarmed at the licence taken by his military friends and co-workers, and found himself in anything but an enviable fix because of their mobocratic violence following so closely upon his proclamations and evidently incited by them. Besides, he must have been greatly irritated because the precipitate and ferocious action of the soldiers upon their own hook had most effectually spoiled his little game. So he blustered around, talked large buncombe about equal rights and impartial execution of the laws, and concluded that something must be done to save appearances, otherwise the public sentiment outside of Utah, as well as in, would go unmistakably against him and his fellow Federal officers. Hence his letter to Gen. R. De Trobriand, frantically calling upon him to ferret out the military offenders, and deliver them up to the civil authorities, for which letter see another page.

The Governor wants Gen. De Trobriand to do something to "convince the citizens that the soldiery was stationed at Provo to protect and not to destroy." A very difficult piece of business for the General or anybody else. Who or what was the soldiery stationed at Provo to protect? The people of Provo had protected themselves from everything and everybody but predatory soldiers for more than twenty years and no harm had come of it. In all that time there had been no such lawless proceedings as these by the United States soldiery. But suddenly it was discovered by sapient Federal officials that the inhabitants of Provo needed Federal military protection, and a military post was accordingly located on the bench near by. So extremely anxious were the zealous Federal protectors to extend their delectable protection, that they, full of beer and whisky, sallied forth through the devoted city in the small still hours of the middle of the night and urged their protection upon the people, arousing them out of their beds to accept of it, and smashing in doors and windows that the occupants of the houses might be fully awake to the delights of the extraordinary protection so profusely and disinterestedly proffered. Not only did these military protectors thus fervently urge their protection upon the citizens, but upon the house dedicated to the worship of Almighty God, and the sacrilegious way in which they proceeded to protect that house was by committing it to the flames, only their matches were damp and would not ignite. Yes, Governor, it will take a great deal of "action in the premises" to "convince the citizens that the soldiery was stationed at Provo to protect and not to destroy." All this "protection" talk is a most transparent subterfuge. The real and undeniable reason why the soldiers were sent to Provo was, when everything preparatory was cut and dried, to suddenly seize and securely detain, dead or alive, certain of the leaders of the people called Mormons, and it is worse than child's play to try to deceive them by any such kind of false pretences about protection. If you and your brother fellow officials persist in stating to the contrary of this, you are far more likely to deceive yourselves than the Mormon people. Your hope, Governor, was that the citizens would be goaded to the commission of some overt act of a nature which you could seize upon as a plausible pretext for the declaration of martial law, and then you thought you could have everything entirely your own way. But in one thing, Governor, you and your confederates, official and non-official, have made a fatal mistake—God is not in all your thoughts. You have left Him entirely out of your reckoning, which shows bad diplomacy, bad statesmanship, execrable strategy. A greater than Moltke or Bismark is

scheming and working to defeat you and frustrate your infamous plans, and is introducing elements of confusion into your speculations, elements which you did not anticipate. Your discomfiture is sure, and already you begin yourself to feel its approach.

The Governor says the soldiers "have taken it upon themselves to execute all manner of violence and mob law to satisfy their own individual and personal grievances." What individual and personal grievances had the soldiers to satisfy? What had the soldiers to do with the citizens anyhow? The soldiers had no right to be in the city of Provo, to enter it at all, only by command or permission of their officers. The city was built by and for the citizens. The soldiery had their own place—the military post on the bench. They had no more right to interfere in the city than the citizens had to interfere at the military post. If the bewildered Governor does not know what those "individual and personal grievances" were, we can guess near enough to enlighten him. Those grievances came through the unbridled lusts of the soldiers—whisky and women were not abundant and easy of access at every street corner, as is the case almost universally throughout Christendom, outside of Utah.

Now what is the reason that the Governor suddenly blusters about so virtuously and demands of Gen. De Trobriand to make haste to pour oil upon the troubled waters? The Governor gives his own special reason, inadvertently we presume—"I insist on this for the reason that much feeling exists in this community against the Federal officers and soldiers, growing out of this transaction, and that feeling is extended to all the Federal officers." Oh, that's it, is it, Governor? Thank you. After all his virtuous blustering, the desire to see even-handed justice administered to the offenders was not the impelling principle with him. It was the desire to save himself and his friends from public censure, indignation, and contempt. If it had not been for the indignant feeling in the community and the extension of that feeling to all the Federal officers, he would not have insisted upon investigation, and upon the speedy trial, conviction, and punishment of the offenders, perhaps would have said nothing about the outrage. But when it was evident that the Federal officers and soldiers were likely to suffer in reputation from the strength of the public sentiment against them, the Governor thought it high time to bestir himself to save his own bacon, and give everybody around him a nervous poke under the fifth rib, to incite his supposed friends to do something for the sake of appearances, if for nothing else.

The Governor says, "If the U. S. soldiery cannot fulfil the high object they were sent here for, then far better, for the sake of the credit of the nation and the American armies, that we be let alone to ourselves." That is one of the few sparks of good sense that the Governor exhibits. So far he does well. Now if he wishes to do still better, he will apply his own sage advice to himself and his brother Federal officers, most if not all of them, and act accordingly, that Utah may be speedily relieved of the incubus of their presence.

The spirited and trenchant reply of Gen. De Trobriand to the letter of the Governor is exceedingly interesting, but perhaps we need make no comment upon it further than to say that the General is evidently much more of a man, an officer, and a gentleman than the Governor is, that the General is not willing to be made the cat's paw of the clique or ring, and that if he chose he "could a tale unfold" concerning the objects and schemes of the clique, and the real reason why troops were sent to Provo at first, which he plainly intimates was at the Governor's instance. Evidently the General is not a man to be trifled with or played upon, even by a Governor, not by such a Governor.

There is one serious question for Major Osborne to answer—why the large majority of his command were allowed to be away from their post, armed and loose, in the city of Provo, at the dead of night? It appears to us that it will be difficult for the Major to stand blameless in this Provo affair. The Salt

Lake Herald states that Stephen J. Bunnell deposed to hearing the Major 'expressing himself disrespectfully concerning the Provo people. What had Major Osborne to do with the people of Provo, or they with him? His business was to obey the orders of his superiors, keep his own camp in good order, and take proper care of his men, in which latter particular, at least, it is plainly evident he was culpably and lamentably lacking, otherwise the Provo raid would not have occurred.

We may make one further observation respecting the soldiery. When Pat Connor commanded the California Volunteers at Camp Douglas, he showed his hostility to the people and his desire to create disturbances about as much as he thought favorable to his schemes, and his officers and men partook more or less of his spirit. If peace prevailed in the Territory, it was not his fault. Of the officers commanding the regular troops at that Camp since his time, we recollect hearing no complaints. They appear to have kept themselves aloof from cliques and little political intrigues, and to have held their men pretty well under command. They have made little or no trouble, and they have been of no manner of use, except to help to spend the taxes, and somebody must do that.

As for the Governor, he certainly has run himself into a tight place, and he stands an excellent chance to get into a warm place, and before long too, for he has one foot in the grave already. He stands convicted before the world as ignorant of his duties and unfit for his office, as a conspirator against the public peace and prosperity, a shameless liar, a consummate hypocrite, and a moral coward, perhaps we ought to say immoral coward. J. J.

FORTIETH SEMI-ANNUAL CONFERENCE

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, HELD IN THE NEW TABERNACLE, SALT LAKE CITY, U.T., OCT. 6, 7, 8, 9, 1870.

(From the Deseret News.)

The Fortieth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints convened on this, the 6th day of October, at 10 o'clock a.m., in the New Tabernacle.

On the stand were—Of the First Presidency, Brigham Young, Geo. A. Smith and Daniel H. Wells. Of the Twelve Apostles, Orson Hyde, Orson Pratt, John Taylor, Wilford Woodruff, Charles C. Rich, Lorenzo Snow, Erastus Snow, Franklin D. Richards, Geo. Q. Cannon, Brigham Young, jun., Joseph F. Smith and Albert Carrington. Patriarch, John Smith. Of the First Seven Presidents of the Seventies, Joseph Young, Albert P. Rockwood, Jacob Gates and John Van Cott. Of the Presidency of the High Priests' Quorum, Edwin D. Woolley and Samuel W. Richards. Of the Presidency of this Stake of Zion, George B. Wallace and John T. Caine. Of the Presidency of the Bishopric, Edward Hunter, Leonard W. Hardy and Jesse C. Little.

There were also Bishops, Elders, and leading men from every settlement in the Territory.

Conference was called to order by President Brigham Young.

The choir sang,

"Lord, we come before Thee now."

Prayer by Elder Albert Carrington.

The choir sang,

"Great God, indulge my humble claim."

PRESIDENT BRIGHAM YOUNG Addressed the Conference. His instructions were practical and pointed, showing that to truly worship God is to perform well our duties in every position we may be placed in. He exhorted the people to pay diligent attention to the instructions that would be given during Conference, and practically carry them out.

ELDER ORSON HYDE.

The Lord is perfectly capable of taking care of His people. I know that the work we are engaged in is true, and the opposition of the world can never extinguish this testimony

from the hearts of the faithful Saints. I know that Joseph Smith was a Prophet of God, and that he faithfully laid the foundation of this great work. I also know that President Brigham Young is his true and legal successor, and that under his direction the Saints have prospered and flourished. There may be some who murmur because he does not give revelations with "thus saith the Lord," but he who cannot see the voice of God in the dictations of the Holy Spirit to His servant Brigham must be blind indeed. In relation to the late discussion on the system of plural marriage, I do not know that the perusal of the arguments used made any difference to my feelings or views, for, although the Scriptures are replete with evidences to sustain the position of the Saints in that matter, yet we have a more sure word of prophecy unto which we would do well to take heed. Elder Hyde continued to speak for some time on the designs of the Almighty, and showed that the great plan of salvation for the human family is not only applicable to those who live on the earth during a dispensation of the Gospel to man, but the plan of redemption can be offered to and received by those who have died without a knowledge of its principles, and that the labors of the servants of God do not cease here, but become even more extended behind the veil. He wound up by bearing a powerful testimony to the final triumph of the Saints and the discomfiture of their enemies.

PRESIDENT GEO. A. SMITH.

We should be prepared to receive instructions, that the Spirit of our heavenly Father may be with us. The path of Zion has been one of great difficulty, but there is a saying, "the fiercer the battle the greater the victory." Some people try to make themselves acceptable both to the righteous and the wicked. The fate of such is darkness inevitably, as the records of the past show. I have lately devoted some little time to examining the fate of those who once belonged to the Church, but who have left. The cause of their fall, in the first place, generally resulted from their infringing on the principles of righteousness. It is good to preach repentance at our Conferences, to tell the people to put away their follies. I am not simply a believer in this work, I have a knowledge of it. The Prophet Joseph was slain by the wicked after he had laid the foundation of the Church. The Lord, however, caused His inspiration to rest upon His servant Brigham. I consider it a great miracle that the Lord raised up a man who has miraculously led the Saints through difficulties, and over superhuman obstacles, to a place where they can enjoy peace, happiness and liberty. I warn my brethren to be faithful, that they may gain the reward of the righteous, which may God grant. Amen.

The Parowan choir sang,

"Praise ye the Lord."

Prayer by Elder John Taylor.

[TO BE CONTINUED.]

MINUTES OF A CONFERENCE

HELD IN McDONALD'S MUSIC HALL, HIGH STREET, HOXTON, LONDON,
SUNDAY, OCT. 9, 1870.

10.30 a.m.

Utah Elders present on the stand—H. S. Eldredge, President of the European Mission; John Jaques, from the Office at Liverpool; R. F. Nealen, Pres. of the London, Lot Smith, Pres. of the Birmingham, Hamilton G. Park, Pres. of the Glasgow, Stephen Taylor, Pres. of the Cheltenham, Albert Dewey, Pres. of the Southampton,

and George Barton, Pres. of the Kent Conferences; Edmund F. Bird, Travelling Elder in the London Conference.

The statistical and financial reports for the half year ending September 30, were read, showing that the Conference consisted of 21 Branches, comprising 2 Seventies, 127 Elders, 48 Priests, 23 Teachers, 27 Deacons, and

911 members, which with the addition of 37 scattered members made a total of 1175. During the half year 84 had emigrated, and 39 had been baptized.

The general authorities of the Church in Zion, of the European Mission, of the London Conference, and of the other Missions in all the world, were sustained in the usual manner by the unanimous votes of the Saints present.

President Eldredge expressed his regret that through a cold on his lungs he was unable to speak long at a time. It was 40 years last April since the organization of this Church. The Elders had not come here to please us with any vain or light story, but we had come together to learn the principles of life and salvation.

Pres. Stephen Taylor bore testimony to the principles of the Gospel introduced by Joseph Smith and now practised by the Saints.

Pres. Albert Dewey felt a joy unspeakable, after travelling alone for months among strangers, to have the opportunity once more of grasping the hands of so many of his brethren from the mountains, who like himself were laboring in the ministry. They had not come to teach new doctrines, but the Gospel of Christ. They knew what they taught and that made them bold in travelling through the earth. This Gospel had just come in time for the people to save themselves by its aid from the vortex of ruin. He hoped yet to see many more of the English Saints in the valleys of the mountains.

Elder E. F. Bird said it might seem to strangers that the brethren were too positive in saying they knew of the doctrine that it was from God, but it was the privilege of all the world to have that knowledge. Jesus said, he that did the will of his Father, should know whether the doctrine was from God or of man. It was the recognition of the knowledge and power of God that had enabled the Elders in these days to do what they had done.

2.30 p.m.

Pres. G. Barton esteemed association with his brethren from the mountains as the most valuable of all privileges. He left his home to spread

the truth. The Latter-day Saints were the only people who were willing to believe and practice the doctrines of the Bible. In Zion the enemies of the kingdom were trying hard to destroy it, but the result of their efforts so far was that the kingdom of God was further advanced than if they had left it alone.

Elder J. Jaques said Jesus chose illiterate fishermen to preach the Gospel anciently, and in these latter days he had called men from the plough, the bench and the forge to warn the earth's inhabitants of the evils that were coming, that those who would listen and repent and obey the Gospel might prepare themselves to become God's peculiar people, zealous of good works. The Elders felt the responsibility resting upon them to preach the Gospel to the people. They who had to some extent practised these principles knew that any man could come forth and prove for himself that they were of God. The labors of the Elders, notwithstanding their weakness, had resulted in the establishment of a community in the valleys of Utah, whose social advancement was ahead of that of any other on the earth. He would not say every member of that community was perfect, but he would say that any community who carried out the principles of the Gospel as well as the Mormons had done, would be far in advance of anything the world could as yet produce, it was acknowledged so by many not in the Church. The nations and communities of the world did not know how to save themselves from the evils coming upon them, but the Gospel of Jesus Christ provided a remedy for every evil that existed. He exhorted the Saints to be whole hearted in the work, for even the people of the world entertained a degree of respect for a sincere and earnest Latter-day Saint, while the half-hearted, the fearful, and the faltering were miserable in themselves and were despised even by the enemies of the work of God.

President Eldredge said it seemed to him that the time was too short. He would have liked to have the Saints together for two or three days, till they felt full of the Spirit of God, but that was impracticable at present.

He could endorse the teachings of his brethren this day with all his heart, and we were responsible for the use we made of them. The Gospel was a perfect law of liberty. It gave us the privilege of believing all truth, and he was willing to barter ten errors for one truth. Jesus Christ sent his Apostles to teach faith in him, repentance of sin, baptism for remission of sins, and the laying on of hands for the reception of the Holy Ghost, which would bring all things to our remembrance. As had been said, there might be faults in men, but the principles of the Gospel were faultless. Brother Jaques had well said that the French nation did not know how to save themselves from the evils which had overwhelmed them, but those who obeyed the Gospel would never be put to shame, either nationally or individually.

Pres. R. F. Neslen believed in a Gospel that would save people. If a Gospel was not up to the times, it was no Gospel. It was indeed sad to think that out of the three millions of persons in London, only a few hundreds had come to hear the Gospel, yet even that would compare favorably with things in the days of Noah or Lot, for they saved but a few members of their own families.

6.30 p.m.

Pres. H. G. Park delivered a discourse on the first principles of the Gospel. God could qualify His servants to fulfil their missions whether anything was written about them or not, yet it was comforting to refer to the written word and see that in all ages when God had a message for the people it was in principle the same, though the working out of the details might vary somewhat to suit the circumstances of the people. The Bible said the things of God could only be known by the Spirit of God, but men tested the things of God by their own wisdom, and the mistake was an awful one.

Pres. Lot Smith said the Elders did not boast because God had not chosen the learned of this world, but simply stated the facts. The revelations of God in this dispensation commanded the Saints to seek learning out of all good books, and they were continually trying to get knowledge.

He was happy to find that some of the public journals spoke out plainly in regard to the treatment of the Saints. He had noticed that one lately said, it was no longer any use for the people of the United States to say they were punishing the Mormons for their immorality, for the Mormons were not a people with one virtue to balance a thousand faults, but a people with but one fault to detract from a thousand virtues.

Pres. Eldredge said he had been a member of the Church for upwards of 34 years. He was cognizant of its history during those years. He was brought up near the Hill Cumorah, where the plates containing the Book of Mormon were found. He knew that angels had descended and clothed the servants of God with the Holy Priesthood. He had ate with, drank, slept and been a member of Joseph Smith's family, and he knew him to be a man of God. He bore the same testimony of Brigham Young, and knew him to be the successor of Joseph. He had heard President Young's teachings in public and private, and never heard a word come from his lips intended to injure any one. He had been intimately associated with the Twelve Apostles and many other Quorums. He would not say all these men were perfect, for they were subject to like passions with other men, but they were men of God. He exhorted parents to bring up their children in the nurture and admonition of the Lord.

Pres. R. F. Neslen exhorted the Saints to diligence and the strangers to investigate the principles of the Gospel and attend the meetings held in various parts of London.

The meetings of the Conference were opened and closed by singing by the choir and prayer by various Elders.

On Monday evening Oct. 10, a very pleasant time was enjoyed at a Concert in the Albion Hall, London Wall, at which the Elders from Utah and a goodly number of the Saints were present. The Conference choir, under the leadership of Elder Joseph Adams, discoursed some excellent music. Pres. Eldredge made a few appreciative remarks, and dismissed with prayer.

R. F. NESLEN, Con. Pres.

G. C. FERGUSON, Con. Clerk.

The *Idaho* company of Saints arrived at Ogden Oct. 1, and the *Nevada* company Oct. 5.

THE UNCO' GUID.—*Scrupulous Waiter*: "A what? A sangwith! Na, sir! I'll gie ye breed an' cheese, an' as much whusky as ye can drink; but, tae mak' sangwidges on the Saubberth day!"—*Punch*.

Jonathan wanted to court Sally. Sally was willing, but Jonathan was bashful. Jonathan cautiously whittled around. After a protracted silence, Sally slightly screamed and exclaimed, "Let me alone!" Jonathan dropped his knife and stick and answered, "Why I ain't a touchin' on ye?" "Well," said Sally, "ain't you going tu?" So Jonathan touched her.

UTAH MILITIA.—The Governor of Utah has issued two proclamations—one appointing General Connor Commander-in-Chief of the Utah militia, and the other ordering the surrender of all Territorial arms to him. This looks like a high-handed proceeding, as the acts of Congress and of the Territory require all officers of the militia to be elected, except staff officers. Gov. Shaffer served on Ben. Butler's staff in the South, and seems to imagine he is yet in New Orleans.—*Elko Independent*.

POETRY.

TO THE WORLD.

Come, all you honest-hearted friends,
That wish to serve the Lord;
Come, list to me a little time,
While I some truths record.

If you had read your Bible well,
In good determination,
You would not now nor ever wish
The Mormons' extirpation.

For you would see the truths therein
With what we teach accord,
That never such a work was wrought
Since Jesus Christ our Lord.

Prophets of yore did prophecy
And Patriarchs foretold
The events that are transpiring—
Fulfilling every word.

Isaiah spoke especially
Of this last dispensation,
And the gathering of the faithful
From each and every nation.

It matters not how great men scorn
These truths, nor count us fools,
They cannot stay Truth's onward course,
With all their learned rules.

Though armies be to Zion sent,
To fight with fire and sword,
Yet they will find to their dismay
They fight against the Lord.

The great Jehovah whom we serve
Is mightier far than man;
Men cannot crush the Lord's own work,
Though many think they can.

Then show the Lord that you are wise,
Enter the narrow gate,
Come and be Saints, nor more delay,
Or it may be too late.

Come, learn betimes to serve the Lord
In truth and learn His ways,
That you may stand, when judgments come,
With Saints of Latter Day.

MISS CUSHING.

ADDRESSES.

Caleb Parry, 18, Bolt-street, Newport, Monmouthshire.

Wm. Searle, 107, Sixth-street, between First and Second South, Williamsburg, New York.

DIED.

BENTLEY.—At Bradford, Oct. 8, Ann Bentley, born March 26, 1798.—"Deseret News," please copy.
CHERRY.—At Burnley, Oct. 17, Mary, daughter of James and Ellen Cherry, aged 26 years, 7 months, and 23 days.—"Deseret News," please copy.
ROLLO.—At Dundee, Scotland, Oct. 2, Allan Gowans Rollo, aged 8 months and 20 days.—"Deseret News," please copy.

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LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 20, BISHOP'S GROVE, ISLINGTON.

AND BY ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Repent: for the kingdom of heaven is at hand."—JESUS CHRIST.

No. 44. Vol. XXXII.

Tuesday, November 1, 1870.

Price One Penny.

GENTILE INTRIGUES IN UTAH.

Ogden, Utah, Sept. 29, 1870.

To the Editor of the Herald.—Unusual complications exist here. The United States judiciary have set aside, you may say, all Territorial laws in existence, and they will be governed solely by the United States code, which they often interpret to suit their own special inclinations. In a case now pending, where the municipal authorities of Salt Lake City, according to their city ordinances, destroyed the contents of an unlicensed liquor establishment, the United States Marshal summoned none to make up the two juries but Mormon Judases or Gentiles, all of whom were known by all parties to be in favor of judgments rendered against the city. You would have been amused, Mr. Editor, to have witnessed personally the ways of justice and jurisprudence displayed, here in the far western country, on the occasion of the said men being empaneled and sworn in to act as jurors. They were a set of very ignorant men, but the Chief Justice overruled all objections by the defence, and accepted them as good and lawful men. Your space would not permit to state circumstances that transpired here, which would be also too ridiculous and incredible to mention. One fact, however, I cannot omit to allude

to—One of the jurors, before he was sworn, was asked by the defence if his mind was not prejudiced in the case now to be tried, &c. "Yes, much so," was the answer. He was then asked by the prosecution if good evidence could not remove such prejudice. "No, sir," was the reply. Governor Shaffer thereupon issued proclamations appointing E. P. Connor Major General over the militia, ordered all arms given up by the Mormons, and permits no armed gatherings by the people, even in cases of sudden outbreak by Indians, to which the people of the Territory are much exposed in many places. E. P. Connor is very hostile to the Mormons, and the Governor has begun to remove other officers of the Territory; and, in a few days, according to what is said and expressed, there will not be left even a water-master or a fence-viewer, or any other officers elected by the people under Territorial laws and regulations. The Governor will bless us Gentiles and the Mormon Judases with offices. It will bring debt on the Territory, of which it was always clear. But since Congress has failed to solve the vexed Mormon question the Governor and aids are bound to do it. Alexander the Great found some way to untie the mysterious knot, and so will his

Excellency in case of the Mormon problem.

Said proclamations seem to have created a mob spirit among the United States soldiery stationed here. A few day since, about fifty soldiers descended on a small village, called Provo, in the silent hours of midnight, fully armed, etc., and spread horror among the citizens and marked their path with destruction. They came from Camp Rawlins. The Mormons cannot be convinced that the "powers that be" are not implicated, direct or indirect, in that raid, as the soldiers freely confessed that they had good backing. I am, however, unwilling to believe that yet. It is self-evident that traders and business men see dull times here, and would, if possible, use the United States officers as tools to force the Mormons into an insurrection against Uncle Sam in order that armies might be stationed here to give new life to business. But I should not suppose that officers of the United States would be weak enough to be led to the greatest extremes. I don't know who constitutes the majority of Mormon Judases (apostates) or Gentiles, but they are the only parties that are recognized by the "powers that be," and when votes are set aside, etc., they will constitute the Commonwealth of the Territory in future time.

Since the packed juries were sworn and charged by the Court at Salt Lake, the citizens manifest great indifference about learning any further news of Court proceedings, as judgment against the city is a foregone conclusion, but an appeal will be made to the U. S. Supreme Court, which, however, the officials will try to delay and hinder if possible. Mr. Hollister is rejoicing indeed. He has finally been admitted as a veritable correspondent of the *Chicago Tribune*, whose precious columns will be enriched by his pen.

I am not hurt by favoring the Mormon faith, and especially polygamy. Who could accept such? But I would at any time "give the devil his due," and don't like to see gentlemen condescend to his level. The Mormons have rights which should be respected in a republic of high character. Their industry, thrift, sobriety and desire for general advancement can no longer

be ignored, however objectionable their peculiar religious views may appear to us. We live in an age of tolerance. I've been here for years. The life and property of a stranger is protected by the Mormon police as much as if he lived in Broadway, N. Y. All indignation from the Mormons felt by the Gentiles has invariably been caused by invading the domestic circles of men, and seducing or trying to seduce females, and such has been done by adventurers who have homes everywhere, and in fact nowhere. They are but little better than "Border Ruffians." Still, their testimony, and the testimony of Mormon Judases, etc., is admissible to our republican party now in power, who, like the King, can do no harm, while a Mormon of good sound sense would not be heard.

One of the first questions put to a witness summoned before a Congressional Committee is this—"Are you a Mormon or a friend to the Mormons?" George the Third's Parliament condescended to summons the illustrious Franklin twice to hear him on the side of the despised colonists. In such, and in all other cases, our Republican party will only hear the one side of any question if they can possibly avoid the other, but they will not rule the nation forever, I hope. Secretary Mann and Chief Justice Wilson were the last U. S. officers left here who possessed a little Democratic disposition, and would view both sides. They have now been removed and all are now red Republicans, and we shall see fun in Utah as well as in Paris. If prudent and good men were put in office here, Utah would become a valuable State; polygamy would wear away; with the schooling and advanced ideas the young generation is now receiving, it would not stand long. I have already seen great tendencies in such a direction. But, for the last year, it don't seem as though a collector of revenue, or any other officer who is duly respected, has time to state his special business to the poor Mormons for talking about bayonets, long ranged cannon, etc., etc. Please forward the *Daily Herald* for a while for the currency inclosed. I don't know how long I shall remain here. If trouble arises I shall make arrange-

ments to move to other quarters. I would spend all I own for my country in any emergency, but not a dollar will I spend, or run any risk, to carry on a petty contractors' war to enrich a few of my friends. I subscribe myself,

Yours most respectfully,

A GENTILE.

—*Omaha Herald.*

The recent outrages of the U. S. soldiery upon the unoffending people of Provo, Utah, were the result of a drunken mob for which no respectable officer is in any degree responsible. Governor Shaffer seizes upon the opportunity to fix responsibility for it upon General De Trobriand, for the double object of showing a regard for decency and to injure that excellent gentleman and soldier in public estimation. In the opinion of the Colfax missionaries the General is too much disposed to look with favor upon the merits of the Mormon people, and with contempt upon the latest raid upon their peace. This is the sweet milk in that cocoanut. — *Omaha Herald.*

The leading men of Utah are held to unjust responsibility for the acts of every individual Mormon within the Territory. If a Gentile is knocked down in a personal quarrel with a Mormon; if a personal indignity is offered to Mr. Stenhouse by irresponsible and unknown persons; if, indeed, anything occurs to annoy a carpet-bagger or other citizen not a Mormon, telegrams are sent all over Christendom denouncing Brigham Young and the whole Mormon community. But when the thing is reversed, and soldiers commit the most diabolical outrages on Mormon women and families, meek mention is made of it merely to injure an officer of the army who is no more responsible for the outrages than the man in the moon, and for this purpose only. — *Omaha Herald.*

The grand annual muster of the Mormon militia would, in the usual order of things, take place in a few days. To this muster at Salt Lake

City the men gather from all parts of the Territory [no, each district has its own muster, and that for two or three days only], bringing with them their arms and supplies. They remain in camp for about a week, are constantly drilled and reviewed, and when not thus actively employed are engaged in praying, preaching, or listening to prayers, sermons or speeches. It is in view of this annual muster that Gov. Shaffer has issued his proclamation, being determined that it shall not take place this year. His intention is clearly shown by the appointment of General Connor as commander-in-chief of Territorial militia. Gen. Connor (known as "Pat Connor") was for some years in command of the regular United States troops in Utah, with headquarters at Salt Lake City, and always showed himself to be the bitterest enemy of Mormonism, the Mormon leaders, and Mormon pretensions. He was constantly in "hot water" with the Mormons, and never concealed his eagerness to try conclusions with Young, in the name of the United States. He will not now be backward in enforcing the proclamation; and it is doubtless to this reason that he owes his appointment. We do not consider his appointment an act of discretion or wisdom; and we shall be agreeably pleased if it does not quickly result in a serious difficulty.

We hope that President Grant will watch the proceedings of Gov. Shaffer and Gen. Connor. There is no necessity whatever, under present circumstances, for the Government's coming into military collision with the Mormons. There is no necessity for breaking up their system of Territorial militia, which is utterly harmless, so far as we are concerned. The Mormon problem will be peacefully solved within a very few years, and it would be infamous and criminal to stir up difficulties about it which might not be easily allayed. We would rather trust to the Pacific Railroad than to warlike officials to insure its speedy end. — *New York Tribune.*

The St. Louis "Republican" of Sept. 26, says the day previously Mr. Angus M. Cannon lectured at Broadway Hall, No. 1310 Broadway, twice to nearly 2000 people, who listened with attentive curiosity to his remarks.

CORRESPONDENCE ON THE SOCIAL CONDITION OF UTAH.

[CONTINUED FROM PAGE 676.]

You say, "We shall neither of us convert the other." Now I rather like that, because if that point is settled we are neither of us in much danger of a material change in our views. But pray don't get discouraged, don't despair, don't exclaim that you will "never be good for anything," don't get impatient and cross with yourself because you cannot become converted all in a moment. Remember the tenacious power of tradition, whether true or false, upon the human mind. For your encouragement I will say that you do not appear to be half so "stiff-necked" as many people are toward the truth. But I do assure you that I am not at all anxious to convert you. Yet I am not afraid nor unwilling to air my views by the side of yours. The good I may learn from you, I shall adopt. If you see nothing good in my principles, do not accept them. If you do see anything good in them, please yourself whether or not you accept that good. The loss or gain will be chiefly yours either way. I believe you are already satisfied that a woman could do infinitely worse than be converted to my way of thinking. I am satisfied she cannot do better, and I consider it my duty to "let my light shine," if I have any to let shine. And we all ought to have some to let shine, hadn't we? So that other people, seeing our good works, may glorify our Father who is in heaven, if they feel disposed to do so. You acknowledge that polygamic marriage has been divinely tolerated, but you know that adultery and prostitution never were.

I do not presume that you very strongly desire to convert me. Indeed, do you not honestly think that I shall effect quite as much good in my present unconverted state? If it should be my lot to become converted to your views, of which, respecting some of them, I agree with you that there is not much prospect, how could I desire a more intelligent, sensible, and frankly conscientious instrument of such conversion than your excellent

self? But if I should not become converted, still, in view of the distinguished Divine favor extended to such illustrious polygamic exemplars as grace the pages of holy writ, I am sure that you could not find in your heart to exclude me from hope of salvation, however numerous my family might prove, and although in the causation thereof, like the said illustrious exemplars, it should become my heavenly privilege, great good fortune, and delightful duty to enjoy the affectionate conjugal co-operation of several of your attractive, admirable, incomparable sex, whose charming qualities shine with increasing splendor with growing years of intimate acquaintance.

I do verily know that the principles which I have laid before you are worthy of all acceptance. They are too good, too pure, too elevating, too thoroughly beneficial in their influences and tendencies to be forced upon people, whether or not. That would destroy their efficacy. On the contrary, it is the highest privilege and greatest blessing to both men and women to have the opportunity afforded them to receive and develop those principles, and thereby become co-workers with the Almighty in causing purity, virtue, truth, and righteousness to prevail upon the earth until it shall be covered by them as the waters cover the face of the mighty deep.

The Gospel of Jesus Christ is the power of God unto salvation, temporally and spiritually, to every one that believeth, for if a man thoroughly believes he will endeavor to practise. Mormonism, as it is termed, is the Gospel of Jesus Christ, and it means peace on earth, good will to men, and especially to women, a particular now lacking in Christendom. And can the women be blamed if they exclaim, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that publisheth salvation?" I appeal to your own womanly feelings, what can be more desirable to a woman than to

obtain the very husband whom her soul yearns for, provided she can persuade him to hymeneal union with her?

I have expressed my decided belief that, so far as I can apprehend, women are fully as forward to do right as men are, and you will acknowledge that such is demonstrated to be the case when several women are willing to be married to one man, for that shows unmistakably that the women do not shrink from the honorable estate of matrimony so much as the men do. And will you not say all honor to the man who is willing to undertake such greatly needed, such widely beneficial, such admirable "works of supererogation," who unflinchingly accepts and discharges the responsibility and performs the duty of being husband to several women? How can you find in your heart to censure him? How can you consider him aught less than a worthy member of society, an honor to manhood, and a blessing to womanhood? For he certainly does save women from a frigid sterility, or from becoming victims of the destroyer, and places them in a position to honorably develop the fullness of their excellent capabilities and fulfil the divine purpose of their creation.

I account it one of the distinguishing, one of the essential qualities of manliness, one of the most precious to woman, for a man not to abuse the confidence that any woman, whatever her position, may place in him, but to be to every woman a friend and a brother indeed, while at the same time he is in no wise backward to take upon himself and fulfil all due conjugal responsibilities. Those are the things for a man to boast of and glory in, if he must be a boaster. But you hear very little of such boasting. Yet a course of life of that description is

worthy of the highest ambition, and would do more to rid the land of evil than any other thing that is of anything like such easy practice. I am sure to such a man your womanly nature is ready to accord the highest esteem, although he might be a polygamist, for no pitiful wrecks of womanhood bestrew his trail, he leaves no "nameless heirs of sin and shame," no mother's daughter can charge him with aught that is calculated to lower her in the estimation of good men and good women. The hearts of his wives and children, however numerous, can safely trust in him.

It is the privilege of both men and women to elevate, exalt, and ennoble each other and all with whom or which they have anything to do, not to debase and degrade. No man has a right to give any woman, whether maid, wife, or widow, the slightest cause to regard him in any other light than as worthy of her unfaltering, her absolute trust and confidence, in whatever situation they may find themselves. If a man does not live up to this mark, he is not living up to his privileges and duties. That women are more ready to bestow this beautiful confidence than men are to deserve it, I think is abundantly manifest to every observer, and I with you sincerely regret that so very many men are so lamentably lacking in the practice of pure and sound principles in this matter of their association with women. However, the guilty men will find it to their own loss yet, and in a manner which few of them anticipate. Those who despise or abuse the blessed gifts of God need not be disappointed if in a coming day those gifts be permanently exalted to a position entirely beyond the reach of those persons who shall have demonstrated that they do not deserve them.

[TO BE CONTINUED.]

DEPOSITIONS CONCERNING THE PROVO RAID.

(From the *Deseret News*, Sept. 26.)

To-day we are enabled to lay before our readers the depositions of those who were eye-witnesses to, and some of them sufferers by, the raid made on the city of Provo on Saturday morning. From a perusal of them we

think our readers will feel as we feel, that a more villainous outrage could scarcely have been perpetrated; and if any have hitherto had any doubts that the whole affair was the result of a preconcerted plan, such doubts must now vanish. The fact also that non-commissioned officers were among the rioters is proof that they, at least, were cognizant of the whole matter.

Provo, Utah, 24.

DEPOSITION OF ALDERMAN WILLIAM MILLER.

On the night of Sept. 22, I was awakened by a loud noise at the Bachman house, kept by J. M. Cunningham, Deputy U. S. Assessor, between the hours of 11 and 1 o'clock. It sounded like the noise of rioters. I arose and scanned. When partially dressed I heard a pounding at the front of my house, and shortly several shots were fired into my bedroom, near my head. Some parties then came to my east door, and broke in my east window. I ran down stairs and, as I came to the lower room, the door was broken open. I asked what was wanted; they answered, "You, God-damn you." I asked them to wait until I got my boots on, to which they assented. I returned and expressed my readiness to go with them. They then pointed a gun towards me and told me to march. I here discovered that they were U. S. soldiers. I marched with them westward, with a soldier on each side of me and several in front and rear. The soldiers drew their revolvers upon me, and urged me forward with their bayonets. They would halt every few rods, and told me they would beat me to death. They also told me they were going to destroy my building. When in the centre of West Main St., they commanded me to halt, and used abusive language as before. I then asked them to reason with me and tell what they had against me. They replied that I had agreed to rent them my hall for the purpose of having a party in it. I told them they mistook the affair as I had. I told them no such thing. They asked if I had not received a letter from them by J. M. Cunningham. Said they gave Cunningham a letter for me, and stated that Cunningham afterwards told them it was all right, they

could have the hall. I told Cunningham they could not have the hall. The soldiers said either myself, Cunningham, or the soldiers had lied. I asked them to go with me to Cunningham's and learn the straight of it. Myself and two or three soldiers went to Cunningham's house. One soldier asked Cunningham out, who came with a light. The soldier blew out the light and asked Cunningham if he had not told them that I said they could have the hall for 15 dollars. The answer was "No sir, I never did." Then they passed the lie several times. The soldiers having me in charge said I was clear from censure, and they blamed Cunningham. The leader turned to the soldiers who were arguing with Cunningham and threatened to injure him. They then said they would discharge me. I told them to acquaint the other soldiers of my innocence. The soldier then took me back to the crowd in front of the Bachman store, told the men I was not guilty, said it was Cunningham and Branigan's d—d lies. The officer in charge of the little squad said he was sorry for what they had done, and if I would write him a letter stating the amount of damages on my premises, directing it to the name of J. Dillom, and put it in the office, he would foot the bill, whether the others helped him or not. He told me to go home and they would not molest me any more. They said they had been in the valleys some sixty days and had tried to be sociable, and there were many young men and women that would associate with them, but the Bishops and old heads counseled them not to do so. When I was liberated they started up Centre Street. There were from fifteen to twenty soldiers in all with me. They said they could be as mean as anybody.

DEPOSITION OF THOMAS FULLER.

I camped in the titling yard with two companions; we are laboring in repairing the telegraph line. Near 12 o'clock on the night of September 22, I was aroused by a noise and hammering on the doors of the Co-operative store. I arose and went out on the street, and saw a crowd of 12 or 15 soldiers. Heard them say they were going to smash in McDonald's house,

that the d—d a—n of a b—h would not sell them any whisky. I went down towards the store, met a man, a citizen, I asked him what was the matter? He said he wanted to raise a force to quell the mob. We then started down street, and when just below the Co-operative we were arrested by four soldiers, who presented pistols at us. Heard the soldiers say they would use up McDonald's house because he would not sell them whisky; that they would use up the four white houses—viz., McDonald's, Sheets', Bishop Smoot's and Brigham Young's, and swore they would use the G—d d—d Bishop's house, and that they came here to run this town. Said they were not volunteers, and would be G—d d—d but they would do it. There was one non-commissioned officer, and he had a gun in his hand. They said they would like to catch some more Mormons, and take them over to Camp, try them, and, d—n them, they would hang them. They shouted as they went along the streets, "Come out, you G—d d—d Mormons and Mountain Meadow massacrers," using other indecent language and threatening to kill the Mormons and take their women away from them. They shot pistols at the houses as they passed along. When the soldiers arrested us they asked if we were Mormons? We told them we were. They said they would take care of us, that we had got into a d—d rough crowd, and that they would

shoot hell out of us if we resisted. They took us into the meeting-house block, and while there we heard other soldiers demolishing the doors and windows of the houses of McDonald and Sheets; knew it was by the rattling of glass. All the time they were at McDonald's and Sheets' they were firing guns and pistols, and filling the air with yells and oaths. Myself and the other prisoner were with the four soldiers about an hour, when those from McDonald's house came into the east gate of the meeting-house block, swearing that they would burn the meeting-house. They broke in part of an east window, and went to the steps of the front door, where they struck several matches, but failing to get the matches to burn they came to where we were at the north gate, where they were told we were Mormon prisoners, when several of the soldiers commenced beating me over the head with pistols, clubs and bayonets. I heard one of the officers say, "I guess we have given the G—d d—d Mormonson of a b—h enough." The most serious wound I received was by a bayonet stroke upon my forehead. The whole company of soldiers, some twenty in number, then started down Centre Street, taking myself and the other prisoner with them. The soldiers attempted to fire into the University building. I escaped from them when down by Bishop Miller's. Blood flowed profusely from the wounds on my head.

[TO BE CONTINUED.]

THE NEWMAN-PRATT DISCUSSION.

[CONCLUDED FROM PAGE 662.]

THIRD AND CLOSING DAY.

ARGUMENT OF REV. DR. J. P. NEWMAN.

Dr. Newman said Prof. Pratt had made three mathematical blunders in his last argument—in reference to the slaying of the Hebrew children, the number of Hebrew adult males, and the relative numbers of first-born and families in ancient Israel.

Dr. Newman contended that the marginal translation of Leviticus xviii, 18, was perfect to a word. If the

word in controversy meant sister, then every woman was sister to every other woman.

In reference to the multiplication of horses, there was no special rule about that, but there was concerning the multiplication of wives. If the one wife examples in the Bible were not to be accepted as a law, there was no limit to the number of wives a man should have, and the Almighty would be kept busy in creating women for

wives. In the Bible were only twenty-five or thirty specially recorded cases of polygamy. Hagar was only a substitute for Sarah [the Doctor believes in substitutes]. To suppose that Abraham took Keturah to wife while Sarah was living, was to do violence to that illustrious patriarch's moral character. So the Doctor concluded Abraham was a monogamist.

Polygamy was imposed upon Jacob, but that was before he was converted. He was a polygamist only 22 years. Moses had only one wife. Gideon was an idolator, but the Bible did not sanction his polygamy any more than it did his idolatry. Elkanah had two wives, but he had not ought to. David was an adulterer and murderer, and God's giving him wives was no more done approvingly than God's giving David's wives to others. When he was a polygamist he was complicated with evils, crimes, and sorrows, but for the last eight years of his life he endeavored to atone for his former crimes. Solomon had a thousand wives, but his polygamy was not approved.

In reference to bastards, in ancient Athens bastards by law were not the children of native Athenians. The only child recognized as a bastard by Jewish law was a child born of a Jew and a Pagan woman. God broke Solomon's kingdom asunder because he had so many wives, and they led him into idolatry. The polygamists were Lamech the murderer, Jacob the deceiver and robber, David the seducer and murderer, Solomon the idolator. The monogamists were Adam, Enoch,

Noah, Abraham, Isaac, Moses, Aaron, Joshua, Joseph, Samuel and all the prophets and apostles.

St. Paul told the Corinthians that every man should have his own wife and every woman her own husband, and this agreed with Leviticus xviii, 18. Each had exclusive right to the other. If the husband could claim a whole wife, the wife could claim a whole husband. Polygamy could not have been admitted into the primitive Christian Church because it would have been contrary to St. Paul's teaching.

Christ said, "Have ye not read that in the beginning God made them male and female?" thus bringing out the great law of monogamy.

The Doctor went into a philological argument to prove that polygamy was adultery. The Hebrew word translated adultery meant all criminal sexual intercourse.

Polygamy was no prevention of prostitution, as that sin prevailed more in polygamic than in monogamic countries. Prostitutes were not nearly so numerous in New York, St. Louis, and other Christian cities as was represented. Civil authority could extend or restrict religious liberty within due bounds, or Hindoo child murder could not be restricted by civil law. He could show that polygamic nations were short lived and monogamic nations were long lived. All the highest interests of man demanded the practice of monogamic marriage, that was the happy family, and monogamy stood forth as a grand Bible doctrine.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, NOVEMBER 1, 1870.

THE GENERAL CONFERENCE.

WE regret that the *Deseret News* containing the minutes of the October General Conference at Salt Lake City did not reach us in time to insert more of them in this week's issue of the STAR. It appears that a most excellent time

was enjoyed, and during the last two days the attendance was very large, estimated by the *News* at twelve or thirteen thousand on the last day, Sunday. The *News* of Oct. 10 says—

The Semi-Annual General Conference, which terminated last evening, will not be forgotten soon by the Saints who were in attendance. It has been such a time of refreshing from the presence of the Lord as none but Latter-day Saints enjoy. The character of the teachings during the last four days have been of such a character as none of the religious teachers of the world give to their disciples; and this must have struck all present, especially strangers or non-Mormons. They were so practical, so full of wisdom, and so thoroughly calculated in their nature to promote the spiritual and temporal interests of the entire people, to bring about a complete oneness, to break down social distinctions, and to raise and elevate all classes to the enjoyment of the rights and privileges that the Great Creator designs that all His children shall enjoy. The manifestation of the power and Spirit of the Lord, through His servants, the presiding Priesthood, was more striking during the past Conference than on any previous occasion.

During the Conference the audience was addressed by Presidents B. Young, Geo. A. Smith, and D. H. Wells, Elders Orson Hyde, Geo. Q. Cannon, Orson Pratt, Charles C. Rich, Erastus Snow, John Taylor, and Albert Carrington, and Mr. Martin Harris. The more prominent subjects discoursed upon were the designs of the Almighty, the causes of apostacy, union, co-operation, the gathering, education, the first principles of the Gospel, labor, the one-man power, the Book of Mormon and the witnesses thereto, building the Temple, ordinances for the dead, traditions, the use of wealth, and the union of the sexes.

When the authorities of the Church were presented for the approval or disapproval of the Conference, President B. Young tendered his resignation as Trustee in Trust, and as President of the Perpetual Emigrating Fund. President Geo. A. Smith resigned his office as Historian and General Church Recorder. President D. H. Wells resigned his office as Superintendent of Public Works. The reason for these resignations was stated to be that the First Presidency would be more free to travel among the people and preach to them. Horace S. Eldredge was nominated and unanimously sustained as President of the Perpetual Emigrating Fund, and Albert Carrington was nominated and unanimously sustained as Historian and General Church Recorder, and Wilford Woodruff as his assistant. The Conference, when the question was put, voted unanimously to sustain President Young as Trustee in Trust.

Elders Lorin Farr, of Ogden, Wm. L. Payne, of Kaysville, John I. Hart, of Ogden, and Charles Lambert, of Salt Lake City, were called to go on missions to England, and 57 brethren were called to assist Elders C. C. Rich and Lorenzo Snow in settling the northern portions of the Territory.

Priesthood meetings were held in the Tabernacle on the evenings of October 7 and 8.

THE NEWMANS IN WASHINGTON.—Mrs. Rev. Dr. Newman delivered a lecture, Oct. 10, "to ladies only," in Lincoln Hall, Washington, D. C., upon her recent trip across the American continent, in the course of which she, as might be inferred, referred to her visit to Salt Lake. She did not believe that the Mormon women were happy or contented, talked about the family matters of Orson Pratt and others, but "was so much disgusted with Brigham Young as hardly to be willing to speak of him at all." She said a woman's Christian association was organized to "do something" for the Mormon women.

The Rev. Dr. himself had hatched a plan which he desired to have adopted by Congress for the suppression of polygamy. According to the *New York Herald*, the Dr. thinks that "a special act legalizing the birth of all Mormon children and prohibiting any future Mormon marriage contracts should be passed. An act like this, with the civilizing and commercial influences quietly at work [the Provo raid for instance], would, in his judgment, solve the problem." Just like the Dr. He doubtless has some mode, to himself satisfactory, of explaining away the Bible declaration that "marriage is honorable in all," or at least of proving that the "all" does not include the Mormons. Great is the Doctor—but great in what?

WHEN DOCTORS DISAGREE.—Rev. H. W. Beecher says, "According to the land system of the Jews, by which property was to be kept in families, if a brother died his widow was to be taken by his next brother, polygamy being permissible." Now Mr. Beecher, be careful, or you will have to discuss that question with the Rev. Dr. J. P. Newman, who asserts that polygamy was not permitted in ancient Israel, it being such a dreadfully wicked thing for any man to do more than the minimum of marrying, but that the ancient servants of God kept mistresses, which he says is not nearly so dreadful a thing as some people make out, because it is practised quite commonly by notable men in these times—"highly respectable" men, who have but one wife each at a time, if any, sometimes their own wife and sometimes their neighbor's wife, are welcomed in the "best society," go piously to church on a Sunday, pay pew rent, and pat the parson at Washington, New York, London, Paris, Berlin, and everywhere else where people are civilized and refined. Now Mr. Beecher, beware of the dog—we mean of Rev. Dr. J. P. Newman, or he will be upon your track.

FORTIETH SEMI-ANNUAL CONFERENCE

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, HELD IN THE NEW TABERNACLE, SALT LAKE CITY, U.T., OCT. 6, 7, 8, 9, 1870.

(CONTINUED FROM PAGE 685.)

Thursday, 2 p.m.

The choir sang,
"Come all ye Saints who dwell on earth."

Prayer by Elder Orson Pratt.

The Parowan choir sang,
"Oh Lord! responsive to thy call."

PRESIDENT BRIGHAM YOUNG

Requested the door keepers and those who are engaged in seating the congregation to see that a few seats be reserved in the front for the accommodation of strangers who may attend the Conference. He gave some texts to the brethren who would speak—unity of action, the necessity of overcoming our traditions, and the proper training and instruction of our children, are

subjects worthy the attention of those who may address the people. The building of the Temple might occupy a share of attention by the speakers. Those, however, who may not wish to preach to any of these texts can preach from them. The union of the sexes is also a subject which he would just as soon hear treated upon in this as in any other place. The Elders should never attempt to teach anything that they do not understand. There is scope enough without this. He delivered a very stirring and instructing discourse, in which he showed that unless the people are inspired by the Spirit of God it will be impossible to serve the Almighty acceptably.

ELDER GEORGE Q. CANNON.

The day in which we live is one of the most important, if not the most important that man has ever seen on the earth. It is the day in which the purposes of God shall be accomplished. The subject of unity can not receive too much of our attention. Without unity of action, in our temporal matters, our professions would be useless. The Gospel brings salvation in every situation of life; it permeates the whole from the cradle to the grave. Therefore I love it. It is the Gospel carried out which has built this city and the various cities and settlements throughout this Territory. Our President has given us many wise counsels which we have not yet carried out. No people on earth have been so wisely counselled with regard to the affairs of life as the Latter-day Saints. In many respects we, as a community, are far from being united as we should be, considering our opportunities. Many who claim to be Latter-day Saints are so blind to the interests of everything connected with the kingdom of God, that they are loud in their denunciations of the principles of co-operation. It is opposed by individuals in the city who ought to be the foremost to sustain it. But nevertheless it gradually gains influence and obtains more wide support from the masses of the people, who as a body are in favor of it. There is no man who has faith in the work of God who hesitates or feels doubtful respecting this principle. Yet it, like other true principles, has to meet with opposition. It has been the same with nearly every other principle the Lord has revealed. It is God's will that we

should be united in all things. The Lord said, through Joseph, "Except ye are one ye are not mine." I do not fear the pressure from the outside world, it will never triumph, because we are willing to be led and counselled by the servants of God. The world call us foolish, and there is a class calling themselves Latter-day Saints who seem to have caught the same spirit. All the foothold that our enemies gain is the result of our want of unity. We have been advised in relation to our grain, about how to direct our labors, and with regard to the railroad from Ogden to this place. I have often regretted the indifference manifested by many parents with regard to the education of their children. Education is of incalculable benefit to those who use it aright. Education should not be confined to the school room. Children should be trained to draw near to the Lord. When the father of a family is absent the son should call the family together for family worship, and should ask a blessing on their food. Many of our young people are rude and unmannerly. A great deal of the proper training of children devolves upon mothers. Sons and daughters will eventually bless fathers and mothers who have been strict with them in wisdom. There is nothing more beautiful than well ordered society.

Elder Cannon continued to speak for some time interestingly on the importance of training the young.

Conference adjourned till tomorrow at 10 o'clock.

The choir sang,

"Great God attend while Zion sings."

Prayer by Elder Wilford Woodruff.

MINUTES OF A CONFERENCE

HELD IN THE MARKET HALL, JARROW-UPON-TYNE, OCTOBER 16, 1870.

—o—

10.30 a.m.

Elders from Utah present on the stand—Geo. Lake, President of the Durham and Newcastle, and Geo. H. Peterson, Pres. of the Nottingham Conferences; R. Thompson, Travelling Elder in the Durham and Newcastle Conference. Elder A. W. Carl-

son, from the Office at Liverpool, was also present.

Pres. Lake read the financial and statistical reports. There had been a number of baptisms since the last Conference, and he thought the prospects were pretty good.

The general authorities of the Church

and the Conference were presented in the usual manner and sustained unanimously. A special vote of thanks was given to Elder Ralph Thompson, who had been appointed to labor in the London Conference, for his indefatigable exertions in the cause of righteousness, and for his kindly disposition towards the Saints throughout the whole Conference.

Elder Thompson said he embraced the Gospel in 1837, emigrated in 1840, and had spent the whole of the time since with the Saints in their different locations in the land of Zion. He had seen the Prophet Joseph Smith and his brother Hyrum, and better men never graced this planet. He had labored with great satisfaction in that Conference. That was his native county. He thanked the Saints for their kindness to him, which had far exceeded his expectations. He exhorted them to good works, to train up their children in the Gospel truths, and to be in deed as well as in word Saints, and God would assuredly bless them.

Pres. Lake confirmed the testimony of brother Thompson with respect to the general good conduct of the Saints, and exhorted them to continue faithful. He could bear testimony that the Church of God was upon the earth, and that President Young was the greatest friend to humanity upon the whole earth.

Elder Carlson felt great satisfaction in listening to the reports of Elders Thompson and Lake, for they spoke well for the brethren and sisters in the Conference. He enlarged upon the duties of the Saints and the advantages of obedience to the law of God.

2.30 p.m.

Pres. Peterson made an interesting discourse upon the nature and organization of the kingdom of God, and contrasted it with the absurd systems of men. The Scriptures were so plain that a wayfaring man though a fool need not err therein, yet it was passing strange that men who claimed to be ministers of the Gospel took their authority from simply reading in the Bible how it was conferred upon others. He did not obtain his in that way, but

on the principle on which Aaron, Peter, &c., received theirs. He concluded by bearing testimony that Joseph Smith was a Prophet of God.

Elder Thompson said we did not say that the Latter-day Saints were perfect, but we did say that the principles of the Gospel and the laws of God were perfect, and would lead unto perfection those who obeyed them. He embraced the Gospel about 30 years ago, and he never had the first cause to regret it. He paid a high tribute of respect to President Lake, and exhorted the Saints to sustain him and he would prove a blessing to them. He himself had labored in the Conference with great satisfaction, and could with pleasure have remained there. What relatives he had in this country resided in that county. But when he came on his mission he came not to do his own will but the will of those who were placed over him, and he must therefore go to his new field of labor.

Pres. Lake said the Scripture said the Gospel was the power of God unto salvation. The Bible was not the Gospel, but a history of the dealings of God with men anciently. The power that attended the Gospel conferred gifts, powers, and authority upon men, but the Bible could do no such thing. He made some excellent remarks on the gathering, authority, &c., and bore testimony that he knew that the work in which the Latter-day Saints were engaged was true.

6 p.m.

Elder Carlson said there was nothing so important to man to find out as the true plan of salvation. Some thought that religion was a something simply to be thought and talked about, but he knew that God had revealed again unto man the true and everlasting Gospel, which was a practical religion, and to which rare benefits were attached. It was a blessing to receive it, for by our faithfulness we could receive and enjoy the benefits promised. He continued to speak for an hour, and delivered a most interesting discourse, interspersed with beautiful comparisons and interesting anecdotes, which were instructive in a high degree.

The meetings of the Conference were commenced and concluded with singing and prayer. Many strangers were present and a time of refreshing was enjoyed. R. A. MIDDLETON,
Clerk of Conference.

CORRESPONDENCE.

AMERICA.

Salt Lake City, Oct. 4, 1870.

President Horace S. Eldredge.

Dear Brother,—Your favors of 2nd, 10th, and 13th ult., with accompanying business enclosures, reached here safely. I am pleased to hear of your continued good health and zealous labors for the cause of truth and righteousness, and that our brethren, the Elders, associated with you, are united in accomplishing the purposes of Heaven and honorably fulfilling the mission God has appointed them. May the peace and blessing of the Lord abide with you all.

Myself and President Wells, with a few Elders, all in 6 two-horse vehicles, left this city August 27, on an exploring trip to the Kanab country. We crossed the mountains from Parowan to the Sevier, thence following up the Sevier and passing over the rim of the Basin on to the head of the Rio Virgen, stopping the second night out from Parowan at Roundy's (now abandoned) settlement on the upper Kanab Creek. Thence two days' travel we reached the Paria, a place suited more for an Indian farm and look out than anything else. Our next night was passed at the Kanab Settlement, where we found brother Levi Stewart and a few other families, also [quite a number of Indians; all seemed much pleased to see us. At this place we located and surveyed a town site, and on the Sabbath after our arrival, at a meeting of the citizens, brother Levi Stewart was chosen and afterwards ordained Bishop to preside over the Kanab ward. From Kanab we went to Pipe Springs, where we located a rock fort, to be 152 by 66 feet, to be so arranged as to accommodate a number of persons in case of an Indian attack. The fort will enclose a fine spring of good water, and when completed we propose naming it "Windsor Castle." From Pipe Springs we went via Virgen City, To-

ker, &c., to St. George, where we tarried a day, and thence we returned home, reaching this city Sept. 24. We held numerous meetings, both going and returning, which were well attended by attentive audiences. The roads were good but dusty, and the weather was fine.

It will not be necessary in this letter for me to enter into the details of the late extraordinary proceedings of the U. S. officials in this Territory; of the bombastic proclamations of his Excellency the Governor, of the extraordinary powers claimed for the U. S. officers in the late rulings of Chief Justice McKean, of the outrages of the soldiery at Provo, or the silly attack of the Governor on Gen. De Trobriand—all these have been ventilated in the *Deseret News* and *Salt Lake Herald* to an extent that will enable you to easily comprehend the situation and the folly of the men who esteem themselves equal to the task of uprooting the kingdom of God; but their inglorious efforts have little other result than to cause a smile to rise on the countenances of the Saints, who have seen so many of a like ilk fuss and fume away their brief period of office, and then sink into unregretted oblivion. So we feel assured it will be the case with those who at present are so tireless in endeavoring to stay the progress of the growing cause of Zion. God has not forsaken His people, nor left His Saints to take care of themselves.

Black Hawk, the Indian chief who took so conspicuous a part in our last Indian wars, died on the 27th of last month, near Spring Lake Villa, and in a small ravine near by his tribe buried him. That locality, I understand, was the place of his birth; there he commenced his depredations, and thither he went to die. He was the most formidable foe amongst the red men that the Saints have had to encounter for many years. The In-

dians generally appear to be inclined to peace throughout the Territory, though there are some rumors of horse stealing expeditions to be entered upon by the Green River Indians this present fall. Were there no white men to purchase stolen stock and supply the Indians with whisky and ammunition, there would be fewer Indian thieves and scarcely any Indian difficulties.

With love to yourself, sister Eldredge, and the Elders in the Office and throughout the Mission, and the Saints scattered abroad in Babylon, I remain your brother in the Gospel,
BRIGHAM YOUNG.

Salt Lake City, Sept. 26, 1870.

Elder Stephen Taylor.

Dear Brother—I have been off to Cache Valley for twelve days. I found the people up there feeling first-rate.

The Anti-Mormon clique are trying hard to consummate a collision between the "Mormons" and the Government of the United States. We do not believe it will be accomplished—however, it will be just as the Lord wishes. If He desires us to fight, He will be our General and lead us on to victory.

Father returned from "Dixie" last Saturday, much fatigued, but he enjoyed good health. The "Ring" threatened to arrest him on his return, but they did not.

Times are still very dull, money is scarce, and wages are low. Considerable mining is being carried on near to our City. Goods and all sorts of produce are low. There are tolerably good crops, with a fair prospect for

next summer, as the grasshoppers have nearly all left us.

I am now off duck hunting. Love to all.

Ever your brother,

H. YOUNG.

Williamsburgh, Oct. 2, 1870.

President Horace S. Eldredge.

Dear Brother—I desire to inform you of my removal from my former residence to No. 107 Sixth St., between South 1st & 2nd, Williamsburgh, New York, where all communications should be sent, the STARS included. If you will publish this in the STAR, you will oblige any of the Saints coming to New York, as should they see the STAR they would know where to find me, or they could write to me Box 152, Williamsburgh P. O., New York, and I should get their letters and would communicate with them.

It is a pity there are not more Saints take your brightly shining STAR than what there are. Some will take in newspapers, but cannot afford to pay five cents for this interesting little luminary. Every efficient member should subscribe to the STAR.

All things are working well with us. The apostates are at work here, but they cannot get on much. They have tried hard, but have done us no harm. Zion prospers, all is well. We have had to cut off a few, but they have been on the fence for some time, and we are baptizing to make up our loss. Strangers attend our meetings and listen attentively, and all is peace at present.

Your brother in the Gospel of peace.

WILLIAM SEARLE.

MORMON AND CHRISTIAN.

The Dr. Newman who went forth from Washington to Salt Lake City, to take Mormonism by storm by flourishing his Orthodox Bible in its face, has had to come away after a pretty severe tilt with one of the leading Elders, leaving his Bible behind him. It must have been extremely humiliating. Elder Pratt took his Bible out of his hands, and opened it again and again to pages that taught and upheld the polygamy doctrine, reading

off whole volleys of historical texts that went to establish the leading Bible characters, esteemed Saints by Orthodoxy, as regular Mormons. Dr. Newman crawled amazingly on this part of the argument, and was at last rather glad to abandon it to his Mormon opponent. Nor did the latter leave his visible advantage unimproved; he charged home vigorously on the Reverend Doctor, and pointed him triumphantly to the practices of such

cities as New York, where it was an acknowledged part of civilization to hold one wife, but debauch as many others as possible in the open dens of iniquity. The people committed sin enough every twenty-four hours, according to Elder Pratt, to sink them in hell permanently. And he likewise points, and justly too, to the pollution and infanticide of the nation at large, while a handful of people,

practicing "Bible marriage" in the mountains beyond the plains, are threatened with extermination. He declares himself quite ready to compare the piety and pollution of one side with the same qualities of the other. Somebody carrying more guns than Dr. Newman will have to be sent out missionarying among the Mormons.—*Banner of Light*, Sept. 14.

UTAH NEWS.

THE following are from the *Deseret News* to Oct. 10—

Elder Wm. C. Staines arrived at Salt Lake from New York, Oct. 2.

An edition of 5000 of the *Catechism for Children*, revised and corrected, had been published at the *Deseret News* office.

The First Presidency, the Twelve, and a few invited guests went per U. C. and U. P. on an excursion to Wasatch, Oct. 11.

More than half the mortality of Salt Lake City in September was from teething, bowel complaints, and canker. Three-fourths of all the deaths were of children.

A fire destroyed a large barn belonging to Messrs. Homer Brown and Wm. Thorne, 7th Ward, Sept. 29. Two children of brother Brown were burned alive in the building.

The steam sawmill of Joshua Williams and Co., near Morgan City, also 75,000 feet of lumber, had been entirely destroyed by fire, originating with a spark from the engine. Loss \$15,000. No insurance.

The pupils of Mrs. M. E. Randall, and Miss Cook passed an examination at the school-house of President B. Young Sept. 30, showing proficiency in the various branches, especially elocution. The two schools were to be amalgamated.

Messrs. Caine, Sloan, and Dunbar, editors of the *Salt Lake Herald*, were arrested by the U. S. Marshal, taken before Chief Justice McKean, on an indictment for libel against Associate Justice C. M. Hawley, placed under their own recognizances for \$500 to answer at their trial, and liberated.

Bro. Wm. Morrison wrote from Mount Pleasant, Sept. 26, that it was agreed at a meeting at Spring City that all those who wished to return to their homes in Sevier County, should meet at Fort Gunnison, Nov. 3, on their way, with tools, implements, etc., for farming, forting, fencing, and ditching, without their families at present.

Major W. P. Offley, deputy postmaster and deputy U. S. Marshal, walked into the *Salt Lake Herald* office, on the evening of Oct 8, to see Mr. Sloan, was shown into his room, and locked the door. Mr. Sloan unlocked and attempted to open the door, when Offley seized him and presented a revolver to his breast. Mr. Sloan seized Offley's hand and prevented him from cocking the weapon. Mr. John T. Caine entered the room and the would-be assassin was secured, disarmed, given to the police, and taken to the lock-up. Gov. Shaffer sent his private secretary, Mr. Black, to endeavor to procure the villain's release, but without avail. The next day the prisoner was released on the U. S. Marshal Patrick's solicitation, and on the morning following was indicted and placed under bonds of \$2000 to answer at the trial. Mr. Postmaster Moore regretted very much that any one connected with his office should engage in such an attack, and said his discharge would be prompt.

**LIST OF DEBTS DUE FOR BOOKS, STARS, &c., BY THE SEVERAL
CONFERENCES, FOR THE QUARTER ENDING SEPT. 30, 1870.**

(THIS ACCOUNT IS MADE UP TO STAR NO. 39 INCLUSIVE, VOL. 32.)

CONFERENCE.	AGENT.	AMOUNT.
Birmingham	*Lot Smith.....	£ s. d. 1 1 10
Bristol	*Thos. Howells.....	7 16 10
Bedfordshire	Thomas Woolley	0 6 11½
Durham and Newcastle	*George Lake	1 14 11½
Glamorgan	G. G. Bywater.....	1 9 8
London	*R. F. Neslen	5 18 3½
Liverpool.....	A. P. Shumway	2 0 1½
Monmouthshire	*Caleb Parry	3 17 4½
North Wales.....	Thos. P. Green	4 4 7
Southampton.....	*Albert Dewey	3 10 9
Sheffield	*Alma Eldredge.....	0 17 5
New York	Wm. Searle	0 14 9
Total		33 13 6½

* The debts of these Conferences were contracted previous to the appointment of the present agents.

CREDITS.

CONFERENCE.	AGENT.	AMOUNT.
Cheltenham	Stephen Taylor	£ s. d. 0 0 8
Carmarthen	Henry Williams	0 0 5
Glasgow	H. G. Park	3 19 0½
Kent	Geo. Barton	0 1 5
Leeds	M. B. Shipp	0 0 0
Leicester	Geo. W. Groo	0 1 0
Manchester.....	David Brinton	0 0 0
Nottingham	Geo. H. Peterson	0 17 4
Norwich	Geo. O. Noble	0 13 4
Pembrokeshire	Wm. White	0 0 11
Swansea	Joseph Parry	0 5 0½
Total		5 19 1½

INFORMATION WANTED.—Ann Jones, of Liverpool, desires to know the whereabouts of her sister, Elizabeth Edwards, who emigrated to the United States in the ship *John Bright*, April 30, 1866. Address, 42, Islington, Liverpool.—Utah papers, please copy.

ADDRESS.

James Lavender, 2, Balsall-street, Bedford, Beds.

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LIVERPOOL:

EDITED, PRINTED AND PUBLISHED BY HORACE S. ELDREDGE, 42, ISLINGTON.

LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 20, BISHOP'S GROVE, ISLINGTON.
AND BY ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Repent: for the kingdom of heaven is at hand."—JESUS CHRIST.

No. 45. Vol. XXXII.

Tuesday, November 8, 1870.

Price One Penny.

FORTIETH SEMI-ANNUAL CONFERENCE

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, HELD IN THE NEW
TABERNACLE, SALT LAKE CITY, U.T., OCT. 6, 7, 8, 9, 1870.

(CONTINUED FROM PAGE 699.)

Friday, 7th, 10 a.m.

The choir sang,

"Behold! the harvest wide extends."

Prayer by Elder John Taylor.

The Parowan choir sang,

"Sweet is the work, my God, my King."

ELDER ORSON PRATT.

The great object of these Conferences is that we may be edified concerning the things of God, to examine ourselves to see if we are alive to our duties. God has wisely designed that man should be placed in this probation that he may be prepared to obey higher laws. We have a great variety of ideas and notions of our own, but God designs that we should all be instructed in one grand system. All nations have traditions that have been handed down to them from their fathers. Some of these traditions are erroneous, and some correct and beneficial. Let us see whether some of our traditions are consistent with the laws of God. We have been educated with regard to our property. We have been taught that all men and women should use all their efforts to accumulate wealth for their personal aggrandizement. This seems to be the main

object of the people in all nations and in all classes of society. They believe that wealth is power and happiness. Is this a correct tradition? It is in one sense, and in another it is not. God created man to eventually possess wealth. It was He who created the vast resources of wealth that so abound on the earth. That same God that made those riches and endowed men with the power to accumulate them, designed that they should be used for His own honor and glory. He did not design that the use of them should cause man to be lifted above his fellow, but for him to do good in the use of them. This is one of the traditions of which the Latter-day Saints are called, by the voice of God and revelation, to free themselves. To free themselves from selfishness, and devote their substance to building up God's kingdom, to feed the hungry and clothe the naked. To use wealth for self-aggrandizement only, is a tradition which entwines itself around the hearts of the children of men probably more than any other. Jesus instructed his disciples to pray that the will of God be done on earth as it

is done in heaven. This prayer is taught in all Christian nations. The difference between the order of things, in relation to property, in heaven, and the order existing on earth, is very great. The riches of eternity are for the Saints of the Most High God. Those who shall be counted worthy to inherit the kingdom of God will be made heirs of God and joint heirs with Jesus Christ; joint heirs to riches, happiness, dominion and glory. This is the destiny of the Latter-day Saints. How great, then, will be your individual possessions? There should, therefore, be a preparation in this life before such a condition of things can be entered upon. We should have a very different order of things in relation to property from that which has obtained in the world. Some have murmured concerning what they term the strictness of matters about property, but there has been no strictness compared with what must ere long be introduced. Who has violated the vote that was taken at one of our Conferences, that we would cease to sustain our enemies and that we would seek to sustain ourselves? There are men in our midst who would like to see this people persecuted and driven. If you trade with and sustain such characters here, you will be miserable as well as accountable for the blood of the brethren, providing it should be spilt.

There are other traditions besides the one I have referred to which need the attention of the Latter-day Saints. It is not considered dishonorable in the world for a young man to marry a young lady without the consent of her parents. A young man who would do this is guilty of robbery of the meanest description. No young man has any right to make any advances whatever to a young woman without first consulting her parent, and no language could portray his contempt for a person who would take any other course. It is true, as was said here yesterday, that our young men and young women are, as a general rule, virtuous, yet the practice that has obtained here somewhat, of young people staying out of evenings in by places courting and probably keeping up that courtship for

years, is highly reprehensible. Those who oppose the true order of marriage as revealed by God, virtually shut themselves out from a prospect of having wives and children in eternity. The speaker continued to speak for some time on the true order of marriage.

PRESIDENT GEO. A. SMITH.

The Lord commanded the first man to take a wife, and the commandment is applicable to every other man, therefore those who do not obey it are living in persistent opposition to the will of heaven. It was suggested at one of our Conferences, that all the unmarried young men over a certain age should pay \$200 annually to the P. E. Fund till married. Those young men who are liable to this fine are reminded that the fund needs replenishing, and he would advise those young ladies who are still single through the dereliction of such young men, to stir them up and help collect the fines. The principle of union in temporal matters is not only applicable to merchandize, but to everything else. We should unite so that we shall not build up merchant princes or an aristocracy of wealth in our midst. Let union be introduced in agriculture, and agricultural machinery might be brought here that would reduce the labor of the farmer at least one-half. Agricultural unions can be formed with success. There is but little of anything raised here to be sent abroad. Some Latter-day Saints have got wrong ideas on the mining question. They seem to think that, when they enter a mining camp, they must drink, swear, &c. This is a foolish tradition, and if any Latter-day Saints should enter into mining, let them not be foolish enough to indulge in vicious practices that degrade them. Let us support our tanneries and home shoe establishments. Let us see that sheep herds cover our mountains, and that the necessary roots be raised to support them during the rough season, and give the charge of the herds to men who know how to treat sheep, and let the community own the herds. Thus, with union factories and union sheep herds, we will clothe our backs with our own wool. We can just as well as

not have co-operative butcher stalls. Unity can accomplish all these things. Why should we not have union cattle herds, having one brand on each animal, have it put in at a value and, when taken out, let it be taken out at a value. The same is applicable to horse herds. Cheese can be manufactured in every settlement just as well as not. He would advise our Dixie brethren to commence some cotton fields on the principle of co-operation, and give the cultivation of this important article more attention than it has yet received.

The choir sang,

"Daniel's wisdom may I know."

Prayer by Elder Geo. Q. Cannon.

Conference adjourned till 2 p.m.

ERRATUM.—In the notice, in yesterday's Conference minutes, of the authorities on the stand, under the heading, "Of the Presidency of the High Priests' Quorum," instead of E. D. Woolley and S. W. Richards, it should have read Elias Smith.

2 p.m.

The Parowan choir sang,

"We shall know each other there."

Prayer by Elder Joseph F. Smith.

Choir sang,

"See all creation joins, to praise the eternal God."

ELDER CHARLES C. RICH

Spoke on the necessity of the Latter-day Saints being united, and on the beneficial results of all the experiences they have been called to pass through as a people.

PRESIDENT BRIGHAM YOUNG

Delivered a discourse on the subject of co-operation, showing that the principle can be applied in every department of industry, and how its application in domestic affairs and all other matters would be the very best system of economy that could be adopted. He advanced powerful reasons in favor of co-operative stock herds.

PRESIDENT GEO. A. SMITH

Spoke on the strict observance of the Word of Wisdom, the necessity of sustaining schools, and especially those which have been established for the purpose of graduating teachers, that we may never be under the necessity of engaging teachers of doubtful char-

acter. He advised those who attend Conference to take memoranda of the teachings given and carry them to the various settlements, that they may be carried out by the whole. For the time will come when we will build a Temple in Jackson County, Missouri, and the Saints will have to be prepared before they can perform the work.

The choir sang,

"O my Father, thou that dwellest

In the high and holy place."

Prayer by Elder Lorenzo Snow.

Conference adjourned till to-morrow at 10 a.m.

A Priesthood meeting, which was numerously attended, was held at half-past six p.m., in the Tabernacle. On the stand were the First Presidency, the Twelve Apostles, First Presidency of the Bishopric, and many Bishops and other leading Elders. The Spirit of God was powerfully manifested. Bishop Hunter, and Presidents Daniel H. Wells, Geo. A. Smith and Brigham Young were the speakers, and much valuable instruction was given.

Another meeting of the same kind will be held this evening at half-past six o'clock, in the same place.

Saturday 8th, 10 a.m.

The choir sang,

"Give us room that we may dwell."

Prayer by Elder Erastus Snow.

The Parowan choir sang,

"There is no time like the present time."

ELDER ERASTUS SNOW

Spoke on the first principles of the Gospel. In the course of his remarks he alluded to some of the causes which induced people to apostatize from the truth. He also treated upon the transient nature of worldly honors and pleasures, and the consequences which result to those who are engrossed by them, and the glorious destiny of those who become grounded in the love of God in Christ Jesus through a faithful observance of His laws. He alluded to the calling of missionaries to settle new sections of country, and stated that many who had been called on such missions, and had run well for a season and then given up, are now going into darkness. Such are in danger of forsaking the service of God. He showed that it is the duty of the Saints to go where the

Lord and His servants want them, and to labor as they are directed.

PRESIDENT GEO. A. SMITH
Spoke. He advised the brethren to work for a reasonable remuneration, and to do all the labor that has to be done in this Territory, instead of making it necessary for those who want it done to import it on account of the high price demanded for it. If the brethren go to mining, he would advise them to work for pay instead of taking up claims, for, in most cases, those who invest in mining speculations fail, financially. If those who own mines want the brethren to work for them, do so and get money. He continued at some length on this subject and gave some very practical illustrations.

PRESIDENT D. H. WELLS
Spoke on the religious beliefs and practices of the world, showing that whatever of a saving nature may be inculcated in the various systems extant, is comprehended within the purview of the Gospel of Jesus which we have received, and what is lacked by them to make up the plan of salvation is also incorporated in the Gospel, which is a complete system. He showed that the principles of the Gospel would yet infuse themselves into the minds of the Saints to such an extent that they would be sought after to fill positions of trust all over the world.

PRESIDENT BRIGHAM YOUNG
Spoke briefly on the labor question. He advised the brethren to work for strangers who come here if they desire it, and use the means they receive in payment for the building up of the Zion of God.

The choir sang,
"Awake, ye Saints of God, awake."
Prayer by Elder Jacob Gates.
Conference adjourned till 2 p.m.

— — —
2 p.m.

The choir sang,
"Glorious things of thee are spoken."
Prayer by Elder Elias Morris.
The Parowan choir sang,
"Hark! the song of Jubilee."

Elder Geo. Q. Cannon presented the authorities of the Church to the Conference. The votes to sustain them in the following order were unanimous—

Brigham Young, President of Church of Jesus Christ of Latter-day Saints, George A. Smith his first, and Daniel H. Wells his second counselors.

Orson Hyde, President of the Quorum of the Twelve Apostles, and Orson Pratt, sen., John Taylor, Wilford Woodruff, Charles C. Rich, Lorenzo Snow, Erastus Snow, Franklin D. Richards, George Q. Cannon, Brigham Young, jun., Joseph F. Smith, and Albert Carrington, members of said Quorum.

John Smith, Patriarch of the Church.

John W. Young, President of this Stake of Zion, and George B. Wallace and John T. Caine his counselors.

William Eddington, John L. Blythe, Howard O. Spencer, John Squires, Wm. H. Folsom, Emanuel M. Murphy, Thos. E. Jeremy, Joseph L. Barfoot, Samuel W. Richards, John H. Rumell, Miner G. Atwood, William Thorn, Dimick B. Huntington, Theodore McKean and Hosea Stout, members of the High Council.

Elias Smith, President of the High Priests' Quorum, and Edward Snelgrove and Elias Morris as his counselors.

Joseph Young, President of the first seven Presidents of the Seventies, and Levi W. Hancock, Henry Harriman, Albert P. Rockwood, Horace S. Eldredge, Jacob Gates and John Van Cott, members of the first seven Presidents of the Seventies.

Edward Hunter, Presiding Bishop; Leonard W. Hardy and Jesse C. Little his counselors.

Benjamin L. Peart, President of the Elders' Quorum; Edward Davis and Abinadi Pratt his counselors.

Samuel G. Ladd, President of the Priests' Quorum; Wm. McLachlan and James Latham his counselors.

Adam Spiers, President of the Teachers' Quorum; Martin Lenzi and Henry I. Doremus his counselors.

James Leach, President of the Deacons' Quorum; Peter Johnson and Chas. S. Cram his counselors.

Brigham Young, Trustee in Trust for the Church of Jesus Christ of Latter-day Saints.

Truman O. Angell, Architect for the Church.

Horace S. Eldredge, President of

the Perpetual Emigration Fund to gather the poor.

Albert Carrington, Historian and General Church Recorder, and Wilford Woodruff, his assistant.

Elders Lorin Farr, of Ogden, and Wm. L. Paine, of Kayaville, were called to go on missions to England.

When the motion was put to the Conference to sustain President Brigham Young as Trustee in Trust for the Church, he arose and tendered his resignation of that office. At this the congregation manifested strong signs of disapproval. And when Elder Cannon stated that there were two motions before the Conference, one to sustain President Young as Trustee in Trust, and the other to accept of his resignation of that office, thousands of the people shouted "No, no," and, when the first motion was put, the vast congregation, agitated by one common feeling, moved and surged for a few moments, and, not satisfied with merely holding up the right hand in token of sustaining the motion, great numbers rose to their feet and held up both hands, and a murmur went up from the human sea. Many of the strangers present held up their hands as if impelled by the same spirit that moved the great assembly. The scene was one which will never be forgotten by those who beheld it, and but few persons present could prevent feelings of intense emotion swelling up in their bosoms. There stood the veteran, faithful leader of a people who had been led by him through the most trying scenes that have proved him to be their best earthly friend as well as spiritual guide, and the people uttering a united protest against his resigning to act for them in a position of trust.

President Young tendered his resignation of the office of President of the

Perpetual Emigrating Fund, and nominated Horace S. Eldredge as his successor to that office. The resignation was accepted and the nomination unanimously sustained.

When the motions were put to sustain President George A. Smith as Historian and General Church Recorder, and President Daniel H. Wells as Superintendent of Public Works, they resigned those offices. Albert Carrington was nominated to the office of Historian and General Church Recorder, which was carried unanimously. Nomination to the office of Superintendent of Public Works was left over for the present.

A vote of confidence and thanks to the First Presidency, for their labors in the offices they had just resigned, was carried unanimously.

PRESIDENT BRIGHAM YOUNG

Gave it as a reason for the First Presidency resigning those offices, that they would be more free to travel among the people and preach to them. He delivered a very powerful discourse in which he showed what had produced the wonderful union that exists among the Latter-day Saints.

ELDER ORSON HYDE

Addressed the Conference for a short time. He stated that none had ever helped the Saints but the Almighty, and that He would continue to be their friend. He prophesied of the ultimate triumph of the Saints over all their enemies, and that no power would ever stay their progress.

The choir sang,

"Praise to the man who communed with Jehovah."

Prayer by President George A. Smith.

Conference adjourned till to-morrow at 10 a.m.

[TO BE CONTINUED.]

CORRESPONDENCE ON THE SOCIAL CONDITION OF UTAH.

[CONTINUED FROM PAGE 693.]

I think I have answered all your questions and replied to all your objections. May I hope that my answer will afford you pleasure, gratification, enlightenment, and instruction in its

perusal? If such be the case, I shall be amply rewarded for my labor, which has been a pleasure to me.

Be good enough to accept my heartfelt thanks for the very kind and ap-

preciative terms in which you are pleased to speak of my sentiments towards women. But bless your soul, I was made for the very purpose of entertaining such sentiments, and of developing them in my life, so far as I can. I should not be honoring my Maker if I did not do so. Besides, how could I entertain contrary sentiments, when I know, by personal experience, woman's unbounded kindness, affection, and faithfulness, her native purity of character, the delicate but exceeding beauty of her nature, the sacrifices which she freely makes and the frequent affliction and sometimes agony of pain which she willingly encounters and bravely endures, not entirely for her own sake? Why, my dear madam, in contemplating these things, if I were not filled with respect, esteem, and admiration toward womankind, I should certainly be something less than a man. Further, is not woman accounted the masterpiece of Divine art and skill? And how can any man look upon such a masterpiece of Creative art and skill, without being imbued with sentiments of wonder, love, and praise, thanksgiving and adoration toward the Great I AM?

In anything which I have said, I hope you will not consider that I have lightly regarded your convictions, or have designed in the slightest degree to trifle with them, or unnecessarily shake or assail them. On the contrary, I have a profound respect for the heartfelt sentiments of any person, and least of all would I say anything calculated to weaken a woman's views of truth and duty without offering what I was thoroughly convinced were better. While it is incumbent on me to speak the truth as I understand it, so far as it may appear to be beneficial, at the same time I know well enough by experience the perplexity of mind that accompanies not only the first awakening of an apprehension that some of one's most cherished convictions, founded on tradition, are erroneous, but the affliction of spirit which attends much of the whole process, painful as it is at times, of the renouncing of error, and also the progress from the dim glimmerings of the half apprehension of truth to the glorious light, serene joy, and assured and

unwavering confidence of full, complete, and hearty acceptance. In the experience of any such trial on your part, be kind enough to accept the assurance of my warmest sympathy, and my prayers that your feet may be led safely in the path of truth and righteousness and planted firmly upon the rock of divine knowledge. I thank you with all my heart for the respect which you express for my convictions, and for the credit you so kindly and freely give me and those who believe as I do for sincerity and for the advantage which we have in the absence of hypocrisy on our side. I am certain that I consider you equally sincere in your convictions, and I honor you for that sincerity. Sincerity eventually will lead into all truth, though it may be sometimes by an apparently unpromising route.

I have one request to make. As you have my free permission to make any public use of this correspondence that your good judgment may dictate, will you be so kind as to inform me whether it will be agreeable to you for me to make a similar use of it, if at any time I may so desire? Such permission would much oblige me and would be likely to subserve the cause of truth, for I know you will frankly acknowledge that, although you may not deem some of the principles which I advocate so good as others which you can imagine, yet mine are infinitely in advance of those which commonly prevail, and are entirely in favor of your excellent sex, towards whom I ever take pride in entertaining sentiments of the highest respect and esteem.

If at any time you desire to learn more of Mormonism, or the affairs of Utah, it will be equally a duty and a pleasure to me to furnish such information as may be in my possession. If you wish none further, I shall regard your acknowledgment of this as the "last word" in this connection, but if it shall please you to ask me further hard questions, I shall account it a pleasure to answer them, to the best of my ability and to your entire satisfaction if possible, for, so long as you are kind enough to question me, I am sure I can't tell which of us will have the last word, and I shall strive not to permit you to surpass me in courtesy.

You will allow that there is no law against my presenting the truth in the most attractive and agreeable light. Truth and virtue need not put on airs of repulsiveness, nor have error and vice any right to attractive habiliments to hide their natural and inherent hideous deformity. Vice has endeavored to usurp the beautiful and the attractive long enough. The time has come for Righteousness to awake and put on her beautiful garments, to arise and shine, for her light has come, and the glory of the Lord is arisen upon her.

If this shall be my last word to you, I pray you be kind enough to accept my best wishes for your happiness, also my congratulations upon the agreeable facts of your being blessed with a husband and a little boy, and the assurance of my hopes that you will be still further blessed with as many olive branches around your table as your heart can desire.

With sincere respect,

I remain truly,

Your servant for the truth's sake,

J. JAMES.

[TO BE CONTINUED.]

DEPOSITIONS CONCERNING THE PROVO RAID.

[CONTINUED FROM PAGE 695.]

DEPOSITION OF A. H. BOWEN.

I was on patrol duty as a policeman; was at I. M. Cunningham's near six o'clock on the evening of Sept. 22. Eight or ten soldiers were present. One of them asked Cunningham if he could furnish supper for thirty or forty persons? Cunningham replied, "I will do the best I can." I went home, got a coat and returned, and saw a load of fourteen or fifteen soldiers arrive at Cunningham's. They said they were going to run the town. At eleven o'clock I saw three or four soldiers go into the street near Cunningham's house, using threatening language. They fired guns eastwardly. One soldier commanded them, "Get your guns and we will clean out the Mormon sons of b—s." They went towards Centre Street. I ran across an orchard towards Bishop Miller's, and got there as they commenced hammering. I saw them break in the window and door, saying to Miller, "G—d d—n you, come out here!" I heard Miller ask, "What do you want?" The soldiers replied, "We want you." I then went home for my revolver, having nothing with me but a derringer. I then went to the Court House and commenced arousing the citizens. I heard the soldiers smashing in the windows in the direction of McDonald's. I was in the orchard opposite the meeting-house with

three others; I saw the soldiers go to the front door of the meeting-house, and strike two or three matches. The soldiers came out of the front gate. The City Marshal ordered us to be ready to fire upon them, when in the centre of the street. At this moment we recognized the voices of two citizens, as prisoners, which prevented us from firing. The soldiers passed down the street. We resorted, with other citizens, to the vicinity of Cunningham's, from whence the soldiers soon started for camp.

ALMA BROWN

Said, On the 21st day of September I saw some soldiers in Provo who asked me to haul them to camp. I told them I would for pay. They agreed to pay me, and I took them to camp. They, in their talk, said they were going to have a fracas in Provo the next night. One of them called Haws hired me to haul them over to Provo the next night. While at camp the next night, some of the soldiers who came to ride with me had guns with them, and wanted to put the guns in the wagon. I told them I would not take them with their guns. This was about three rods from the cook-house. One of the soldiers spoke up and said he was going to take his gun into town. At this time he was not more than two rods from the sentinel on guard. The sentinel did not make any objection.

I saw three or four soldiers take their guns in their hands and walk out of camp. This was after tattoo. I hauled to Provo two loads, eighteen in all, but did not see any guns or pistols about them. They had overcoats on. I do not know how many soldiers were in town that night, but heard a soldier, they call Haws, say there were not more than five soldiers left in camp besides the officers and guard. Some of them said they had a grudge against Bishop Miller and Bishop Sheets, and

they would like to string Bishop Miller through the town. I unloaded the soldiers at Mr. Cunningham's house. Haws took me in the house and gave me my supper, and paid me for hauling them over. They said they were going to have a supper at Cunningham's, and have some music. They tried to engage me to take them back to camp, and expected to break up at about two o'clock. I told them I would not like to hitch up my team at that time, and did not do so.

[TO BE CONTINUED.]

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, NOVEMBER 8, 1870.

THE HOLY PRIESTHOOD.

ALL true authority comes from God. He holds the issues of life and death to all mankind—the issues of life, with all its manifold cares and joys and hopes and fears; the issues of death, with all the untried phases of subsequent life in other states of existence. The only really legitimate authority upon the earth is that of the Holy Priesthood, derived from the Almighty, through His Son Jesus Christ. This authority empowers its recipients to preach the Gospel of Jesus Christ, whereby mankind may become reconciled to God, to administer in all the ordinances of the Gospel, to organize, build up, and govern the Church and kingdom of God, and to do all that can be done to save, redeem, and exalt the human family—all of them who will become obedient to the direction of that Priesthood, for no person can obey the Gospel without obeying the Holy Priesthood in its ministrations in the same. How can people obey without some one to administer? How can they hear the Gospel without a preacher? How can he preach, except he be sent? By whom shall he be sent, except by God, directly, or through those to whom He has given authority to call, authorize, and send others? In earthly matters, legal authority is necessary to validity, and much more is legal authority necessary to validity in matters pertaining to the Gospel of Jesus Christ, which, when believed in and obeyed through those who have the authority to administer, becomes the power of God to salvation. All history and all experience prove that in the absence of authority, uncertainty, disorder and confusion reign. So when men are destitute of the authority of the Holy Priesthood they try to procure the best substitute they can, and the confusion and misery which exist in the world are ample evidence that human authority is but a counterfeit presentment.

The authority of the Holy Priesthood is for the salvation of all who submit to it, and especially is it incumbent upon those who hold that Priesthood to be themselves clean, pure, faithful, upright in their conduct. If they are not, they will suffer loss, sooner or later—they may be bolstered up by relatives or friends for a time, in hopes of helping them to repent and reform, but unless they do repent and reform, they will suffer loss, they will fail to attain to that influence with God and His people to which they otherwise might attain, and this in the very nature of things, for nothing can prevent it. God has set His hand to gather His people and to organize and build up His kingdom, and that which seriously offends must cease so to offend, or it must eventually be rejected.

There is no help for it, but obedience must be rendered to lawful authority. A perfect state of society is impossible without obedience. Obedience is essential to the best results, to any satisfactory results, in earthly organizations, and much more is it essential in heavenly organizations. The disobedient cannot secure the blessings, they cannot have solid peace and perfect satisfaction in their own minds. If they are not obedient to those who have authority over them, neither can they reasonably expect obedience from those over whom they may exercise authority, and thus disobedience in one naturally tends to beget disobedience in many others, and if the influence of such a spirit be not checked it is soon disobedience all through the organization. These are truths so plain and simple as to be within the comprehension of any person.

Where authority is exercised with harshness, there is manifestly a low state of society, an inferior condition of things. Something is wrong. Either the engineer is unnecessarily and unwisely rigid and exacting, or the machinery is out of order, or may be it works rather stiffly, the unnecessary and injurious friction being caused chiefly by the lack of a little oil. In this latter case, if the engineer will cease to drive the machine, and apply the drop or two of requisite oil, possibly slightly loosing a screw here or slightly tightening one there, the whole machinery, at a touch of the master hand, will go "like clock-work," smoothly, pleasantly, effectively, and as satisfactorily as can possibly be expected.

The authority of the Holy Priesthood is indeed the authority of a father over his children. No other authority conveys an adequate idea of the authority of the Holy Priesthood. Those who hold that Priesthood on the earth are simply representatives of and co-workers with our Father in heaven, and are ministering for Him to His children here below. It consequently follows that the obedience required to the Holy Priesthood is the simple, free, frank, willing, hearty obedience of a child to his parent—not a stupid, stubborn, wilful child to a wanton, unreasonable, tyrannical parent, but an intelligent, docile, affectionate child to a reasonable, kind, merciful, prudent, judiciously strict, yet temperately indulgent parent. Where such obedience is not rendered, or authority is not so exercised, something or other needs rectifying, and somebody needs to learn something. This view of the nature of the authority of the Holy Priesthood, and of the obedience required thereto, is in accordance with Scripture—"Like as a father pitieth his children, so the Lord pitieth them that fear him." "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." "Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein."

Elders, presiding Elders especially, should be fathers to the flock, and should consider that many of the Saints are ignorant and inexperienced, and make judicious allowances accordingly. A father does not punish a little child for things which he can not possibly be expected to allow a grown up son or daughter to commit with impunity. Heaven acts in the same way toward us, and we should toward each other. The circumstances attending any unpleasant case should all be taken into due consideration, and no harsh nor arbitrary spirit should be permitted to enter the bosom of an Elder and influence him in his action upon any case that may come before him among the brethren or sisters. To be unnecessarily stringent upon comparatively little matters is not good. All of us are apt to be more rigid upon some points than upon others of equal and perhaps superior importance. In saying this, we censure no one, we are not personal in our remarks, but simply stating facts familiar to everybody, yet which in our individual cases may not always be allowed to have their proper weight.

It is not always the best policy to roughly cut off from the tree all the dry sticks, for thereby we may lop off with them some young and tender branches. A dry stick may not always be doing positive injury to the tree—on the contrary, the dry stick may be an actual and needed support and defence to a young, tender, healthy, thriving, promising shoot. In such cases it is far better to let the dry stick remain a while longer. But when a rotten branch is corrupting another, or when a dry stick is chafing, warping, or in anywise injuring a living, healthy branch, the dry or rotten branch should be promptly and carefully severed from the tree, and it is not profitable to extend sympathy to such a branch. When members of the Church are manifestly wicked, doing injury to the Church, making public disturbance, injuring their brethren and sisters, or conducting themselves in a manner to bring scandal and disgrace upon the Church, such offenders should be cut off without unnecessary ceremony, unless they speedily repent. When they do repent, it will be time enough to show mercy to them. But all things should be done in righteousness, charity, and love, not with anything like a bitter or vindictive feeling, and above all things no feelings of personal enmity or private revenge should be entertained. The Elders should realize that they are called to be fathers and not masters to the Saints, and all should endeavor to realize that those who are set over them in the Lord are fathers and not masters. Then difficulties would be rare, and the few that might occur would be very easily settled. J. J.

MORE EMIGRANTS.—A small company of Saints will embark on the steamship *Manhattan* for New York, on their way to Utah, Nov. 16. Any of the Saints who wish to go with this company, must notify us at once and be in Liverpool not later than Tuesday, Nov. 15. The fares all the way through will be the same as in the summer.

RELEASE.—According to request of President B. Young, Elder Ralph Thompson has been released from his duties as Travelling Elder in the London Conference, with permission to return home. We regret that the Mission is about to lose the faithful and efficient services of Elder Thompson.

Doing good is the only certainly happy action of a man's life.—*Sidney*. Perhaps so, but if so then most people like to be unhappy.

CORRESPONDENCE.

AMERICA.

Salt Lake City, U.T.,
Oct 13, 1870.

President Horace S. Eldredge.

Dear Brother—I should be pleased to have brother Ralph Thompson, now laboring in the British Mission, honorably released, with permission to return home.

At the meeting during Conference at which the authorities of the Church were presented to the congregation, the brethren of the First Presidency were released by the vote of the Conference from all duties not incidental to their calling in the presidency of the Church, so that they might be enabled to devote the whole of their time to travelling amongst the Saints, preaching the Gospel, and visiting the settlements.

Enclosed with this please find a list of persons whom I wish emigrated as soon as it is possible for you to do so after receiving this note. Elder Staines will start east in a few days to meet the company at New York.

With constant prayers that you may be blessed and prospered on your Mission, I remain your brother in the Gospel,

BRIGHAM YOUNG.

Salt Lake City, Oct. 14, 1870.

President Horace S. Eldredge.

Dear Brother—I arrived home on the 2nd instant, in good health, found my family in usual health, and the Saints enjoying the blessings of peace and union.

We had a good time at Conference. I never knew a better feeling to exist at any time. Both speakers and people enjoyed a goodly portion of the Spirit of the Lord.

The President feels first-rate and so do the brethren around him.

I expect to leave here about Nov. 6, and be in New York on the 12th.

You may want to know what the U. S. officials are doing. From all I can learn, they are doing all they can to give us trouble. But it matters little—the Lord will make their folly manifest.

The commanding officer of Camp

Douglas is very much of a gentleman, as well as a soldier, and he despises the whole ring of civil officials sent here.

Please remember me to all at 42. I hope you and sister Eldredge are well. May God bless you both in all the desires of your hearts is ever the prayer of your brother in the Gospel,

W. C. STAINES.

Salt Lake City, Sept. 27, 1870.

President Horace S. Eldredge.

Dear Brother—On his way home from his trip south, President Young stayed at Provo the night following the raid by the U. S. soldiers, but there was no further disturbance. The people of Provo were perfectly surprised by the raid, as they were totally unprepared for any such alarm as that occasioned by forty armed soldiers ravaging through the town in the night, firing into people's houses, and taking some prisoners and inflicting upon them wounds and indignities, smashing in doors and windows, and rioting generally. The facts that not a single shot was fired at the rioters, and that they marched out of town without a scratch, are evidence, as President Young says, which the world at large cannot help but see, that the Mormons are the abused and ill treated party, as they alone have suffered. The people of Provo, I hear, are now thoroughly awake, indeed since Governor Shaffer issued his proclamations the people generally, old, young, and exempt, have all waked up, and have been busily putting on the preparation of the Gospel. It makes me think the hand of the Lord was in it all, and that He permits the enemy through his agents to stir up the Saints so that they begin to realize that eternal vigilance is the price of liberty. Gov. Shaffer is said to be in the last stage of consumption and cannot last long. All the three judges have our prayers too, and I think they will get their reward.

Presidents Young, Smith, and Wells are all of them in the enjoyment of good health and spirits. I never saw them look or feel better or more cer-

tain of the ultimate triumph of the kingdom of God and of the progress of the gathering to these mountains.

Be kind enough to remember me to Elders Lot Smith, H. G. Park, Geo. H. Peterson, George W. Groo, Ralph Thompson, Robert F. Neale, and D. Brinton, and all the Elders you may meet who are acquainted with me, also all the Saints throughout the Mission, not forgetting sister Eldredge and the rest of the missionaries in your Office.

Praying God to bless you and all associated with you, in all of which father joins me, I remain your brother truly,

S. B. YOUNG.

Blossburg, Tioga County, Pa.,
Oct. 11, 1870.

President Horace S. Eldredge.

Dear Brother—A Branch of the Church exists here, 10 in number, called the Blossburg Branch. It is some 300 miles from New York. In the absence of any Travelling Elder, we are doing our best to spread the principles of the Gospel. Most of us emigrated from Shepherd's Bush Branch of the London Conference. We sailed from London in the steamship *Cella* (*Hecla*), June 19, 1869. We had a pleasant trip, were well treated, and the provisions of the best quality and plenty of them.

After staying in New York five months, I moved with my family to this place. It is a good place for work, winter and summer, for any who are willing to adapt themselves to any kind of work. There are plenty of coal mines here, wages from three dollars down to \$1.75. I write this for the information of any of my poor brethren who may have means enough to cross the ocean, not to stop at New York, for of all places on this fair earth that is the worst, especially for Latter-day Saints. This is my experience since I came to this country. The Saints here are all feeling well and making every exertion possible to gather to the bosom of the Church.

As no doubt many of the London Saints would like to know something about us, please give publicity to these few lines through the *STAR*, and you will greatly oblige your humble ser-

vant and brother in the everlasting Gospel,

JACOB PIERCEY.

ENGLAND.

Bedford, Oct. 24, 1870.

President Horace S. Eldredge.

Dear Brother—As I have no field of labor to report, and no one to report me, I take the liberty to report myself. I left Utah about the 22nd of May, 1869, in company with brother Amos H. Neff, and arrived with him at Liverpool.

President Carrington appointed me to labor in the Warwickshire Conference, under the counsel of Elder John Toone. In that Conference I labored till sometime in June, 1870, when I saw in the *STAR* that I was released to return to Utah in the first ship, if ready. I came here to visit friends, thinking to go in the last ship, but I failed in getting to Liverpool.

Since then I have spent my time in Bedford. I have tried to do good in a private way by speaking to men in the streets or other places when I could find a chance, but the Gospel is become an old story, as it was preached here in July, 1837. I am well and I feel well and I am glad to have a name and a standing in the Church of Jesus Christ of Latter-day Saints. The Gospel never looked better to me than it does to-day. The more I talk with the Christian world, so called, the more I see the darkness that is spread over the human family, and they know it not and will not suffer themselves to be brought to the light.

My best wishes to the brethren and all the Saints.

JAMES LAVENDER.

Bradford, Oct. 21, 1870.

President Horace S. Eldredge.

Dear Brother—During the past week we have had the pleasure of a visit from Bishop Brinton, of the Manchester Conference, and the Saints have been well instructed by his fatherly teachings.

On Sunday last we held a district meeting in our new hall, and, although it was a rainy, disagreeable day, we had a fair congregation in the afternoon, and at night the room was filled. The Bishop occupied the time in the

afternoon and part of the evening on the practical, every day duties of our religion, particularly showing the pernicious influences and filthy habit of the use of tobacco. The time had arrived when Elders in Israel who would ill persist in such practices would grieve the Spirit of the Lord from them. I hope the Elders and Saints will profit by the lesson imparted.

Our meetings on Sunday nights are well attended by strangers, who give close attention to the preaching of the Gospel. We have a better feeling in this Branch and the Saints are more awake to the living of their religion than at any time since I came into the Conference.

We have been called to mourn the loss of an aged sister, Ann Bentley. She was among the first to receive the Gospel in this part, and many of the Elders whose labors have been in the regions of Bradford will have distinct recollections of her kindness. In her last moments her faith and hope were strong in the Gospel.

With kind regards to sister Eldredge and the brethren in the Office, I remain your brother in the Gospel,

M. B. SHIPP.

— Manchester, Oct. 24, 1870.

President Horace S. Eldredge.

Dear Brother—In connection with brother Snow, I have travelled around the Manchester Conference, and have found a universal good feeling among the Saints, and very generally a great desire to be liberated and gathered to that place which the Lord has appointed for the gathering of His Saints. I can truly say I find the Saints alive to their duties, generally speaking, and they are on the advance in good works and good feelings. The local Priesthood are energetic and spirited in performing all duties required of them,

and they render very efficient service in rolling forth the work. The Saints are kind and liberal, willing to do all they can for the support and comfort of those who have come to minister to them, although, as you are well aware, a large majority of them are poor, and many of them unable to do much towards their own deliverance, at the same time they are rich in faith and good works. Many of the Saints in this Conference have rendered assistance to others, who have gone to Utah, and those left here are anxiously waiting a return of their means.

At the solicitation of Elder M. B. Shipp, I paid him a visit in Bradford, going on Saturday Oct. 15, and returning on the following Thursday. During my stay we visited many of the Saints in Bradford and Leeds, and held four meetings—three in Bradford and one in Leeds, which were well attended, especially those on Sunday afternoon and evening in Bradford. In the evening the hall was filled with an attentive audience. This was the largest congregation, but all were equally attentive and a good spirit prevailed.

All the Saints I had the pleasure of visiting were feeling well in the work, and were evidently on the advance in faith and good works. Brother Shipp is a faithful, hard working man, his every energy is employed in rolling forth this work, and he is certainly accomplishing much good in comforting and building up the Saints. His teachings are good and to the point, seasonable, wise, and prudent.

Hoping this will find you in good health, with my kind regards to yourself, sister Eldredge, brothers Jaques and Carlson and all at 42, I remain your brother in the Gospel,

D. BRINTON.

UTAH NEWS.

—o—
The following are from the *Deseret News* to Oct. 17—

Joseph Silver was fined \$10 for selling goods without a license.

The case of Messrs. Caine, Sloan, and Dunbar, on indictment for libel, stands over until March.

Brother P. Margetts boasts of raising pears of great weight, one $29\frac{1}{2}$ ounces, another $26\frac{1}{4}$, and a third 26.

Extensive fires among the grass and timber in Cache and Bear Lake Valleys, supposed to be the work of Indians.

The members of Zion's Camp and the Mormon Battalion and invited guests had a supper and ball at the Social Hall Oct. 11.

Excellent cheese was being made by the co-operative cheese factory at Kamas Prairie, under the superintendence of John A. Pack and Sons.

Brother Geo. H. Crosby, of Hebron, Washington County, reported the people prosperous in that region, but sorely annoyed over their mail infacilities.

O. P. Rockwell was bound over by Justice Clinton in \$500 bonds to keep the peace, for drunkenness and assaulting the bar-keeper of the Salt Lake House.

The Utah County branch of the Deseret Agricultural and Manufacturing Society held its annual fair in the basement of the Meeting House, Provo, Sept. 30 and Oct. 1.

The Arsenal was burnt down Oct. 12. The building and the entire contents were consumed. The fire originated with Henry Quail, who has been long laboring under mental derangement.

Governor Shaffer denied having any sympathy with Offley, or with his attempt at assassination. The Governor says he did not authorize his private secretary, Mr. Black, to intercede for Offley's release.

Our old friend, Elder G. D. Watt, was laboring in the vineyard (literal), and teaching the Salt Lakers all about grapes, and how to grow them. That's right, brother George. You are great on horticulture and kindred arts.

A number of rhinoceros' teeth had been discovered in Meadow Valley, Washington County, by J. W. Hamilton, Esq., of Castle Gardens, New York. They were found imbedded in white clay, 16 feet deep. The teeth were deposited in the Museum, Salt Lake City.

Hon. Vincent Colyer, of the Indian Peace Commission, was in the city, on his way to Arizona, thence to Washington. He expressed himself as extremely gratified with the quiet and good order prevailing in the city, contrasting very favorably with many of the border towns through which he had passed.

John W. Young, Esq., accompanied by his uncle, Edward Young, arrived at home, Oct. 10. John W. had been absent for some weeks in the East, and returned in excellent health. Brother Edward Young is the youngest brother of President B. Young, and this was the first time they had met for thirty-four years.

The *News* says the way to secure permanent prosperity lies in home manufactures, home productions, to supply our own wants and furnish a surplus for exportation, raising grapes and other fruits, making raisins and wine, raising and curing figs, growing and selling, but not using, tea, producing silk, etc.

Judge McKean had ruled that the U. S. attorney should officiate in Territorial business in the District Courts, and that the Legislative Assembly had not the right to create the office of Attorney-General, or authorize such attorney to appear in the courts. Attorney-General Z. Snow gave notice of appeal to the Supreme Court of the United States.

Elder Lucius W. Peck had returned from a mission to the States, starting from Salt Lake City Sept. 24, 1868. He had labored in South-western Ohio with some success, in Washington, Virginia, and in all in 17 States, three Territories, and the District of Columbia. His greatest success was in North-western Ohio and Western Pennsylvania. He had enjoyed his mission exceedingly well.

Bishop Levi Stewart, of Kanab, reported himself well pleased with his new home, and he thought with energy and perseverance it would soon become a very desirable place. The climate was mild and healthy, not excessively hot in summer, winters mild, little snow at any season. Crops had done well, yielding a fair average. The machinery for a new steam sawmill arrived at Kanab Sept. 27.

Judge Hawley opened the Second District Court at Beaver, Oct. 10, and closed it Oct. 15. Morgan L. Peden, sentenced to imprisonment by the Probate Court for murderous assault on Isaac Riddle, was discharged on the jurisdiction question. The court ruled against criminal jurisdiction in the Probate Courts. A few aliens were naturalized, and others were refused on religious grounds.

Gen. Sherman, Commander-in-chief of the U. S. army, his daughter, Gen. Schofield, Col. Audenreid, Capt. Ennis, and Col. W. M. Wherry had visited the city, from the west. They were the guests of President Young and other influential citizens Oct. 3. The party, excepting Col. Wherry, proceeded east Oct. 4, Gen. Sherman to Washington, and Gen. Schofield to St. Louis or Fort Hayes. Gen. Sherman was serenaded at the Townsend House by the Camp Douglas band and the Parowan choir. To the cries for a speech the General responded, "No, no, I would rather hear the girls sing." To a call, the choir gave "Hard times, come again no more." The General said he was not going to make a speech. He had heard the singers were from Parowan; he did not know Parowan, only by having seen it on a map. He was gratified to behold the beautiful homes which the people, while facing difficulties and trials of the severest kind, had built up in the desert, and his sincere wish was that they might live to enjoy them, and that to them "hard times would come again no more."

The following are from the *Salt Lake Herald* to Oct. 18—

The *Herald* recommends the erection of smelting works at Salt Lake.

Prof. Careless and wife had been on a trip to California, and they looked very well after it.

Dried peaches, potatoes, apples, and other produce were being sent per rail eastward from Salt Lake.

The Yale College exploring party under Professor Marsh were at Salt Lake, also Mr. James L. Ashbury, the famous yachtsman.

Adolph Anderson fell from a load of wood in Mill Creek Canyon, Oct. 7, and the wagon wheels passed over him, dislocating his hip.

W. P. Offley, on charge of assault with attempt to kill F. L. Sloan, before Judge Clinton, was held in \$2000 bonds to appear before the District Court for trial.

Rev. John W. Lowe, of the Christian Disciples, Shreve, Ohio, preached in the Tabernacle Sept. 25. He was one of the very few who courteously opened his chapel to the Elders from Salt Lake last winter.

Z. Snow, reading of the Provo raid, calls to mind a similar raid, Aug. 15, 1859, when a company of soldiers, of about fifty, left their quarters at Camp Floyd, in Cedar Valley, about midnight, and went about five miles north to Fort Cedar, set fire to a stack of hay, and from the light of that fire discharged three or four hundred rifle or gun shots into the Fort, among the inhabitants.

At a meeting of the stockholders of Zion's Co-operative Mercantile Institution in the Old Tabernacle, Oct. 10, a dividend of 10 per cent. on six months' business was declared. The following officers were elected for the ensuing year—Brigham Young, President; Wm. H. Hooper, Vice-President; Wm. Jennings, George A. Smith, H. S. Eldredge, George Q. Cannon and Thomas Taylor, Directors; H. B. Clawson, General Superintendent; Wm. Clayton, Secretary.

VARIETIES.

Times appear to be growing warm in Salt Lake City. The local papers furnish several accounts of shooting scrapes. The *Herald* is evidently making a bold and earnest fight against the carpet-bag officials who are imitating Butler at New Orleans, without regard to law or reason, and they are endeavoring to break it down by the grossest abuse of judicial power and mob-lawlessness. If the Governor and Chief Justice of that Territory would show a little of the good sense which characterizes the administration of General De Trobriand, commanding at Camp Douglas, their official careers would be more creditable to themselves and useful to the Territory.—*Elko Independent*.

Governor Shaffer, of Utah, has got into a controversy with Gen. De Trobriand, who commands the United States forces in that Territory. Shaffer charges the General with neglecting to investigate certain outrages recently committed at Provo by the soldiers under his command. The merits of this particular controversy we are not informed of; but we should be slow to believe that Gen. De Trobriand has been in any way remiss in the performance of his duty. Besides, he has no business in Utah but to attend to the soldiers under his command, while Shaffer is believed to be there not merely to act as Governor, but to speculate in silver mines and whatever else may turn up. He is understood to have been appointed on the special recommendation of Gen. B. F. Butler, with whom he served as Chief Quartermaster during the war. Such an appointment naturally subjects him to suspicion, and inclines intelligent people to take the opposite side in any controversy to which he may be a party.—*New York Sun*.

AN UNKIND CUT.—Governor Shaffer, of Utah, has made an evident mistake. His zeal has overreached itself, and he finds himself badly beaten at a point where he ought to have known better than to have laid himself open to attack. After the recent fracas at Provo between the United States soldiers and the Mormons, Gov. Shaffer addressed a very savage letter to General De Trobriand, the commanding officer at Camp Douglas, taking him severely to task for not investigating the affair and punishing the offenders. The mistake made by the Governor is simply this: General De Trobriand as commander of Camp Douglas has nothing to do with the acts of soldiers at Camp Rawlins at Provo, which is commanded by Major Osborne. Each post is independent of the other, and responsible only to Major General Augur commanding the department. In writing his letter to General De Trobriand, Governor Shaffer either displayed gross ignorance or gave vent to a most malicious personal spite, either of which will rebound to his injury. General De Trobriand's reply "goes for" the Governor, and we regret that the dispute has occurred at all. In future, Governor Shaffer must make no more mistakes, and for an investigation of the bloody affair he must look to the commander at Camp Rawlins and General Augur commanding the department.—*Denver News*.

ADDRESS.

Geo. W. Groo, 12, Junction-road, Leicester.

DIED.

- BALL.**—At Handsworth Wood House, Yorkshire, Oct. 11, Ann Hoyland, wife of Charles Ball, aged 83 years, 6 months, and 24 days.—"*Deseret News*," please copy.
HARRISON.—At St. Louis, Mo., Sept. 20, David Harrison, aged 60 years.—"*Deseret News*"
MIDGLEY.—At Nephi, Juab County, Sept. 9, Thomas Midgley, sen., born April 2, 1787. His wife Ellen, born Dec. 24, 1801, died and was buried Sept. 4, 1855, four miles east of the crossing of the South Fork of the Platte River, Indian Territory.—"*Deseret News*."
SMITH.—At Eureka, Lander County, Nevada, Oct. 1, Laughlin Smith, late of Salt Lake City, aged about 22 years.—"*Deseret News*," from "*Eureka Sentinel*."
WALKER.—At Salt Lake City, Oct. 8, Emma, daughter of James and Mary Walker, born July 20, 1844.—"*Deseret News*."

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LONDON:

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AND BY ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Repent: for the kingdom of heaven is at hand."—JESUS CHRIST.

No. 46 Vol. XXXII.

Tuesday, November 15, 1870.

Price One Penny.

FORTIETH SEMI-ANNUAL CONFERENCE

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, HELD IN THE NEW
TABERNAACLE, SALT LAKE CITY, U.T., OCT. 6, 7, 8, 9, 1870.

(CONCLUDED FROM PAGE 709.)

Sunday, 9th, 10 a.m.

The Parowan choir sang,
"How beautiful upon the mountains."

Prayer by Elder Albert Carrington.

The choir sang,
"The morning breaks, the shadows flee."

ELDER JOHN TAYLOR

Showed that, in the Latter-day Saints taking the course they do, they are but carrying out the designs of the Almighty, and that no power will ever hinder them from performing the work they have commenced if they are faithful.

The Gospel addresses itself more particularly to those who love truth and right. There is no wickedness so despicable as that which is perpetrated under the garb of religion. It has been mostly men who were enwrapped in the cloak of pretended Christianity who in the past have driven and persecuted the Latter-day Saints. God, in inaugurating the work in which we are engaged, has commenced to correct all the evils that are in the world. Notwithstanding the numberless religions and vain philosophical organizations that exist, the demon of war and

other great wrongs still stalk abroad. No power can correct them but that of the Almighty, through revealing heavenly principles to those who are willing to receive them. There has been considerable said about the one-man power. It is a mistake to use this expression in connection with the Latter-day work, unless God be called that one man. He believed in the power of God, but the Almighty raises up men to act for Him on the earth, as He raised up a Moses to lead Israel anciently. President Brigham Young is the mouth-piece of God to us. We are all instructed by him; we receive intelligence from the same source as he does, and we therefore know that he speaks by the inspiration of God. This cements us together. We sustain him as our head, and this is the one-man power. Our unity extends to temporal concerns because it is right. God has a right to govern us in those matters, for He created them all. He created all our surroundings as well as those beautiful bodies which our spirits inhabit.

Mr. Martin Harris, one of the three witnesses to the Book of Mormon,

arose and bore testimony to its divine authenticity.

President George A. Smith spoke a short time. He said it is remarkable to have the testimony of Martin Harris. The Book of Mormon, however, carries evidence with it. The promise has been fulfilled that those who do the will of God should know of the doctrine that it is true; thus the Book of Mormon has thousands of witnesses. He bore a powerful testimony to the truth of the Latter-day work.

Elder George Q. Cannon read the testimony of the witnesses of the Book of Mormon as published on the first page of that book.

President Brigham Young gave a brief account of the manner in which the witnesses of the Book of Mormon left the Church. He related circumstances showing that none of those witnesses had ever denied their testimony. He bore testimony that Joseph Smith was as great a Prophet, as true and faithful, and as good a man, Jesus excepted, as ever lived.

The choir sang,

"Go, ye messengers of glory."

Prayer by Elder Charles C. Rich.
Conference adjourned till 2 p.m.

2 p.m.

The Parowan choir sang,

"He's gone to the silent land."

Prayer by Elder Geo. Q. Cannon.

The choir sang,

"Arise my soul, arise,
Shake off thy guilty fears."

ELDER ALBERT CARRINGTON

Addressed the Conference. He showed that there is but one way by which the human family can attain to the things of God, that is by obeying the simple principles of the Gospel of Jesus. He desired the welfare of all mankind whatever might be their views or traditions. We gathered to these valleys to devote ourselves to the worship of God, and there can be no better or nobler pursuit. Many would like to see us give up this pursuit and introduce the institutions of so-called civilization amongst us; but we will never do it. Although he, in common with the rest of the Saints, had been driven and persecuted for worshipping God according to the dictates of his own

conscience, yet he had no bitter feelings against his persecutors, as he believed they did it in their ignorance. He continued to speak for some time on the political position of the people of this Territory, showing that Congress could not be constitutionally sustained in the position it assumed toward them. The programme of their enemies is to oppress them, so as to goad them on to the commission of some overt act that would be a pretext for waging an exterminating crusade against them. Those, however, who plot and scheme for the overthrow of this people will accomplish their own discomfiture.

PRESIDENT GEORGE A. SMITH

Addressed the Conference. He stated that when the State of Deseret applied for admission into the Union as a State Congress was bound, according to the Constitution, to give us a republican form of government in which all the officers would be elected by the people, but they did not do it. He spoke in relation to the ordinance of baptism for the dead, showing that all the benefits of that ordinance could not be fully enjoyed until a Temple should be built in which it could be administered; and that, if we go to work with a determination to finish the Temple here, our enemies will begin to howl; yet, if the Saints continue faithful, they will accomplish the work. We should devote some of our attention to erecting that building. Let the Saints learn all they can about their fathers, that the ordinances pertaining to the dead may be attended to.

President Smith then spoke on the nature of the institution of marriage. He said, let every man marry for eternity, and every woman seek after a good, faithful husband, for the man is not without the woman nor the woman without the man in the Lord. The speaker gave some excellent instructions on the subjects upon which he treated.

PRESIDENT BRIGHAM YOUNG

Spoke for some time on the subject of salvation for the dead who had passed from earth without the privilege of obeying the Gospel. He showed the comprehensiveness of the plan of salvation. At the conclusion of his dis-

course he blessed, in the name of Jesus, the congregation, all the Saints, and all the inhabitants of the earth who are for the promotion of truth and righteousness.

Elder Cannon called over the names of the following brethren as having been called to assist Elders C. C. Rich and Lorenzo Snow in settling the northern part of the Territory—

Ezra T. Clark, Bro. Vitsall, 13th Ward, John L. Brushes, David Hess, Farmington, Niels Wahlstrom, 17th Ward, Ludwig Suhrke, 14th Ward, Charles E. Robinson, Pleasant Grove, John A. Robinson, Pleasant Grove, Charles A. Berry, Springville, Horace Drake, 12th Ward, John Luther Dolton, Weber City, Ebenezer Fains, Charles Hubbard, James Petersen, Mill Creek, Jeppe George Farlkman, Joseph Evans, Lehi, Joseph Thomas Kingsberry, Carl Marcusser, North Ogden, Wilholm Hiskey, J. E. Lane, Daniel Law, Benjamin Clark, Peere Fordham, William Jenkins, Walter Hoge, Providence, Lewis Gerand, George B. Morris, 19th Ward, George Clissold, 11th Ward, William Andrus, Morgan County, Benjamin Wright, South Cottonwood, Frederick Y. Bishop, South Cottonwood, Charles K. Wright, West Jordan, Henry Lewis, 20th Ward, Joseph E. Mullet, 19th Ward, Milo Andrus, jun., Dry Creek,

Laren Andrus, Dry Creek, Samuel M. Price, David B. Bybee, Alma Peterson, Charles Peterson, Weber City, Morgan County, Thomas Ashment, Benjamin Peart, Miron Higley, jun., Henry Dixon, Neils Rasmussen, Ezra F. Martin, 3rd Ward, Andrew J. Johnson, 15th Ward, Robert Collins, Fritz L. Johnson, 19th Ward, Benjamin M. Harman, 15th Ward, Henry Hayward, 16th Ward, Robert S. Wood, 14th Ward, Stephen Theobald, West Jordan, James Johnson, 16th Ward, Franklin Merrill, Albert M. Merrill, Daniel Bryan.

Also the following to go on missions to England—

John I. Hart, Ogden, Charles Lambert, 7th Ward.

Conference adjourned till the 6th day of October next.

The choir sang,

"The earth is the Lord's."

Benediction by President George A. Smith.

The Conference throughout has been characterized by the rich outpourings of the Spirit of God. The instructions have been of a nature to make all true-hearted Saints rejoice, and none who attended could fail to see that the power of Israel is on the increase.

JOHN NICHOLSON,

Clerk of Conference.

CORRESPONDENCE ON THE SOCIAL CONDITION OF UTAH.

[CONTINUED FROM PAGE 711.]

Middleton, Manchester,
July 12, 1870.

J. Jaques, Esq.

Dear Sir—I have just finished the perusal of your long and interesting letter to my dear wife, who is from home at present, but will return, as I expect, on Thursday evening. She will no doubt thank you for your favour in due time.

I must acknowledge that you have presented polygamy in a new light to my mind. Whilst I at once appreciate the sincerity of your views, and am far from despising the arguments you advance to support them, I am unable to see that the polygamical is

the highest order of marriage. You seem to take it for granted that a bad man must continue bad for ever. I hold, on the contrary, that the lowest prodigal will find his way back to the Father's house, that the Good Shepherd goes after every lost sheep till he finds it, there being no warranty in the Scriptures in their original tongues for the ordinary notion of an endless hell. Then if all are sooner or later saved, and heaven could not be heaven to man or woman without a married partner, how could polygamy exist in heaven, seeing that the sexes are created in about equal numbers?

I may tell you that I have been

much interested in the Mormons, from what I read of them many years ago in a small work by either Robert or William Chambers, and also from what Hepworth Dixon says of them in his "New America." But I have always regarded polygamy as a sad stain upon them. Indeed from my training I could not have been expected to do otherwise.

I am sure you will not allow yourself to be hurt by this remark, which, as a matter of honesty, I think I ought to make; though I again candidly tell you you have exhibited the subject quite in a new aspect to me.

Will you kindly permit me to make two inquiries? I have understood that in polygamical countries many more female children than male are born. Is this the case in Utah?

With best wishes I am,

Dear Sir,

Yours sincerely,
W. HUMPHREY.

A LETTER

TO THE RIGHT HON. W. E. GLADSTONE,
M.P., FIRST LORD OF THE TREASURY,
&c., &c.

Sir—When in the autumn of last year I had solicited from you a personal interview, on a matter affecting my personal concerns, you received me with the kindness and courtesy of the Christian gentleman I had always rejoiced in believing you to be. God knows how thankful I am that that private interview never led to the realization of the wishes which gave birth to it, for at this moment I must have felt any benefit conferred upon me or mine by the existing Administration as a brand upon the brow of a free Englishwoman. But in looking back to that day, I cannot view you as that mere official abstraction, a Prime Minister, only; I remember a man, and as it seemed to me a kindly Christian man, in whose ear I would fain speak burning words to rescue him, if it be still possible, from the

just execration of the country at the head of whose Government he stands.

Sir, it is some months since I addressed a letter to yourself, and your Colleagues in the Cabinet and the Legislature, appealing to you, in earnest and too confident hope, for the speedy repeal of the infamous Contagious Diseases' Acts, which I was only too willing to believe might have been little comprehended by even the Legislators who passed them.

Months have gone by. You all comprehend them now. The country has rung with the cries of outraged women and expectant mothers violated again and again by the ruthless hands and steel weapons of official ravishers, and when you are appealed to in Parliament to sweep these horrible laws from the statute-book, you offer us—what?

A Royal Commission of Inquiry! To inquire—what?

Whether official instrumental rape, committed (in defiance of Habeas Corpus Acts, and all constitutional safeguards, and of every precedent afforded by British jurisprudence—one dare hardly so much as name Divine Law in such a connection) upon hundreds, nay thousands, of hapless women, has the wholesome and beneficial effect of protecting male profligates from the natural consequences of their profligacy?

Sir, I have only just been reminded that Her Majesty's Government possesses the power of suspending the operation of these laws by an Order in Council. Take that step, and then issue your Commission of Inquiry if you will, wicked as such a waste of public money would be; but refuse Repeal, and refuse such suspension, and I tell you we will light such a fire—nay, it is lighted—but we will fan and feed such a fire through the length and breadth of the land, the fire of burning shame and indignation at these atrocities which you are perpetrating in the midst of it, as will consume and shrivel up your miserable official shifts and forms and precedents, and who can tell what more may be consumed in such a conflagration!

For, think you, because statesmen and legislators have so added their brains over party squabbles that they

[* We omit the publication of some questions concerning smallpox and vaccination in Utah, with the answers to them, also request to make public use of the information furnished in the answers, because they are not of material general interest to our readers.]

appear to consider political principle swallowed up in the one overwhelming duty which dictates that a Whig statesman must outbid a Tory one, and *vice versa*, that this is the case with Englishmen and Englishwomen? No! thank God, we can still see by the light which God and nature shed into our souls, that it is wrong, that it is wicked!—yes! I adopt a sister's word—that it is devilish to treat women as our hapless countrywomen—be they innocent or be they guilty, and there are both among the victims—are being treated by Act of Parliament—as no farmer, no cattle dealer, no butcher in the land dare treat his beasts, because the Society for the Prevention of Cruelty to Animals would prosecute them immediately.

I speak in the name of England's true womanhood, with the best of English manhood at our side, and I tell you that if this be the result of hereditary monarchy and territorial aristocracy, and standing armies, and a Legislature such as now meets in our Houses of Parliament, and if this Legislature shall refuse redress of such wrongs as were never endured on British soil before—I tell you we will have other institutions, I tell you we will have a different Parliament, a Parliament of true men, not partizans—aye! and who knows? perhaps of true women too—which *will* redress them, and atone for, if it cannot efface, the indelible disgrace which has befallen our country, the first and only nation whose Imperial Legislature has “established and endowed” Prostitution as a necessity.

Spare us—nay! spare yourself the infamy of continuing to support, or defend, or tolerate one moment longer these inexpressibly atrocious and disgraceful laws!

Lay aside the statesman, since statesmanship and a perception of right and wrong seem, in these days, incompatible; be but a man for the sacred duty which claims you, and proclaim, in your place in Parliament as first Minister of the Crown, that you will not for one hour longer sustain the responsibility for the carrying out of these laws.

May God strengthen you for the performance of this pressing duty, and

may God help and pity you if you forswear it.

Yours, as you quit yourself,

MARY C. HUME-ROTHERY.

Written from North Shields (where I await a public meeting on the subject to-night, having addressed one at South Shields last night, and whence I proceed to address meetings at Newcastle and Sunderland to-morrow and next day) this 29th of June, 1870.

Liverpool, July 22, 1870.

Rev. W. Hume-Rothery.

Dear Sir—Your favor of the 12th inst., inclosing a Protest against the Compulsory Vaccination Laws, and a Letter to the Right Hon. W. E. Gladstone by Mrs. Hume-Rothery, were received on the 13th. I regret to have to state that this is the first favorable opportunity I have found to sit down to answer your questions. I trust you will excuse the delay.

First permit me to say that I have read Mrs. Rothery's letter. I heartily commend her and all other ladies who are so courageously outspoken in the defence of the dearest and most sacred right of woman—the right to the sanctity of her own person, which right is now officially denied to many and sought to be denied to all of the women of England. Mr. Gladstone may diplomatically regard the strong indignation expressed in that letter as a woman's passionate outburst. But I am not surprised at such an outburst. I warmly sympathize with it, and should sympathize with even extreme active measures in resisting the violation, official or non-official, and in defence of the sanctity, of the person of woman. When that sanctity is gone, what on earth is desirable to intelligent beings? No true man can understandingly advocate, or tolerate, or entertain for a moment a proposition for, the degradation of woman for any purpose, much less to save licentious men from the just physical penalty of their sins towards woman. Such a proposition is absolutely fiendish in its nature, and ought to consign its originators, aiders, and abettors to the execration of mankind and woman-kind.

A woman should be the supreme

mistress of her own person, and should only surrender it of her own free will and choice. Therein, according to my experience, lies the very essence of true conjugal happiness of both men and women with each other, and any man who is a man will have sufficient self-denial, and love and respect for woman and for himself, to accept and live according to this doctrine. He is a poor and selfish apology for a husband even who will not readily concede to his wife the election of times and seasons of association. Lust owneth nothing, hath no right to anything, and what it obtaineth is by usurpation. Love naturally and properly seeketh its own, and its own is that which seeketh and voluntarily

cometh to it. Love findeth its own gratification and happiness in the gratification and happiness of the beloved object.

If we descend to the brute creation, we find that the animals live largely according to this law of mutual desire. Much more fully ought man to live in the law of mutual affection, endowed as he is with Godlike intelligence, and he would so live if he sought permanent and perfect union, the highest, most exalted, most thoroughly satisfactory union.

I must continue to wish the brave and chivalrous ladies engaged in this noble defence of the rights of women speedy and complete success.

[TO BE CONTINUED.]

DEPOSITIONS CONCERNING THE PROVO RAID.

[CONTINUED FROM PAGE 712.]

ABRAM HOLLADAY

Said, On the evening of Thursday, September 22, while on duty as Captain of Police in Provo, I heard of a dancing party at J. M. Cunningham's house, got up by the soldiers from Camp Rawlins, and I had heard that there were some feelings among the soldiers on account, as they said, of one of their number being hurt. About nine o'clock, being near Cunningham's house with another policeman, Mr. Durfee came along; we had a few words. He referred to the soldiers having a little time of rejoicing, and thought there would be no trouble. He went over to Cunningham's and afterwards came back to us. He said the soldiers had sent him to say that they were not disposed to have any disturbance or trouble. He was about three-parts drunk. While he was talking some of the soldiers came out and called for Durfee; he didn't go. They called him three times, and while he was with us three shots were fired from Cunningham's house and two in the street. Durfee left us and went back again to the house. Some of the soldiers started off down the street and had some loud talk among themselves; they came back and went into the house. They afterwards

came out and stood talking in the street, and made considerable threats, from which I understood they were going to Alderman Miller's hall. I went across the lots and expected to meet the City Marshal, and some other policemen, but did not see them. I heard the soldiers say they would burn the hall or tear it down. I heard them smash in the door and windows, and they called for old Miller to come out. They called him very uncouth names. I saw the marshal and one policeman. We went along to talk to and reason with the soldiers, at which they presented their guns and pistols at us and took us under guard. They threatened us a great deal. We saw a part of the crowd take hold of Alderman Miller and start towards J. M. Cunningham's house. They said that the Mormons had run this Territory long enough, that they had not got volunteers in the Territory now, but had Uncle Sam's men, who were going to run this town as they G—d d—n pleased. They swore a great deal. They brought Alderman Miller back, and released him, saying they had nothing against him. They also released us, and told us not to get in their way again. They said this had been Utah Territory, but

now it was Uncle Sam's Territory, and they were going to run it, as they had men to back them. We thought it best to go and see Mayor Smoot, Alderman Sheets, Col. Daniels and others. We did so, and waked up a number of other men. While doing so we heard the soldiers near the meeting house. We went to McDonald's house, and from there to Mayor Smoot's. We afterwards heard the soldiers at McDonald's house, and heard them breaking the windows. We thought it was the windows of the drug store, but afterwards found it was McDonald's and Alderman Sheets' dwelling houses. I went home to get my gun, and on my return I met the soldiers at Lewis' Hall. They were then going west. I went to the Court House and saw the City Marshal, and some other policemen; we went after the soldiers, but they went off to camp, and there was no more disturbances that night. There were about 25 soldiers that went to Alderman Miller's Hall, and they were afterwards recruited by some others. They fired several shots in the streets while they were going about the town.

EZRA OAKLEY,

On being duly sworn, said that on the night of the 22nd of September, while I was coming down from Mr. Bachman's house, I met the soldiers in the street; they took me prisoner and marched me along with them. They went up to the meeting house. At this time we met another party of soldiers, the ones who were at McDonald's house. There were about 15 in one party and 10 in the other; some of them were very drunk, others not so drunk. They seemed to think of nothing but the Mountain Meadow massacre, and kept calling out about that occurrence and swore considerable. There was a man on the hill near the meeting house; the soldiers took him and struck him on the head several times with their bayonets. Prior to this I told this man he had better get away if he could. I tried to get away, but was too closely guarded. They took down street, and when we got to the store of Mr. Bachman, I told them I wanted to stop there. They asked me if I was Bachman's man. I told them yes, and they let me go.

While at the meeting house one of the soldiers swore, and said he would have a fire, and went to the meeting house and struck some matches against the wall. He seemed determined to burn the meeting house. As we were going back, two of the soldiers shot into Alderman Miller's house. This was about half past two or three o'clock in the morning. There were about 25 soldiers in the crowd.

FREDERICK BEE

Said, On the night of Thursday, Sept. 22, 1870, having been engaged to play an instrument at a supper party made by the soldiers from Camp Rawlins, at John W. Cunningham's house, while I was at said house and at supper, one of the soldiers came in and said that one of their number, named Haws, had been hurt in the street. Some of the soldiers went out, saying they would go and see about it. Afterwards I heard three shots fired in the street. Previous to this, three or four of the soldiers had been somewhat disorderly, but they were quieted by the others. They had danced and sung songs for some two hours before this report was made of Haws being hurt. I do not know whether they brought any ladies from Camp. Did not see any officers there at the party. There were about twenty or twenty-five soldiers in all. I did not hear any of the soldiers make any threats. The supper was served about eleven o'clock; after supper I went upstairs. The ladies, and about six or eight soldiers, were upstairs; the other soldiers did not come up. We stayed and played and sang songs about an hour longer. I went home about a quarter past twelve o'clock. Mr. Minky, a drummer of Company K., seemed to have charge of the party. He did not come till after tattoo at camp. I saw him once at J. M. Cunningham's house after the shooting commenced in the street. I did not see any of them have any guns or pistols. I have never heard any of the soldiers make any threats. I have heard that it was not all those at the party, but another crowd of soldiers from camp who done the mischief in town. I heard considerable shouting and shooting in the streets, but was not near enough to see the soldiers or hear what they said.

[TO BE CONTINUED.]

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, NOVEMBER 15, 1870.

THE STAR AND OTHER THINGS.

OUR valued correspondent, brother Searle, of Williamsburg, New York, in his letter published by us the other week, regretted that more of the Saints did not take the STAR, for, said he, "some will take in newspapers, but cannot afford to pay five cents for this interesting little luminary." We have heard from several sources that the STAR has been highly interesting of late, not that it lacked interest at any time—nobody says that, but they do say the interest increases. Now if the STAR is really and increasingly interesting, do not blame us on that account, for how can we help it, seeing that there are so many interesting things to fill it with? So many particulars of interest crowd to appear in its columns, like as the spirits in another world are crowding to make their advent in this, that we are sometimes sorely puzzled as to which subjects to give the preference. Ever and anon some instructive article must be kept out altogether, and others rather unseasonably deferred, because we wish to give our readers only the cream of the cream of that which is all really good.

In regard to a more extensive subscription to the STAR and a more extensive circulation thereof, why if it was taken by five times as many as it is, and if it had ten times as many readers as it has, it would not become us to complain on that account. If the Elders and Saints and all those who wish well to Zion were to exert themselves specially, and healthily increase the circulation of the STAR manifold, we could hardly be expected to censure them for their zeal and energy and diligence and faithfulness in accomplishing a work so thoroughly good and so widely beneficial. If the STAR numbered its subscribers by hundreds of thousands, we should still try to make it what it is considered to be at present—unsurpassed by any periodical of its size in the world in the variety and real value of its contents, for it is just about as full as can be with the most interesting matter available concerning the principles which will save and exalt the human race, and the progress and prosperity of the Church and kingdom of God as it exists and grows in our day, in this dispensation of the fulness of times.

Concerning Saints purchasing newspapers, or other periodicals, or books of any sort, yet thinking themselves too poor to buy the STAR, it may be so in some cases, yet it is only another illustration of the peculiar peculiarities of human nature, the weak side of human nature. Similar inconsistent peculiarities are manifested more or less every day in all communities and among all classes of society. People will find means to buy that upon which their hearts are set, especially that towards which the weak side of their heart leans. The drinker will find money for his wine, his whisky, his gin, or his beer, when he

can find nothing for his wife and his family at home. Gin palaces and beer-shops flourish when really meritorious establishments languish. The smoker or the chewer will eke out a few coppers for the weed, when he has not a penny for bread for his household. The "gentleman" of lascivious habits will find means to lavish upon the bold faced harlot or his privately kept "mistress," when he is exceedingly stingy towards his true wife and his own lawful children at home. Better people than such sinners manifest a streak of weakness somewhat similar. We all spend upon our individual hobbies, however unprofitable and even wasteful they may be, means which we would grudge to assign to really useful purposes. How ready we all are to spend five shillings upon a not actually necessary something, when we would grudge a solitary sixpence solicited for some object of undeniable benefit to others really needy and deserving! We would go here or there to see this sight or the other, or to secure this or that personal gratification, and would freely spend therefor one, two, three, or five shillings and think no more about it, when we would put a penny on the collection plate at meeting, thinking we had done pretty well for us! People will frequently spend more upon gewgaws, unsubstantial, flashy, meretricious, than upon that which is really worth their money. That which is truly deserving does not always meet with so much encouragement as is freely accorded to what is entirely or at best comparatively undeserving. Even the untutored Indian knows this, and he complains that when he is a "good Indian" and behaves himself better than white men do, he gets nothing, but when he steals and becomes "ugly" in a general way, he is likely to receive some presents.

With respect to many, not all, of these little perverse peculiarities, we have to learn to bear and forbear with each other, inasmuch as most people are tarred more or less with the same brush—we are all human, and full of imperfection. Nevertheless, each as respecting himself should never cease to reform in these and all other necessary particulars, and to improve in his daily conduct, until he shall attain to the stature of a perfect man in Christ Jesus. Now in all this, we have been censuring no individual, but only indulging in a little friendly and we hope edifying talk.

J. J.

COLFAX WANING.—Colfax, the pious Schuyler, reputedly the most conscientious of American politicians, and the most respected even by his opponents, appears to be going down the hill. With all his sagacity, he had no better sense than to strike a foul blow at Mormonism, and how could he suppose he would continue to prosper after that? The wisdom of the world is foolishness with God, and how can Schuyler's wisdom be expected to save him? He has been stumping his own State, Indiana, for his party, the Republicans, and he commenced the canvas with his glowing seven long column nonpareil speech, magnifying and extolling the "glorious record" of the Republican party. It was "the speech of the year," and he used his "retiring to private life" dodge all through the canvas. The result is thus told by the *Chicago Tribune*—"The campaign in Indiana, notwithstanding the notable and persevering efforts of Vice President Colfax and Senator Morton, has resulted in a Democratic victory—the first since October, 1862." The *Tribune* thinks that Schuyler made such a telling exhibit of what grand things the party had done, that the electors staid self-complacently at home resting upon their oars and ruminating upon the splendid past achievements of the party,

but that he should have told them what the party is now doing, that they might have been stirred up to help in the present work. Well, a portion of that present work appears to be to ignore the Constitution and abolish civil and religious liberty, beginning with the constitutional rights and privileges enjoyed by the Mormons. Perhaps Schuyler was too "conscientious" to tell them this; or perhaps he had begun to find out, from his own personal experience, that it was not such a glorious work as he had once supposed it would be. Any way, his political labors at home appear to be little more satisfactory than his imprudent labors to overthrow Mormonism—in both instances his distinguished exertions have resulted in the triumph of those whom he opposed, a result not overflowing with encouragement to him. J. J.

THE FASHIONS.—The Parisians have no longer time to lead the fashions, so the German people have begun to make their own fashions. Among the first improvements is the sacrifice of chignons by the German ladies. A very sensible thing to do. But the Salt Lake ladies long ago began to make their own fashions and thus be independent of Paris. The German ladies have done a judicious thing in renouncing the lead of the Parisians, and in adopting the policy of the Salt Lakers. There is much good sense among the Germans after all. But Israel must be the head, you know, and not the tail.

RELEASES.—Elder G. G. Bywater has been released from the presidency of the Glamorgan Conference, with permission to return home, on account of his imperfect health, and his own affairs requiring his attention.

Elder D. McAllister has been released from his labors as Travelling Elder in the Glasgow Conference, with permission to return home, on account of ill health.

APPOINTMENT.—Elder Eliezer Edwards has been appointed to preside over the Glamorgan Conference.

C O R R E S P O N D E N C E .

AUSTRALIA.

Sydney, Sept. 6, 1870.

President Horace S. Eldredge.

Dear Brother—It is with much pleasure that I take up my pen to bid you God speed in the great work to which you have been appointed. And I pray God our Father to bestow upon you richly the spirit of your calling, that you may receive the confidence of the Saints generally, that you may be upheld and sustained by the faithful obedience of the Priesthood under your charge, that you may together in love and unity roll on the work of the Lord and hasten the ingathering of His people Israel, that a kingdom may be prepared for Jesus, mighty king in Zion,

in the name of Jesus, our Redeemer. Amen.

It is certainly rather late in the day to offer you my congratulations, but it was only through the STARS of the month of June (received yesterday) that I learned of your appointment. News travels slowly this way. But better late than never.

Well, I am doing as well as I can in this far off land. I have travelled some thousands of miles, over sea and land, since I started on my mission (last November), and have been privileged to baptize about forty souls. It is not much—I sometimes feel rather disheartened. I would like to do more if I could, but God's will be

done. I am but a poor tool to work with, and all alone, no one to assist me, the Branches 100, 500, and sometimes 1,400 miles apart. But, as I said before, I do the best I can, and I know I could not do as much as I have done if God had not worked with me. One man cannot do much anyhow.

I learn from the STARS that President Joseph Young is once more in harness, doing battle in the cause of king Jesus. God bless him, and may he live many years to serve his Master, whether in the strife and confusion of mystic Babylon, combating error, or teaching his brethren and sisters in peaceful, happy Zion, how to make a heaven for themselves here on the earth. I read that he has a kind of roving commission. If it should please our Father in heaven to direct his pilgrim feet in this direction, how I should rejoice! What a blessing to the Saints, and what a sensation he would cause throughout the colonies! Why, I have had crowds of people following me and running like mad to get a glimpse of the face of a real live Mormon, direct from our mountain retreat. But if brother Joseph were to come here—well, if he were, I am not quite sure that they would give him a Government house to live in, or the cathedral to preach in, but he could have a building capable of holding 3000 persons (formerly a theatre) to preach in, and I feel certain he would have it filled to overflowing with attentive listeners.

I do believe there are a great many honest hearted souls in these colonies, who wish to do right, but they have been so indoctrinated with the traditions of their fathers, that it is hard for them to believe that their fathers and mothers for so many generations have lived and died in error; and in these colonies of late years, so far as I can learn, they have had no Elders possessing even a moderate preaching gift. Some Elders have manifested gifts that it would be difficult for any one to believe came from God. Now, though I hardly believe brother Joseph's roving commission will induce him to rove out here, to your antipodes, I certainly should be glad to see one or more Valley Elders who can

both preach and live their religion in these lands (that is, of course, when the authorities see it wisdom to send them).

Dear brother, I trust I shall be remembered in your prayers, and I beg to assure you that any counsel you may feel to give me from time to time shall be faithfully obeyed.

Believe me ever yours in the Gospel of peace and love,

ROBERT BEAUCHAMP.

AMERICA.

St. George, Oct. 16, 1870.

President Horace S. Eldredge.

Dear Brother—I have just returned from a visit to the city. We are all well, thanks to our heavenly Father.

I am appointed to superintend the building of a fort, which the Church is building at Pipe Spring, the place where Dr. Whitmore was killed. It is to be a big affair, on the plan of Cove Creek Fort. It will be 152 feet long and 66 feet wide, the wall next the bluff 30 feet high, with two story dwellings inside, and the wall on the lower side 20 feet high, with milk rooms, &c., inside. This work will keep me out most of the winter, but it is a very necessary work, and I am willing to do my part in it. This Pipe Spring and Kanab country is right between us and the Navajos, and it is the best country for stock-raising that I ever saw, if it can be made safe against the raids of these marauding Indians. I start out tomorrow with a small company to commence the work.

Brother Levi Stewart is at Kanab, a small stream twenty miles north-east of Pipe Spring. He and his company will build their houses in a hollow square for the present, though they have laid out a very pretty town site, and will build on their lots as soon as they are sufficiently strong.

The health of the people in these settlements of our Dixie is very good, and our crops the past season have been good, especially the grape crop. It can be said of us in truth, that "we sit under our own vine and fig tree, and eat the fruit thereof in peace." We have gathered sixty dozen figs from two three-year old trees in our

garden this summer. A great many very excellent raisins have been put up here this fall, and some vineyards have made as high as two thousand gallons of wine.

We are adding a good deal of new machinery to the cotton factory, which now belongs to a co-operative company, and we hope ere long to have our clothing the workmanship of our own hands. Then we can begin to feel as though we were a free people.

I pray God to bless you abundantly in your labors, as also all the Elders in the European Mission.

Your brother in the Gospel,
JOS. W. YOUNG.

Ogden, Oct. 17, 1870.

President Horace S. Eldredge.

Dear Brother—I hope you and sister Eldredge are well, as I am happy to say is the case with me and my family.

We had a splendid Conference. I was there and I enjoyed it. Times are a little brisker than they were, co-operation is increasing, those who desire to be Saints are progressing, and everything is working harmoniously for the building up of the kingdom of our God. They have recommenced hauling rock for the Temple, and I suppose Satan will howl, for he knows his time is short and his power will be weakened. The small-pox has abated in Ogden.

I expect my brother Lorin will start on his mission to England about the first of next month. This is his present calculation. I am satisfied that his mission will do him good and give him rest from the cares of business.

Please to accept my kind regards and best wishes, and give the same to sister Eldredge and all the brethren at 42. May God bless you with health and strength and with every ability and qualification that you may need to magnify your high and holy calling.

Yours in the Gospel covenant,
WINSLOW FARR.

SCANDINAVIA.

Copenhagen, Nov. 6, 1870.

President Horace S. Eldredge.

Dear Brother—The Valley Elders in this Mission are, I believe, all well and they feel first-rate in their labors.

Everything, so far as I am aware, is moving along about right.

From a report just received from a Conference held in Stockholm, Oct. 29 and 30, I learn that ninety-seven persons had been baptized in that Conference during the six months previous.

My health is very good. I have been travelling considerably of late among the Conferences, and I find it has been beneficial to me physically as well as spiritually.

It is encouraging in these "troubled times," when our enemies are doing all in their power to bring trouble upon the Saints at home, to see how our enemies are caught in their own traps, and how all their evil designs result in good for the cause we represent.

Wishing to be kindly remembered to sister Eldredge and all in the Office, I remain your brother in the Gospel,
W. W. CLUFF.

ENGLAND.

London, Oct. 29, 1870.

President Horace S. Eldredge.

Dear Brother—The Saints who have expressed themselves were highly delighted with our Conference of Oct. 9. The calm and peaceable spirit which prevailed is often commented upon with pleasure. All the visiting Elders left for their various fields, feeling highly pleased with their visit to the world's metropolis.

Elder E. F. Bird is travelling and administering among the Saints in Bucks., Hamps., Berks., and Wiltshire.

My health for me is pretty fair, but I have to be prudent and not overtask my strength with long journeys. Yet I endeavor to be unceasing in my labors, never attending two meetings in succession in the same place.

As there are very often visitors from Utah and from the provincial districts, who would attend our meetings in London if they knew where they were held, I would say we would be glad to see them at our meetings at any time. Our Office is 20, Bishop's Grove, Ball's Pond Road, Islington. Our meeting places, with times of services, are—

42, Penton Street, Pentonville, Islington; Sundays, 2.30 and 6.30 p.m.; Thursdays, 7.30 p.m.

Colet's Grammar Academy, Dean Street, Commercial Road, White-chapel; Sundays, 2.30 and 6.30 p.m.; Wednesdays, 7.30 p.m.

Kennington Hall, Lower Kennington Lane, by the Licensed Victuallers' School, Lambeth; Sundays, 2.30 and 6.30 p.m.

1, Cornbury Street, Old Kent Road; Tuesdays, 7.30 p.m.

50, High Street, Camden Town; Tuesdays, 7.30 p.m.

14, King's Cross Road, Clerkenwell; Wednesdays, 8 p.m.

3, Boundary Cottages, St. Ann's Road, Notting Hill; Thursdays, 7.30 p.m.

Red Lion Hall, Red Lion Street, Wandsworth; Sundays, 2.30 and 6.30 p.m.; Wednesdays, 7.30 p.m.

5, Reginald Terrace, Reginald Road, Deptford; Sundays, 2.30 and 6.30 p.m.; Tuesdays, 7.30 p.m.

Latter-day Saints' Chapel, 26, Prospect Row, Woolwich; Sundays, 2.30 and 6.30 p.m.

Assembly Hall, near Brewery, Maryland Road, Stratford New Town, Sundays, 2.30 and 6.30 p.m.

We have some strangers attend our meetings, paying good attention. They are very respectful, but they manifest very little disposition to take upon them the yoke of Christ. A great number of the Saints are out of employment.

Praying for the restoration of your health, and the welfare of the brethren

in the Office, I remain your brother and fellow-laborer in the vineyard,
R. F. NESLEN.

West Jarrow, Durham,
Nov. 4, 1870.

President Horace S. Eldredge.

Dear Brother—My health is good and I take great delight in my labors. The Saints in this region are decidedly improving in the work of the Lord. Many of them feel the heavy hand of poverty, but thus far I believe that none have lacked for bread. Some are thrown out of employment, hence their future prospects look rather gloomy, yet all feel as the poetess has expressed, "A real Saint of God is never poor." There is quite an amount of sickness among the Saints at present, mostly preying upon the youth.

Our late Conference greatly revived the Saints and awakened in strangers a spirit of inquiry. A few come forth to swell our ranks, but a cold indifference overspreads the minds of the people generally, yet I do not feel in the least discouraged.

I feel very keenly the loss of my worthy fellow-servant, Elder Ralph Thompson, with whom I labored with great delight. He was greatly beloved by the Saints.

With kind regards to yourself and all at the Office, I remain as ever, your humble servant in the Lord,

GEO. LAKE.

UTAH NEWS.

The following are from the *Deseret News* to Oct. 21—

The *News* says bee culture is most successful in Utah, and urges more general attention to it.

Governor Goodwin, of Arizona, had visited the City. He is spoken of as a fair-minded, honorable gentleman.

Ex-Secretary Mann had formed a law partnership with M. Kirkpatrick, Esq., of Nevada, at Salt Lake City.

Presidents Brigham Young and Geo. A. Smith and several of the Twelve went to Provo Oct. 21, to stay a few days.

A stack and shed belonging to brother Richard Jones, of Bountiful, were burned Oct. 15. Origin of the fire unknown.

Some villain twice placed a log across the U. C. rails between Centreville and Farmington Oct. 16, but fortunately no damage was done to the train.

Brother Boaz, not the ancient gentleman whom Ruth so piously went for, had invented an apparatus for killing grasshoppers by steam, and he said it worked admirably on his lot. A ten year old child could work it. Mr. Grasshopper must beware.

Large quantities of excellent cider were being made at Salt Lake, and an increased quantity and an improved quality of wine was being made in "Dixie." The *Utah Pomologist* says the quantities of wine made by different growers range from 25 to 2500 gallons.

Brother Charles D. Evans wrote from Springville, that the stacks of brothers S. C. Dolton and Wm. Smith, of that place, also the granary of brother Smith, were destroyed by fire, supposed to have been kindled by children, Oct. 8. Fifty tons of hay, besides grain, was destroyed, and implements were damaged. Total loss \$1,500. Fires in several places in the mountains east of Springville.

"Items" has a letter extolling the Z. C. M. I. To this we have no manner of objection. But the way in which "Items" mixes up the pronouns *it*, *she*, and *her*, and applies them to that valuable institution, is something startling. We have never seen an authoritative statement of the special gender of the Z. C. M. I. But it cannot be denied that if *she* is neuter, then *it* may be feminine, and what's the difference? But although *it* may earnestly wish itself transformed into *she*, for various good and sufficient reasons, who ever heard of *she* wanting to become *it*? O no. The feminine may wish to become masculine, we have heard of such ambition, but it is to be hoped that ambition will never be realized. Both the masculine and feminine genders are circumstances too rich and glorious for anybody to wish them to become neuter. That would never do, thank you, good Mr. or Mrs. "Items." So please don't mix the *it* with the others in that reckless fashion any more, or *it* may become a very serious matter, and need special watching. However, "Items" says, and we are glad to hear it, that the Z. C. M. I. is a friend of the people (of "education" too, it is hoped), and that the institution encourages home manufacture, in such things as leather, boots, shoes, gentlemen's and ladies' hats, clothing, trunks, valises, furs, cloths, woollen and cotton yarn, soap, corsets (ah!), nets, shirts, hoops (not chignons, unless the ladies *will* wear them), artificial flowers, gloves, etc., besides buying and selling all sorts of agricultural produce.

Presidents B. Young and Geo. A. Smith, the Twelve Apostles, Joseph A. Young, Esq., President and Superintendent of the Utah Central R. R., W. Jennings, Esq., Vice President, Feramorz Little and C. Layton, Directors, Bishops A. M. Musser, John Sharp and Lorenzo D. Young, and a number of other gentlemen, making a total of forty-five, went on an excursion trip to Evanston, on Bear River, 90 miles east of Ogden. The chief object of the trip was to meet the following named gentlemen, on their way from the East. They had already arrived in a special train of two Pullman cars with engine and tender—Oliver Ames, Esq., President U. P. R. R., Sidney Dillon, Esq., Vice-President, Oliver Chapman, Esq., Director, L. Fillmore, Esq., Superintendent Laramie and Utah Division, and T. J. Carter, Esq., President Colorado Central Railroad. The two parties exchanged cordial greetings and inspected the ground for the U. P. Company's works, Bishop John Sharp having obtained the contract to build there a roundhouse and some machine shops, then started for Ogden, the U. P. special train taking the lead. At Wasatch, the regular train from the East having arrived, and the news having circulated that President Young was there, great curiosity was exhibited by the passengers to catch a glimpse of the President, who, with several of the company, accepted an invitation to travel to Ogden with the gentlemen of the U. P. R. R. in their train. At Ogden the Pullman cars were attached to the U. C. train, and the two parties proceeded together to Salt Lake City.

The following are from the *Salt Lake Herald* to Oct. 21—

Works for crushing ores were to be erected immediately at the mouth of Cottonwood Cañon, Salt Lake Valley, and East Cañon, Rush Valley.

At a meeting of the shareholders of the Twentieth Ward Co-operative Store, Oct. 17, a dividend of ten per cent. was declared on six months' business, and the shares were advanced eight per cent.

Col. Morrow, of Fort Steele, had arrived at Camp Douglas, to take command of that post in the absence of Gen. De Trobriand, who was going to France on a six months' leave of absence.

Yen-a-quon, an Indian, shot and killed Amoosh, the last of old Wanship's family, near American Fork. Amoosh had stolen Yen's wife a year or two previously, and so old Yen went for him.

San Francisco is making another push for the Utah trade. The right sort of a push is to manifest that the Salt Lake merchants can do better at San Francisco than at Chicago, New York, or St. Louis.

The following are from the *Ogden Junction* to Oct. 22—

Market price of wheat in Cache Valley a dollar a bushel.

Ogden had abundance of fruit, but not half so many peaches as last year.

Col. John Sharp and a number of workmen went to Evanston, Oct. 18, to make a commencement on the buildings for the U. P. Co., for erecting which the Col. had the contract.

Elder Jeremiah Hatch had returned from his mission to the States. He had travelled in Virginia and Vermont and visited his relatives in New York State. He was well received and kindly entertained everywhere.

Brother James A. Little wrote from Eagleville, Oct. 10, that the crops thereabout were light because of millions of grasshoppers, the third year of their visitation. Large quantities of produce found its way to the mines, much of it selling at low figures. A frontier "rough," A. J. Whitbeck, alias George Buckman, was killed in a drinking saloon in Dry Valley, and Nevada neighbors had been making desperate efforts to turn the event to account in getting up a difficulty with the Mormons, but had signally failed.

"H." wrote from Malad City, Sept. 24, that grain stacks between that place and Ogden were few, small, and in some places far between, and the kernel was not plump nor full. There was little barley and oats and scarcely half a crop of wheat. In the northern part of Weber County corn and cane crops were heavy, also in Box Elder County. Heavy crops of fruit at Willard and Brigham—a bushel and a half of peaches for a bushel of potatoes. Portage had little grain, through grasshoppers and lack of water—hoped to have their canal completed by next summer, then there would be plenty. Plenty of milk, butter, and cheese in Malad Valley. At Malad City, grain crops a total failure, because of locusts, cankerworms, disunion, no fences and unruly cattle. Samaria was thriving, prosperous, peaceable and united, but the wolves (quadrupedal) howled around. The Legislature of Idaho had granted a city charter for Malad, but interested parties had smuggled the document, so the county was still ruled and taxed by a "Board of Commissioners." From Brigham to Malad the grasshoppers had reappeared in countless millions, the ground was full of their eggs, to the intense disgust of the farmers. Fancy their feelings and their phizzes.

The *New York Times* says J. Wilson Shaffer, Governor of Utah, died Oct. 31, of consumption; also that Oct. 28 "Lieut. Gen. Wells asked Gov. Shaffer to permit the annual muster of the Mormon militia," but that "the Governor, in a fierce, bitter answer, refused to grant the desired permission." The *Times* further says that Vernon H. Vaughan, of Alabama (Secretary of the Territory), was appointed Governor of Utah, Nov. 1.

VARIETIES.

The *Methodist* wishes that Christian men would remember God in their business affairs. Too many, it says, if they were honest, would declare as the old man did who said, "When I start on an errand of mercy and stop to deal in horses, I never have good luck. The fact is, I don't want the Lord around when I'm trading horses!"

A correspondent of the San Francisco *Figaro*, writing from Salt Lake City, Oct. 10, says: "The past week has been a mixture of activity, solemnity and gaiety. The Semi-annual Conference has been held, which drew together the Saints from all parts of the Territory. I am much pleased with the city and surroundings; it far exceeds my most sanguine expectations. The greatest order prevails, the police regulations are excellent, drunkenness and disorder are not to be met with, and the citizens are quiet and peaceable."

LIMITED MATRIMONY.—According to the New York *Nation*, the very advanced women of America are striking out some exceedingly bold and startling views on social topics. We learn that the great Mrs. Cady Stanton will now be content with nothing short of the emancipation of the sex from marriage as it is. The arrangement to be substituted for the vulgar old custom is to be limited matrimony, the contract between a lady and gentleman expiring in three years from the date of entering into it. It may, however, be renewed for the triennial period by mutual consent. If such a complication as a baby should arise during the interval, the lady, on retiring from her engagement, is to take charge of it, the father paying for its board. The doctrines of the *Modern Thinker*, an organ of the Cady Stanton principle, go even further in placing its theories outside the domain of common decency or of common sense. According to the *Nation* it "touches on things unatempted yet in prose or rhyme."

THERE ARE SO MANY GIRLS.—Commenting upon the *Matrimonial News*, a paper devoted to matrimonial advertisements, the *Spectator* says, "The proportion of girls who not only never marry, but never receive an offer, is now so very great, the well-known disparity of the sexes being principally in one class, that we can scarcely wonder at any effort, however *outré*, to widen the area of chance ever so little." "Just reflect for a moment what the English middle-class is like, what hundreds of girls there must be in it who, if that advertiser is not unendurably hideous, or utterly tainted in character, or subject to some equal disqualification, would be only too happy to be the objects of his choice. We venture to say he has only to go to any county town in England, to tell anybody who knows his position, no matter how distant an acquaintance, his object, and he will be overwhelmed with introductions to girls much nicer than any he is at all likely to come across by advertisement." The *Spectator* seems to think much better of the feminine than of the masculine advertizing candidates for matrimony—"We can give no readable reason for the opinion, but the study of these numbers has certainly inspired us with one, odd as it may appear, that the women who advertize are decidedly better, more frank, more truthful, and more modest than the men; that they are literally telling the truth when they quietly announce that they believe they would make good wives to kind husbands."

ADDRESS.

Elleser Edwards, 41, Mary-street, Merthyr.

DIED.

BOUNDS.—At Pinxton, Derbyshire, Nov. 12, Sarah Bounds, aged 26 years.

BURTON.—At Mansfield, Nottinghamshire, Nov. 3, Frederick Burton, aged 19 years.—"*Deseret News*," please copy.

MILLARD.—At Ogden, Oct. 15, Ann Millard.—"*Ogden Junction*."

READ.—At Slaterville, Weber County, Oct. 17, Joseph G. Read, aged 27 years.—"*Ogden Junction*."

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AND BY ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Repent: for the kingdom of heaven is at hand."—JESUS CHRIST.

No. 47. Vol. XXXII.

Tuesday, November 22, 1870.

Price One Penny.

FAITH IN GOD.

It cannot be denied that the aspect of the world and this country, to those who have faith in the spiritual nature of man, is at this time dark and distressful. They listen to doubts, and even denials, of an active Providence; what is styled materialism is in the ascendant. To those who believe that an atheistical society, though it may be polished and amiable, involves the seeds of anarchy, the prospect is full of gloom.

This disturbance in the mind of nations has been occasioned by two causes—firstly, by the powerful assault on the divinity of the Semitic literature by the Germans; and, secondly, by recent discoveries of science, which are hastily supposed to be inconsistent with our long-received convictions as to the relations between the Creator and the created.

One of the consequences of the Divine Government of this world, which has ordained that the sacred purposes should be effected by the instrumentality of various human races, must be occasionally a jealous discontent with the revelation intrusted to a particular family. But there is no reason to believe that the Teutonic rebellion of this century against the Divine truths intrusted to the Semites will ultimately meet with more success than the

Celtic insurrection of the preceding age. Both have been sustained by the highest intellectual gifts that human nature has ever displayed; but when the tumult subsides the divine truths are found to be not less prevalent than before, and simply because they are divine. Man brings to the study of the oracles more learning and more criticism than of yore; and it is well that it should be so. The documents will yet bear a greater amount both of erudition and examination than they have received; but the word of God is eternal, and will survive the spheres.

The sceptical effects of the discoveries of science and the uneasy feeling that they cannot co-exist with our old religious convictions have their origin in the circumstance that the general body who have suddenly become conscious of these physical truths are not so well acquainted as is desirable with the past history of man. Astonished by their unprepared emergence from ignorance to a certain degree of information, their amazed intelligence takes refuge in the theory of what is conveniently called progress, and every step in scientific discovery seems further to remove them from the path of primeval inspiration. But there is no fallacy so flagrant as

to suppose that the modern ages have the peculiar privilege of scientific discovery, or that they are distinguished as the epochs of the most illustrious inventions. On the contrary, scientific invention has always gone on simultaneously with the revelation of spiritual truths; and more, the greatest discoveries are not those of modern ages. No one for a moment can pretend that printing is so great a discovery as writing, or algebra as language. What are the most brilliant of our chemical discoveries compared with the invention of fire and the metals. It is a vulgar belief that our astronomical knowledge dates only from the recent century, when it was rescued from the monks who imprisoned Galileo; but Hipparchus, who lived before the Divine Teacher of Galilee, and who, among other sublime achievements, discovered the precession of the equinoxes, ranks with the Newtons and the Keplers; and Copernicus, the modern father of our celestial science, avows himself, in his famous

work, as only the champion of Pythagoras, whose system he enforces and illustrates. Even the most modish schemes of the day on the origin of things, which captivate as much by their novelty as their truth, may find their precursors in ancient sages, and, after a careful analysis of the blended elements of imagination and induction which characterize the new theories, they will be found mainly to rest on the atom of Epicurus and the monad of Thales. Scientific like spiritual truth has ever from the beginning been descending from heaven to man. He is a being who organically demands direct relations with his Creator, and he would not have been so organized if his requirements could not be satisfied. We may analyse the sun and penetrate the stars, but man is conscious that he is made in God's own image, and in his perplexity he will ever appeal to our Father which art in heaven.—*From Disraeli's General Preface to the Collected Edition of his Works.*

CORRESPONDENCE ON THE SOCIAL CONDITION OF UTAH.

[CONCLUDED FROM PAGE 726.]

Now for your own letter. You say you are unable to see that polygamy is the highest order of marriage. I am unable to see that it is not. It certainly has more power for good than monogamic marriage has. That is proved. The highest order of marriage, in my estimation, is that where, in accordance with divine law, a man and his wife are so perfectly suited to each other that they are mutually confident that they were "made for each other," and they would feel imperfect, would experience an "aching void," if they were not united with each other in marriage. However, while as a rule a woman is naturally and properly satisfied with the "lord" of her choice, I am certain that a man can experience and sustain with more than one woman the perfect conjugal association which I have mentioned, and that to the exaltation of his character rather than to its degradation. Every man may not be so constituted,

and perhaps it is not necessary that all men should be, but I am quite satisfied that some men are, and, considering the vicious lives of many men, I think it capable of being made a great blessing to womankind that other and better men are endowed with such comprehensive conjugal capacities.

You think that there is no endless hell, but that all men will be saved, sooner or later, and therefore that every man ought to have a wife, in order for him to attain to the greatest perfection and enjoy the highest happiness in a world to come. You here make no objection to polygamic marriage being considered good for the "present distress," the sins and social inequalities of the present life. When we consider the seductions, the adulteries, the prostitution and the legal sanction thereof, the increasing repugnance to marriage, the growing licentiousness, the prevailing and encroaching depravity of manners not

alone among the lower classes, surely it must be admitted that judicious and faithful polygamic marriage would give great relief.

The principle of punishment, or hell, I believe is eternal, whether or not the locality of the punishment is, and whether or not the subjects of it be eternally subjected to it. There appears to be good reason, however, to believe that some men will not be saved, although I believe that the number who will be saved will be much larger than is generally supposed. Jesus Christ says, Matt. xii, 31, 32, "All manner of sin and blasphemy shall be forgiven unto men : but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him : but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." The Savior also says, John xvii, 12, "Those that thou gavest me I have kept, and none of them is lost, but the son of perdition." St. Paul says, Heb. vi, 4, 5, 6, "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." John says, 1 Epistle, iii, 15, "Ye know that no murderer hath eternal life abiding in him." The Apostle John also says, 1 Epistle, v, 16, "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death : I do not say that he shall pray for it."

Here then we have two classes of sinners for whom there appears to be no forgiveness, no hope—murderers, men who wilfully and unjustifiably shed blood, and we may say especially the blood of innocence; and those who sin against the Holy Ghost. As murder is ranked with the unpardonable sin, we may perhaps consider that, being a sin against light and

knowledge, it partakes largely of the nature or the heinousness of the sin against the Holy Ghost.

Suppose we allow that those men who do not come under these unpardonable classes will be saved, still it by no means follows that all those will attain to the highest glory, to the greatest perfection of which mankind is capable. If we allow that those lesser sinners may obtain a salvation of some sort, there is no reason to suppose that they will all attain to the celestial glory of the Church of the Firstborn, whose names are written in heaven, otherwise how can it be that men will be rewarded according to the deeds done in the body?

St. Paul says, 1 Cor. xv, 40, 41, 42, "There are also celestial bodies, and bodies terrestrial : but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars : for one star differeth from another star in glory. So also is the resurrection of the dead." Now the difference between the glory of the sun and that of the stars is very great indeed, and perhaps may not be inaptly compared with the difference between the glory of a faithful man with several affectionate wives and a numerous posterity, and the glory of a bachelor or a man who has no wife, not having conducted himself in this probation in a manner to entitle him to even one wife in the next world. This would not be contrary to justice, and I know nothing in Holy Writ to militate against this idea, neither would the real nor apparent equality of the numbers of the sexes.

The Apostle says the woman is the glory of the man, as a wife of course, and the more wives the more glory, provided that they be true and faithful wives, helpmeets in word and in deed in the truest sense. And of children the Psalmist says, "Lo, children are an heritage of the Lord : and the fruit of the womb is his reward." "Blessed is the man that hath his quiver full of them." Solomon says, "Children's children are the crown of old men." The promise to Abraham was that his children should be as the sands of the sea shore. How different all this to

prevailing modern ideas! Men who indulge, or who wilfully cause the indulgence, in sins leading to such unnatural crimes as we hear of now-a-days, and in other crimes against the issues of life, if they be saved at all, may have a salvation which can hardly be called a condition of glory in any respect, and certainly no such person can have any claim to wives or to offspring in this world or that which is to come, consonant with any ideas of justice of which I can conceive. We are told that whoremongers and adulterers God will judge, but we are not told that they shall receive the greatest rewards.

Those people who do not like polygamic marriage should remember that there is only one really legitimate and reasonable way to put a stop to it, and that is for mankind at large to step up like men and marry all the women monogamically, so that there will be no women left to be married polygamically. Unless and until this be done, let unmarried women take comfort and rejoice and be glad, for there are men upon the earth, and their number and influence are increasing, who will take pity upon the unmated women and marry them one way or another.

It seems to me to be presumptuously and preposterously unreasonable, indeed wickedly impudent, for a man who refuses to marry one woman, or who indulges in debasing intercourse with women, to interfere in any way with a man who will marry honorably two or three or more women. What possible justifiable business can the first named gentleman have with the way in which a woman shall dispose of herself in marriage? He is a nonentity, or worse than a nonentity, in the matter anyhow, and he has no shadow of a right to a voice in it. What can he possibly wish to do with her? Nothing that is honorable and satisfactory, and therefore his intermeddling manifests his immorality and unmanliness. Let men, let communities, let nations abolish prostitution and involuntary spinsterhood and attendant crimes, before they utter the first word of condemnation against honorable polygamic marriage. If they will follow this reasonable advice, there will

be nothing said condemnatory of a plurality of wives during the terms of your and my mortal life.

You say, from your training you have always regarded polygamy as a sad stain upon the Mormons. I do not feel at all hurt by such a remark, nor by the respectful and honest statement of any man's or woman's convictions. My early traditions were similar to yours on that point, but the more light I obtain the more am I convinced that some of those traditions, in many important respects, are erroneous. I therefore can perfectly appreciate your sentiments, having been tried in all these points as you have. So far as any Mormons have abused polygamic marriage, it is a stain upon them, and the same may be said in regard to monogamic marriage. But so far as polygamic marriage has been sanctioned of the Lord and has not been abused, it is no stain, it can be no stain, but is honorable in all, and no man's nor woman's sentiments can make it otherwise.

In regard to the relative numbers of the sexes in Utah, what I might say would be largely guesswork, and as the decennial census of the United States is in process, which ought to truly represent those numbers, perhaps it would be well for me to say nothing further on this point than to remark that no matter what may be the proportions of the sexes it is undeniable that there are in the world a sufficient number of unmated, or most miserably mated, women to justify a very extensive practice of judicious polygamic marriage.

You are at liberty to make such judicious use of this as you may desire. May I presume upon the extension of a similar privilege to me, if I should wish it?

I believe I have replied to all your queries, and I hope satisfactorily.

Be kind enough to accept assurances of my sincere respect, and my heartfelt desires for your welfare and that of all those who wish to arrive at the truth, and believe me to remain,

Dear Sir,

Truly yours,

J. JACQUES.

—

Middleton, August 2, 1870.

J. Jaques, Esq.

Dear Sir—I am thoroughly ashamed of myself for being so long in acknowledging your last kind and interesting letter. Many thanks for it.

Mrs. Hume-Rothery begs me to say that she is very much obliged to you for your long letter to her.

Of course you can make whatever use you please of our letters.

With best wishes, I am, dear Sir,

Yours sincerely,

W. HUME-ROTHERY.

Liverpool, August 3, 1870.

Rev. W. Hume-Rothery.

Dear Sir—Be good enough to accept my thanks for the kind permission, contained in your note of yesterday, to make whatever use I please of your and Mrs. Hume-Rothery's correspondence with me.

With best wishes for your mutual happiness, I have the honor to remain

Truly yours,

J. JAUQUES.

AMONG THE SAINTS.

I stopped a day and night at Salt Lake City, and took a look at Mormondom. I went to the Tabernacle and heard several of the Elders hold forth. Generals Sherman and Scofield arrived that morning, and we all went up together. Previously Brigham Young, jun., had called upon General Sherman and tendered him his carriage, and was very civil and polite. We were ushered to seats near the front, and observed their forms of worship with interest. I have never seen so large a congregation: how many thousands I could not judge. The galleries were not filled: the main body of the house was. When full, they say it seats fifteen thousand; should judge there were seven or eight thousand present. Gracious me! What a congregation for some ambitious parson with a big debt to pay, and what a haul could be made by practicing Uncle John's tactics as when the Cavalry Church debt had to be paid: "Lock the doors!" "Your money or your life!" Got you now?" "Zaccheus come down!"

I want to say what I thought as I looked around that immense building and scanned the sea of faces that met my gaze. I never saw more devotion; a more sincere, earnest gathering. There were a great many old men, the deep lines on whose faces were the records of long years of toil; of suffering bodily privations; of the deep and earnest struggle with the barren, sterile soil for an existence. They were driven from civilization, and after

their long and dreary march, sat themselves down upon that bleak and barren spot almost unknown to man; a country too wretched for beasts. There by themselves they set up their faith and struggled for life until by dint of hard, weary toil they made the desert bloom. It was a terrible fight; but perseverance, faith and energy triumphed. But alas! the march of enterprise has overtaken them, and we are not satisfied to let them alone, but must intrude *our* isms upon them. We must go among them and try to convert them to *our* way of thinking. When we can show as good a record; can produce as good works; as good results from our desert of wickedness as they have, it will be time enough then. Now, we advise to let them alone. They are an earnest, industrious, patient and orderly people. There is less crime, less law and more Gospel among them than in our communities. No matter if we don't endorse their doctrines, their beliefs, what reason have we to think they are not as sincere in their faith as we in ours. They show better results than we do. Who ever sees a drunken, disorderly Mormon; a dissolute or impoverished one? We can take a lesson from them in industry. They are settling up the desert on every side. Would we do it? Which is best, to have it civilized and reclaimed, or leave it in the hands of those native barbers who dress one's hair with a comb without any teeth and part it in the middle with a hatchet? We make a great howl because

they believe in a plurality of wives. Ma conscience! what a trifle to talk about. Have we not in our own country more old maids than you could shake a stick at? Would they be old maids if they could help it? Wouldn't a dozen of them marry one man rather than not marry at all? Have we got men enough to go round; or if so, do they? There's something wrong; there are too many unmarried women, and the Mormons are right. Matrimony should be passed around more liberally. Again, if it is wrong, don't they get their own punishment? Can you wish a man anything worse than having to pay the bills? Could you wish your enemy anything worse than

half a dozen wives and an open account at Tucker's and at Austin's? Go to, let them alone. If they want wives, let them have them; if you who have none want any, ask the first single woman you meet, and you will find the Mormons have not cleaned out the market yet; there's enough for all, and nice ones, too—too good for any of your cigar-smoking, billiard-playing scamps.

We went to the theatre at Salt Lake. Saw seventeen of Brigham Young's daughters, and it was a poor night for 'em too—all real genteel, well dressed, well-behaved and nice looking girls they were—a family to be proud of.—*Correspondence S. F. Alta California.*

DEPOSITIONS CONCERNING THE PROVO RAID.

[CONTINUED FROM PAGE 727.]

DANIEL GRAVES

On being sworn said that, On Wednesday last I was at Camp Rawlins with grapes to sell. While there I engaged with a soldier named Haws to furnish what grapes they would want at the supper party on Thursday evening. He seemed to be the committee for said party. He told me to go to Mr. J. M. Cunningham's house that afternoon, and see Mr. McMahon and others that might be at Cunningham's, and tell them not to purchase fruit from anybody else. I did so, and McMahon engaged some peaches also. On the evening of Thursday I took the grapes, &c., to J. M. Cunningham's house. Two loads of beer arrived while I was there. The first load of soldiers came about 7 o'clock. Some ten or fifteen of them then went up stairs, and then went out with Joseph A. Thompson several times. About half past 7 o'clock the Smith boys and Frederick Bee came with their instruments, and then the dancing and singing commenced. About 8 o'clock another party of soldiers came. At that time a soldier named John, the Major's cook, brought a keg of beer, and the soldiers took hold and drank. About half past eight there was a little disturbance down stairs. About nine o'clock another crowd came; they had

their guns and bayonets with them. About half past nine o'clock Haws with another crowd came. Supper was on the table; the table was filled, and while they were eating, some firing was heard outside. The women screamed and those at the table arose, went upstairs and got their firearms. Haws came in and said his shoulder was broke; he said he had fired four shots after the man that hurt him, but did not know if he had hit him. The soldiers threatened if they got the man they would hang him to a telegraph pole. They ate at three tables. About half past eleven one of them brought in a small keg of whisky, which was passed round. After this I heard a fuss out of doors and the soldiers seemed to have no control of themselves. Haws told me that I had better not go home then, as the soldiers might shoot me or anybody else. I went out doors. They had Alderman Miller in custody, and were talking about his hall. There seemed to be some misunderstanding between them. After this I heard a noise on the bench, and from the sound of the shouting and shooting I thought they were coming back. They came up the street and fired several times opposite D. Carter's house. Several of them came into Mr. Cunningham's house, and they got some more beer

from the wagon. Haws said it was time to quit. Some of them got to fighting among themselves; one of them swore a great deal and threatened that he would burn every house in town. This man was marked with the small-pox. Abram Durfee and Joseph Thompson went out to the soldiers several times. Haws seemed to have charge of the party. They then got the brewer's wagon and went to Camp. There were three or four sergeants and two or three corporals at the party. I did not hear any threats made, only about the man who had hit Haws.

The above affidavits were duly sworn before me this 24th day of Sept., 1870.

A. M. SMOOT,
Mayor of Provo, Utah.

September 26th.

Alderman Sheets presiding.

JOSEPH BOREN,

On being duly sworn said, on the evening of the 21st of September, 1870, while at Mr. Thomas Kerry's house for a horse, two soldiers came up to us and one of them said, "Kerry, our dance is bursted up." He then said a gang of them were ready, and was coming up the next evening to run the town; that they would not dance if they could not get the hall for nothing. He said if the people wanted a fight with rocks and clubs they could have it, or with guns and pistols either; that they had needle guns and could use them as fast as the people could; that they were going to visit Alderman Sheets first, and then Alderman Miller, as they had a spite against Miller for renting his hall for fifteen dollars and then raising the price to two hundred dollars for four nights. I would know these two men if I saw them. I told Isaac Bullock, Sheriff of this County, on the morning of the

22nd, about eleven o'clock; also told the policeman, Harrison, on the evening of the 22nd. I heard the shouting and shooting in the town during the night of the 22nd, but stayed at home to protect my family.

WM. D. ROBERTS,

On being duly sworn said, On the morning of the 23rd of September, between two and three o'clock, I heard a gun fired, and about five o'clock, on going to West Main Street, I found a soldier lying on the west side of the street, drunk; he had a gun by his side; I picked up the gun and took the cartridge out of it, and took the gun away. I then notified the Captain of Police, and he, with myself, went to take charge of the soldier; he resisted and attempted to draw a dirk knife. The Captain took the knife from the soldier, and we then took him in custody; he afterwards threatened that, upon being released, he would cause trouble to the people and officers of the city.

GEORGE HALLIDAY,

On being sworn said that, On the night of the 22nd Sept., 1870, I was at A. F. McDonald's house at about eleven or twelve o'clock. I was awakened by Marshal Rogers, who informed me that the soldiers were coming to the house. I went upstairs. The family was by this time aroused. Mr. McDonald was not at home. I placed the woman and children in an upstairs room. The soldiers broke in some window sash and doors, swearing all the time they were doing so. I got out of the north window, and went for help, and returned as the soldiers were leaving. I heard a great deal of swearing and shooting; we had no firearms in the house, as the boys had them in the cañon with them.

[TO BE CONTINUED.]

It is estimated that America, when her productive power is fully developed, will be able to feed four times as many persons as there are now on the face of the earth. Plenty of room to increase and multiply for several years to come.

Intelligent opinions respecting the Mormon problem are rapidly gaining ground. They may, or may not, avert impending trouble in Utah. The organization of juries, in a country of 150,000 Mormons, composed entirely of "Gentiles," whose numbers in the whole Territory do not exceed 3,000, for the purpose of enforcing penal laws against that people, which are known to be unconstitutional, is a monstrous wrong, and nothing but Mormon forbearance and submission to such tyrannies can prevent its leading to the most disastrous consequences.—"Omaha Herald."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, NOVEMBER 22, 1870.

RELIGIOUS INDIAN AGENTS.

THE appointment of Indian Agents from among the Quakers by U. S. President Grant has been followed by the appointment of agents from other religious bodies. The *New York Journal of Commerce* has the following, dated Washington, Oct. 28—

The different missionary associations and religious denominations of the country have been invited to designate persons, whom they are willing to indorse, as suitable for Indian agents, and for whose good conduct and efficiency they would be responsible, to replace the army officers whose employment in civil service has been prohibited by Congress. Most of the societies have responded favorably, and some have designated persons, who have been commissioned by the President. No appointments of Indian agents will be made unless they are designated as above indicated.

The number of agencies tendered to the various religious bodies is as follows—the Methodists 7, Presbyterians 6, Baptists 5, Episcopalians 6, American Board of Foreign Missions 2, Dutch Reformed 2, Unitarian 2, American Missionary Association 4, Roman Catholic 4. The six tendered the Presbyterians are for Arizona, Utah, and New Mexico, to which four Agents have been appointed—D. N. Crothers, S. D. Williamson, O. F. Piper, and Isaac S. Warden.

The *Journal of Commerce* also says—

Simon Wolf, Esq., visited the President to-day (Oct. 31) to ascertain why the Israelites had been omitted in the recent appointment of Indian agents. He was informed that the persons appointed were recommended by various religious denominations who have missionary societies. The Jews having no such association was the reason for not appointing an agent of the Jewish faith. As an evidence of his good will, however, the President expressed his readiness to appoint some Israelite to the office of Indian Superintendent.

Now to be consistent, President Grant ought to have tendered a like privilege to the Latter-day Saints, for it is freely acknowledged by candid outsiders that the Latter-day Saints or Mormons, so far as real, thorough, hearty religion is concerned, not pious pretention merely, are the most religious people in America. It is also further well known that, in consequence of the friendly policy of the Mormon people toward the Indians, in no other Territory has there been so little trouble with them. It will also be remembered that Red Cloud, the Sioux chief, declared in Washington that "the Mormons had always talked straight and dealt fairly with his people." Therefore there is no excuse for any invidious or proscriptive distinction being made against the Mormons in regard to these offices. How easy it is to follow a frank, manly, consistent, straightforward, upright policy! Still, many people seem to be greatly afraid of adopting such a commendable and profitable policy.

We may suggest to President Grant that so long as he will be so un-American and anti-republican as to refuse to appoint Mormons to officiate in offices among the Mormon people, he might do much worse than to appoint officers from among the Quakers to serve in that Territory. Such officers would be very likely to act upon President Grant's professed motto—"Let us have peace," whereas the miserable political adventurers at present appointed endeavor to have anything but peace in that Territory. In fact, their utmost ambition manifestly is to embroil the people in difficulties, litigation, debt, and bloody antagonism with the Federal Government. However, "it must needs be that offences come; but woe to that man by whom the offence cometh."

J. J.

FAILED, AND GONE TO HIS OWN PLACE.—To Cullom and Colfax may now be added Shaffer, a trinity of politicians who thought to make political capital by attacking the Mormons, but whose success in that little undertaking has not been so inspiring as they undoubtedly anticipated it would be. Governor Shaffer, in pursuance of his foolish declaration that he would do all in his power to help his scheming clique to overthrow Mormonism, put forth his notorious militia proclamations, which have received the contempt generally which they deserved. When he endeavored to embroil a more honorable Federal officer in his unworthy schemes, or vindictively make him suffer because of their unexpected and fatal explosion, the witless Governor, as Gen. De Trobriand politely informed him, truly "found himself in the wrong pew," with the door fastened behind him, so that he could neither advance nor retreat with dignity, credit, or safety. Even his friends gingerly informed him that he had made a "mistake," and that he "must make no more mistakes," as political mistakes are always damaging, often fatal, and almost always unpardonable even by partizans. His impolitic, unjustifiable, and causeless bitterness, it is stated, he manifested to the last. We must acknowledge the hand of the Lord in removing him from a position for which he was utterly incompetent and which he so unworthily filled, that he might go to his own place and await the reward of his deeds done in the body. It is written, "Surely the wrath of man shall praise Thee: the remainder of wrath shalt Thou restrain."

It takes all of some men's lives to learn the simple lesson that it is hard, vain, and unprofitable to fight against God, that it is altogether too vast odds for any man of sense to undertake.

Mr. Vernon H. Vaughan, the Secretary of the Territory, having been appointed Governor, the *New York Journal of Commerce* says "George S. Black, of Utah," has been appointed to the Secretaryship. It is supposable that the Mr. Black appointed was Gov. Shaffer's private secretary, the individual who went in a hurry to the lock-up to endeavor to obtain the release of the would-be assassin Offley.

J. J.

A BIT MORE OF COLFAX.—In that celebrated seven column speech, which helped his political opponents to win a victory in the recent elections in Indiana, Schuyler Colfax commenced in the following pretentious, self-laudatory style—

I tell you now, as I have told you even in the canvasses of the past, however much I might be lacking in all other things, there is one thing for which

I can claim your support, your sympathy, and your testimony, and that is, that from the very commencement of my public life until now, at its approaching close, when I expect soon to return again to the ranks of private life from which you called me, I have had one principle to which I have bound my action, and I have followed it as unflinchingly as the soldier followed the banner of his country upon the battle field, or as the mariner follows the North Star and the compass, as he pursues his way across the trackless deep. It was to interfere for the help of the oppressed, to bring up and to advance the interests of the abased and down-trodden; to make this land of ours, from ocean to ocean, a land of freedom and of equal rights; and to give every one who walks on God's footstool an equal chance with every other one, in the race of life that is before him, against all prejudice, against all obloquy, and against all misrepresentations. You know that has been as dear to me as the apple of my eye, and I rejoice to-day, that, thanks to a Republican administration and a Republican Congress, we have at last crowned the edifice, and regenerated our Constitution until now it shines out that the whole world may see it, liberty for all, justice for all, protection for all, down to the feeblest, the humblest, and the most oppressed in this land.

The casuistic resources of practised politicians are great. Therefore how Mr. Colfax can reconcile such "high-falutin" with his repeated endeavors to influence the public mind against the Mormons (who always treated him well), to have foisted upon the Territory of Utah various prejudiced, broil-seeking, and belligerent officials, and to logroll through Congress a proscriptive and unconstitutional bill of pains and penalties in matters of religious faith and practice, we leave to his reputed extraordinary "conscientiousness." A Senator and a Vice President, he should remember that he is not a newly-fledged "glorious Fourth" orator merely, and if he is so exceedingly conscientious as his admirers affirm, he ought also to make his title equally clear to consistency, for conscientiousness and consistency are twin jewels. They shine refulgently together, but dimly alone, for when separated the brilliancy of both is darkly beclouded.

J. J.

A SPLURGE FOR DECENCY.—The civilized and Christian public ever and anon makes a great splurge in favor of decency and morality. Like a man overboard and his strength failing, people drift listlessly and helplessly along with the current, occasionally summoning courage and strength to make a spluttering endeavor to strike out to the shore or to safety in some way. Recently one of these intermittent "fits of virtue" has come upon certain people in this country. The Middlesex magistrates, feeling that London and this whole Christian nation were scandalized by can-can and other extraordinary terpsichorean exercises at the Alhambra and Highbury Barn, "resorts of the harlotry of the town," indignantly and squarely refused to re-license those noted institutions for ballet mysteries. As a consequence two or three hundred ladies of the light fantastic toe order found their occupation gone, and not only this, but it was asserted that many "respectable" people, among them even ministers of religion, by that magisterial decision might find their incomes seriously damaged, inasmuch as they were drawn partly at least from the profits of the Alhambra business, which the withdrawal of the ballet girls it was supposed would bring down to a losing condition pecuniarily. The worthy magistrates, however, were inflexible. It is also stated that theatres were instructed that the can-can could no longer be tolerated on their boards. So the "fit of virtue" came perforce upon the girls and the theatres.

also. One consequence of all this is, as the *Illustrated Times* says, that "the poor banished ballet girls are to appear on at least a dozen stages at Christmas time. Five or six managers claim them. So all is for the best again." But the virtuous portion of the public may console itself with the thought that the girls will not be permitted to fling their pedal extremities in such reckless fashion nor to such astounding altitudes as formerly. Indeed it is stated that Madame Colonna and her troupe now pirouette in a manner "nothing at all either broad, suggestive, or indecorous," their lower limbs never essay the wonderful angles of the can-can, "the petticoats and breeches of the ladies are of unexceptionable length, and their dancing is modest, pleasing, and graceful." That is all very good, so far as it goes. It is an eminently proper and greatly needed reform. Let us hope it will be lasting. Those pious ministers of religion who never commit sin themselves, but who have no objection to living on the wages of sin, will be delighted to hear the report that the Alhambra is as successful and therefore as profitable without the pirouetting ladies as with them.

These moral earthquakes, like physical earthquakes, extend to more countries than one. A similar "fit of virtue" appears to have seized some of the people in America, and at New York of all places in America, and in the world. There Miss Lydia Thompson has produced a "moral ballet," wherein the girls wear pantalettes and long dresses. It is naively added that "the change from the nude seems attractive through its singularity." Isn't that a little comical? The immoral ballet has been worn so threadbare that the theatre goers are delighted to come back to the "moral ballet" for the mere novelty of the thing! Decency a novelty! What a mad world this is! J. J.

CROWDED OUT.—Of late we have had so many interesting things concerning the Church, crowding for insertion in the *STAR*, that we have been able to find room to say very little relating to the important events transpiring among the nations—about the fall of Sedan, Strasbourg, Metz, and other places, the surrender of Napoleon, the flight of the Empress Eugenie to England, the establishment of a republic in France, the not very successful attempt of Garibaldi to help it, the fall of the Papal temporal sovereignty, the annexation of Rome to the kingdom of Italy, the investment of Paris, the futile peace negotiations, the French successes at Orleans, the announced ignoring by Russia of the treaty of 1856, the announced objection of Britain, Austria, Turkey, and Italy to such ignoring, to say nothing of the destructive floods in Australia and America, drouth and earthquakes in America and elsewhere, various awful shipwrecks, and divers other events of importance, but too numerous to mention. However, we will continue to do the best we can to fill the *STAR* with the most interesting, instructive, and important matter that shall come under our notice.

DEPARTURES.—A company of 59 souls of the Saints, including Elders Ralph Thompson, G. G. Bywater, and D. McAllister, returning missionaries, left the Mersey for Utah, Nov. 16, on board the steamship *Manhattan*, Captain Forsyth, for New York. Elder Thompson was in charge of the company, who were favored with a beautiful day for the beginning of their voyage. We wish them a pleasant and prosperous journey to the vales of the Rocky Mountains. Elders David Britton and Alma Eldredge accompanied the Saints from their respective Conferences to Liverpool and on board.

ARRIVALS.—Elders Charles Lambert and E. M. Caste arrived from Salt Lake, per steamship *Idaho* from New York, Nov. 21, after a very pleasant passage. All well.

CORRESPONDENCE.

AT SEA.

S. S. *Manhattan*,
Approaching Queenstown,
9 a. m., Nov. 17, 1870.

President Horace S. Eldredge.

Dear Brother—We are pleased to inform you that we have had excellent weather during yesterday afternoon, last night and thus far to-day. The Saints are all well and in good spirits, there being no sickness amongst either children or adults. If the voyage thus far presages the character of the remainder of the trip, we shall have a very agreeable passage. Soliciting an interest in your faith and prayers for our continued safety, and earnestly desiring the prosperity of the work of God throughout the European Mission, also sending our kind love to brothers Jaques, Carlson and Grix, and sister Eldredge, we remain your fellow-laborers in the Gospel,

RALPH THOMPSON,
GEO. G. BYWATER,
D. McALLISTER.

Queenstown, 12 noon. All right.

ENGLAND.

Stony Stratford, Nov. 5, 1870.

President Horace S. Eldredge.

Dear Brother—I have just returned from a tour through the northern part of this Conference. I find the Saints as a general thing living their religion and trying to do the best they can. They are very kind to me. I feel well in my labors.

My love to yourself, sister Eldredge, brother J. Jaques, and the brethren in the Office, and believe me to remain your brother and fellow-laborer,
THOS. WOOLLEY.

Heckfield, near Winchfield, Hunts.,
Nov. —, 1870.

President Horace S. Eldredge.

Dear Brother—I am well in health, with the exception of a cold. That I must expect, with so much damp weather and so much walking from place to place. Still I feel well in performing my labors, knowing that it is the work of God in which we are engaged. I am now on another tour through the Reading portion of the London

Conference. I find the Saints in this portion of the Lord's vineyard, although poor in this world's goods, with few exceptions trying to live their religion. We have baptized more or less every time I have been this way, and have all faith that more yet will obey the Gospel, though I must say it is like the gleanings of the grapes after the vintage is over. There is one thing I do know, this is the work of God, and notwithstanding wicked men combine to stay its progress, it will advance in spite of all their efforts, until the knowledge of God will cover the earth as the waters do the great deep. The designs of the wicked will fail and they will die out and be forgotten, whilst the kingdom of God will roll forth, gather the honest in heart, and fulfil its mission. O how vain and foolish for poor feeble man to try to stay its progress! Those who place themselves in its way it will grind to powder, and the wrath of man will be made to praise God. He will turn and overturn for the good of His Saints, if they will live their religion.

Praying God to give us grace and wisdom to magnify our calling whilst in this land, that we may return in peace to our mountain home and receive the approbation of those who sent us, and with kind love to yourself, sister Eldredge, and the brethren, I am your brother in the Gospel of Christ,

EDMUND F. BIRD.

Rose Dale Abbey, near Pickering,
Nov. 12, 1870.

President Horace S. Eldredge.

Dear Brother—It is nearly four weeks since I left Bradford. I have been constantly travelling during that time, holding four or five meetings in a week. The Saints in this Conference are scattered far and wide, and it takes considerable leg service to get around to see them. I have enjoyed myself very much indeed in visiting among them. We have had some good meetings in various places and have had a few applications for baptism, so

that we feel that we are still on the move in the Leeds Conference.

I unfortunately contracted a very severe cold, but I hope to get the master of it in a short time. Otherwise I am feeling first-rate.

I have about two more weeks' work before me yet, before I get round to Bradford. Where I am the ground is all white with snow. I have just left Hull. The Saints in that part are feeling first-rate.

Kind regards to sister Eldredge,

Yours,

M. B. SHIPP.

—
Liverpool, Nov. 14, 1870.

President Horace S. Eldredge.

Dear Brother—Having been released from my short mission to my native land, I cannot bid farewell to the same without giving expression to some of my feelings. I was appointed to labor in connection with President George Lake, in the Durham and Newcastle Conference. We were perfectly agreed in all of our labors and counsels, which gave me great satisfaction. As to the Saints in that Conference, I can truly say they administered every kindness in their power to me to make me comfortable, for which they will ever have my grateful acknowledgments, and I trust that our Father in heaven will fully reward them.

After laboring in that Conference something like five months, I was removed to the London Conference, where I had but commenced my labors when my release came, but I must say the little acquaintance I did have with the London Saints was of a most pleasing character. President Nealen showed me every kindness, as also did all the Saints with whom I formed the slightest acquaintance. Indeed I have received nothing but kindness from old acquaintances, relatives, and all with whom I have been thrown in contact. Now, as I am about to take my departure to my mountain home, to mingle once more in the society of the Saints and servants of the Most High, whom I love and esteem, and with whom I have spent the last thirty years of my life, on the great western hemisphere, where I know I shall be kindly wel-

comed and where I hope ever to prove myself worthy of their society and confidence, I take an affectionate farewell of all the Saints on my native land, hoping that they will prove true and faithful, that we may eventually meet in our Father's kingdom. This is my prayer in the name of Jesus Christ.

RALPH THOMPSON.

SWITZERLAND.

Bern, Nov. 11, 1870.

President Horace S. Eldredge.

Dear Brother—Although the war is raging all around us, and although west of us there is an empire falling, and south of us there is also a power falling that was worse than an empire, for it formerly held kings down to the ground and pretended to sway God's authority here upon the earth, and now its hour has come; yet here in neutral Switzerland, while all these events are transpiring around us, the work of the last days grows and blooms in peace and safety, protected by the good laws and institutions of the government which the sons of Tell gave themselves. When I tell the Saints to look around upon their neighboring countries and upon the destruction there going on, they begin to realize that in the time of such kingdoms God in heaven has set up a kingdom which shall stand forever.

The work is progressing nicely—we are adding new members to the Church frequently, and striking new fields of labor occasionally. Two weeks ago, one of our Travelling Elders was up in the mountains of the "Bernese Oberland," where the "cracks and peaks" remind one that Israel has to be hunted out from amongst the rocks and caves. As he was preaching there, the unruly son of the landlord was trying hard to interrupt and to break up the meeting. Not four days, however, from the time the Elder left, I received a letter (in haste), stating that the same boy was sick, given up by the doctors, left without hope to recover, and he wished for baptism, as he repented of his sins. I could not have reached the place in less than two days' travel, besides, I had other appointments out, therefore I telegraphed to another Elder, who, in-

stead of going the regular road (ten hours' walk), took a mountain path (five hours'), over the Alpine snow-fields, where the chamois roam. There he had to travel through snow in places up to his arms. But he having at times been engaged in chamois hunting, and being acquainted with the dangerous paths in those regions, filled his engagement, reached the boy, took him to the creek, where high waters carried heavy rocks with a thunderlike roaring, baptized and confirmed him, and left him the next day, after bearing his testimony, restored to perfect health. I saw the Elder a few days ago. He told me that gold could not have induced him to go that same road back—he preferred the ten hours' walk, where, however, the

high water, in consequence of recent heavy rains, had taken away the road in places, so that he had to wade several times knee deep in water. The name of that noble Elder is Johannes Kunz, a son to one of the same name who emigrated this year with his large family to the Valley.

My health is very good and I hope you, sister Eldredge, and all the brethren in the Office enjoy the same good health.

The Saints in Bern send their best love to sister Kohler. I add my best regards also.

May the God of Israel crown all your labors with the desired effect, is the earnest prayer of your brother in the Gospel,

EDWARD SCHOENFELD.

UTAH NEWS.

After a long drought the Territory had been blessed with a little rain. The following are from the *Deseret News* to Oct. 27—

Elders Charles Lambert, James I. Hart, and E. M. Caste were to start on their missions, brother Caste for Sweden, Oct. 27.

Brother James Hague and wife, old and highly respected residents of Salt Lake City, were passengers on the ill-fated *Cambria*. They were on their way to visit their friends in this country.

In the District Court, Offley was fined \$100 for assault with intent to kill E. L. Sloan. Judge McKean stated at the trial that Mr. Sloan earnestly appealed for leniency toward the prisoner, or no consideration could have saved him from the Penitentiary.

The stage from Pioche was robbed about 8 miles south of Nephi, on the night of Oct. 23, by three men, one of whom seized the horses, levelling a shotgun at the driver. The passengers (five, of whom one was Judge McCurdy) were ordered out and their arms taken from them. One of the robbers guarded the passengers while another plundered the coach. Judge Bigler sent Sheriff Cazier and a posse of men to reconnoitre. The sheriff and posse, Oct. 25, found and arrested three men—McKay, St. Ledger, and Heath, near the scene of the robbery. They had been transiently residing at Nephi, and were identified by the stage driver. The money taken by the robbers was all recovered.

The following is a dispatch from Provo—"Spirited meetings were held here on Saturday and yesterday (Oct. 23), which were well attended. The speakers enjoyed excellent liberty and valuable instruction was given, which will be profitable to the people. On Saturday morning President Geo. A. Smith, and Elders Geo. Q. Cannon and Wilford Woodruff addressed the congregation; in the afternoon President Joseph Young and Elder John Taylor delivered discourses. On Sunday morning the time was occupied by Elder Orson Pratt and President Geo. A. Smith; the afternoon by Elder John Taylor and Presidents Joseph and Brigham Young. The house was crowded to its utmost capacity yesterday, and general rejoicing and gladness prevailed." The President and party returned from Provo Oct. 26.

SCRAPS OF NEWS.

— o —

THE OLD WORLD.—Special sermons to young men were preached in most of the large towns of England and America, Nov. 13. It is to be hoped that so much special preaching will not be love's labor lost upon the young men.—Italy is to have all kinds of liberty, especially religious liberty.—The "Moniteur" accuses the German army of great barbarity and pillage.—The South London Tramways carry "workmen" from Brixton to Westminster Road, three miles, for a penny.—M. Thiers informs the Pope that he has advocated his cause at all the courts visited on his late diplomatic journey, and all were ready to consider his Holiness's case at the coming congress, and would grant him a position worthy of the Vicegerent of Christ.—A visitor to Gravelotte says the German soldiers are superior to the French in physique, discipline, and education, and that dishonesty and debauchery are ruining France.—"Germany bleeds at every pore," as well as France.—It is stated that Germany has 2000 men disabled daily by the war.—The Liverpool "Mercury" of Nov. 15 says, "The number of wrecks reported during the past week is 55, making for the present year 1704."—The German army wagoners want to go home, and the war made widows want them at home.—Baby farming revelations have led to the organization of a society in England for the protection of infant life.—The "Illustrated London News" says, "One of these days the trampled public will turn and demand of the journals that advertisements shall be decorous."—A London paper calls Bismark "the Genius of Famine."

THE NEW WORLD.—The Colorado "Chieftain" rejoices in the anticipated "Curtalement of Mormon Power." So does his Satanic Majesty.—The Boston "Traveller" says there are four Mormon societies in that State, with a membership of 450 persons.—Olive Logan declares that she will remove the mystery which surrounds the girls. Oh, Olive!—The "Salt Lake Herald" says, "The New York 'Herald' was once looked upon as a mentor in the land." How? When? Where? By whom? "Marion County, Alabama, has 800 spinsters who have no chance of marrying." Poor neglected things! They are very much to be pitied. Because marriage is—well, those who have tried it know how uncommonly good it is. But no mortal tongue can tell.—The Omaha "Herald" says the great business of the Plains is to raise wool, beef, horses, and mules, that Edward Creighton will send 15,000 head of cattle from the Plains to Chicago the present year, and that it pays to send grass grown beef from Laramie to Chicago and New York.—Mrs. E. C. Stanton gets into debt by publishing the "Revolution," and gets out of debt by lecturing.—Theodore Tilton and Rev. Justin D. Fulton are going Full-Tilt at each other—charges, tipping and telling lies.—Divorces are falling unusually thick in Maine this fall. Ah!—Secretary Cox resigned because President Grant would not second his efforts to stamp out corruption from his department.—California is sending mules to the Southern States.—The Superior Court of Chicago wants to reform the divorce business. Yea!—New York has two thousand policemen, and the mayor thinks another thousand are needed.—Wendell Phillips, that inveterate faultfinder, says Republicanism is a failure and dead, Democracy is a humbug, and the women don't come up to the scratch. Don't they though?—The New York "Times" says New York is overridden by crime and insulted by a mockery of legal protection and of justice, and that Recorder Hackett "is one of the very few Judges who act as a breakwater against the sea of crime which sometimes threatens to sweep everything before it."—Men and women can be married, divorced, and remarried within a month in Indiana.—St. Louis is said to be the only city satisfied with its census returns.—The earthquake in the north-eastern States and in Canada, Oct. 18, was the severest ever known there. An "earthquake prophet" said it was only premonitory, and that the great "slump" was to follow.—The California Medical Society won't have women members.—Small-pox is committing fearful ravages among the Indians in the North-west.—The Delaware and Hudson Canal people have found the present season the drouthiest ever known.—The Governors of Michigan, Wisconsin, Iowa, Minnesota, Missouri, Kansas, and Nebraska have united in a call for a convention to be held at Indianapolis to consider the best methods of protecting emigrants from robbery and wrong.—A World's Peace Congress is proposed in America, Julia Ward Howe president of the committee. The Congress is to sit either at Brussels, London, or New York.—The wads of hair which women in the United States wear on the backs of their heads cost about two million dollars annually, enough to emigrate 20,000 Saints to Zion.—The recent "removal of the capital" Convention at Cincinnati did not amount to much.

VARIETIES.

Civilization spoils nothing more than it does men and women.

When Mormonism gets popular, how incomparably little all man-made religions will look.

The New York *Tribune* recently complained that the *Saturday Review* attacked nobody but women and babies, there being too many of both for the *Review*.

In Chenoa, a small village in Illinois, seventeen petty lawsuits were commenced in one day, the sum total in litigation being \$3.50, rather more than twenty cents each suit. Every inhabitant was plaintiff or defendant, some both. Nice place.

A companion, a nurse,
A blessing, a curse.
Fair woman was made to be—which?
Fair woman was made to bewitch!

Dr. McEvilly, Catholic bishop, Galway, has recorded on the visiting book of the Ennistymen workhouse his horror at the number of illegitimate children baptized, adding—"What aggravates the matter is, that amongst the putative fathers are many who are charged with the guardianship of the poor of that union."

It is reported by telegraph that Chief Justice McKean, of Utah, has "refused to naturalize two persons for the reason that they believed in the doctrine of polygamy." We do not believe that the Judge has done any such absurd thing. It would be so clearly unconstitutional, and so opposed to the whole spirit of American law, that the decision would be overruled at once.—*Chicago Evening Post*. But the Judge did do that absurd thing, and another Judge, even Hawley, perpetrated the same absurdity.

The Springfield (Mass.) *Republican* says Gen. Shaffer, Governor of Utah, "hardly had time before his death to show any especial fitness for the place, even if he possessed it." No, but he had plenty of time to show his especial unfitness for the place, and he did possess that and show it too, in a manner that demonstrated him to be an appointee who did little credit to President Grant's sagacity. It takes some men a precious long time to show their "especial fitness" for any place in decent society.

It appears that the Yelvertons are in a quandary. The *Bristol Times* says that Lord Avonmore's successor is Major Yelverton, that the peerage is an Irish one, that Theresa Longworth is the wife (by Irish law) of the Major, that therefore there she is Lady Avonmore, and that in England the widow of Professor Forbes is the Major's wife. How happy he could be with either, were t'other dear charmer away? Couldn't one wife live in Ireland and the other in England, and both be respected? Wouldn't it be "mighty convenient" to have an Irish wife and an English wife, and the law to allow it?

ADDRESS.

Alma Eldredge, 122, Napier-street, Sheffield.

DIED.

BOWNS.—At Pinxton, Derbyshire, Nov. 12, Sarah Ann Spencer, wife of James Bowns, aged 25 years.

—Utah papers, please copy. The notice of her death in *STAR* No. 48, Nov. 15, was incorrect.

HOAR.—At Richville, Morgan County, Oct. 19, Mary Ann, wife of Charles Hoar, aged 45 years, 11 months, and 14 days.—"Deseret News."

NASH.—At Salt Lake City, Oct. 25, John Nash. Born in Kent, England, Aug. 12, 1812.—"Deseret News."

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LIVERPOOL:

EDITED, PRINTED AND PUBLISHED BY HORACE S. ELDRIDGE, 42, ISLINGTON.

LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 20, BISHOP'S GROVE, ISLINGTON, AND BY ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Repent: for the kingdom of heaven is at hand."—JESUS CHRIST.

No. 48. Vol. XXXII.

Tuesday, November 29, 1870.

Price One Penny.

CORRESPONDENCE BETWEEN LIEUTENANT-GENERAL D. H. WELLS AND GOVERNOR J. W. SHAFFER.

(From the Deseret News.)

Adjutant-General's Office, U.T.

Salt Lake City, Oct. 25, 1870.

His Excellency J. W. Shaffer, Governor, and Commander-in-Chief of the Militia of Utah Territory.

Sir—Whereas, a Proclamation has been published emanating from your Excellency, in which the holding of the regular musters in this Territory is prohibited except by your order, and

Whereas, the notices for the regular musters were given out as usual, and some of them held in portions of the Territory, and

Whereas, to stop the musters now, neither the terms of the Proclamation, the laws of the Territory, nor the laws of Congress requiring reports of the force and condition of the Militia of the Territory, could be complied with: We, therefore, the undersigned, for and in behalf of the Militia of said Territory, respectfully ask your Excellency to suspend the operations of said Proclamation until the 20th day of November next, in order that we may be enabled to make full and complete returns of the Militia as aforesaid.

DANIEL H. WELLS,

Lieut.-Gen. Com'g Militia, U.T.

H. B. CLAWSON,

Adj.-Gen. Militia, U.T.

Executive Department,

Utah Territory,

Salt Lake City, Oct. 27, 1870.

Daniel H. Wells, Esq.

Sir—I have the honor to acknowledge the receipt of your communication of yesterday, in which you sign yourself "Lieutenant-General Commanding the Militia of Utah Territory." As the laws of the United States provide for but one Lieutenant-General, and as the incumbent of that office is the distinguished Philip H. Sheridan, I shall certainly be pardoned for recognizing no other.

In your communication, you addressed me as "Commander-in-Chief of the Militia of Utah Territory." It is now twenty years since the Act to organize this Territory was passed by the Congress of the United States, and, so far as I am informed, this is the first instance in which you, or any of your predecessors, in the pretended office which you assume to hold, have recognized the Governor of this Territory to be, as the Organic Act makes him, the Commander-in-Chief, &c. My predecessors have been contemptuously ignored, or boldly defied. I congratulate you, and the loyal people

here and elsewhere, on the significant change in your conduct.

You do me the honor to ask me to suspend the operation of my Proclamation of Sept. 15, 1870, prohibiting all musters, drills, &c., &c. In other words, you ask me to recognize an unlawful military system, which was originally organized at Nauvoo, in the State of Illinois, and which has existed here without authority of the United States, and in defiance of the Federal officials.

You say, "Whereas, to stop the musters now, neither the terms of the Proclamation, the laws of the Territory, nor the laws of Congress, &c., could be complied with." That is, my Proclamation cannot be carried out, unless I will let you violate it. Laws of the Territory which conflict with the laws of Congress, must fall to the ground, unless I will permit you to uphold them; and the laws of Congress cannot be complied with unless I will let you interpret and nullify them! To state the proposition is to answer it.

Mr. Wells, you know, as I do, that the people of this Territory, most of whom were foreign born, and are ill acquainted with our institutions, have been taught to regard certain private citizens here as superior in authority, not only to the Federal officials here, but also at Washington. Even since my Proclamation was issued, and on a public occasion, and in the presence of many thousands of his followers, Brigham Young, who claims to be, and is called, "President," denounced the Federal officials of this Territory with bitter vehemence, and on a like occasion, about the same time, and in his (Young's) presence, one of his most conspicuous followers declared that Congress had no right whatever to pass an Organic Act for this Territory; that such an act was a relic of Colonial barbarism, and that not one of the Federal officials had any right to come to or remain in this Territory.

Mr. Wells, you ask me to take a course which, in effect, would aid you and your turbulent associates to further convince your followers that you and your associates are more powerful than the Federal Government. I must decline.

To suspend the operation of my Proclamation now, would be a greater dereliction of duty than not to have issued it.

Without authority from me, you issued an order in your assumed capacity of Lieutenant-General, &c., &c., calling out the Militia of the Territory to muster, and now you virtually ask me to ratify your act.

Sir, I will not do anything in satisfaction of your officious and unwarranted assumption.

By the provisions of the Organic Act, the Governor is made the Commander-in-Chief of the Militia of the Territory, and, sir, as long as I continue to hold that office, a force so important as that of the Militia shall not be wielded or controlled in disregard of my authority which, by law and my obligation, it is my plain duty not only to assert, but, if possible, to maintain.

I hope the above is sufficiently explicit to be fully understood, and supersedes the necessity of any further communication on this subject.

I have the honor to be, etc.,

[Signed] J. W. SHAFFER.

Governor, and Commander-in-Chief of the Militia of Utah Territory.

LETTER FROM LIEUTENANT-GENERAL
D. H. WELLS.

Editor *Deseret Evening News*. Sir—
I find myself under the necessity of requesting you to give space in your columns for the enclosed correspondence between myself and His Excellency Governor Shaffer. His reply to my communication reached me yesterday, and it was only a few hours afterwards that I saw the entire correspondence in print. I might have felt some reluctance before this in giving our correspondence publicity, but now I have no alternative; my duty to the public, my regard for truth and my own self-respect will not suffer me to remain silent; and as Governor Shaffer closes his communication by saying, that he hopes what he has written will "supersede the necessity of any further communication on this subject," I am constrained to address you this letter.

The first point which I will notice

in his communication is the statement that,

"As the laws of the United States provide for but one Lieutenant-General, and as the incumbent of that office is the distinguished Philip H. Sheridan, I shall certainly be pardoned for recognizing no other."

What inference does Governor Shaffer wish drawn from this? The same law of Congress which provides for one Lieutenant-General, provides for one General and for five Major-Generals (see army register for 1869, also Gen. E. D. Townsend's report to Gen. W. T. Sherman, commanding U. S. army for same year); must we therefore conclude that there shall be no Major-Generals of militia in the States or Territories? The same law prescribes that there shall be eight Brigadier-Generals; are we to understand Governor Shaffer that the distinguished gentlemen who hold these positions in the regular army are the only ones in the States and Territories who are to be recognized as such? This being the inference to be drawn from his language, who shall presume to recognize any officer of militia in any of the States and Territories as Major-Generals and Brigadier-Generals, when the law of Congress has already provided for but five of the former and eight of the latter?

As His Excellency seems to take pleasure in referring to law, permit me also to direct his attention to the following—Sec. 10 of an Act, approved July 28, 1866, limits the number of officers and Assistant Adjutant-Generals

in their respective corps, prescribing their rank, pay and emoluments; and Sec. 6 of an Act, approved March 3, 1869, provides that, until otherwise directed by law, there shall be no new appointments in the Adjutant-General's Department. Also an Act of June 15, 1844, chap. 69, entitled, "An Act to authorize the Legislatures of the several Territories to regulate the appointment of representation and for other purposes," provides, in Sec. 2, "That Justices of the Peace, and all General officers of the militia in the several Territories, shall be elected by the people, in such manner as the respective Legislatures thereof shall provide by law." Also see, *Brightly's Digest of the United States Laws*, page 619, on "Organization of the Militia," Sec. 3. "Within one year of the passage of this Act, the militia of the several States shall be arranged as the Legislature of each State shall direct."

These extracts are from laws of Congress—the laws for which his Excellency seems to have so much respect; and if they are the only laws which obtain in the Territory, how can His Excellency reconcile with them his recent appointment by proclamation of a Major-General and an Assistant Adjutant-General for the Militia of Utah? And what about the five distinguished incumbents of the office of Major-General already appointed under the law? Or, does His Excellency imagine that it falls to his province to fill the vacancy created by the death of the lamented Geo. H. Thomas?

[TO BE CONTINUED.]

PALESTINE AND THE MORMONS.

London, Oct. 20, 1870.

To the Editor of the *MILLENNIAL STAR*.

Dear Sir—The systematic persecutions inaugurated by Governor Shaffer at Salt Lake, in disarming the Mormon militia and forbidding their assembly, the action of Chief Justice McKean refusing naturalization to those holding the doctrine of a plurality of wives, the refusal of Mormon practitioners to plead in his courts,

and the revolution he is effecting in the law courts of Utah, are ominous signs of the determination of the United States Government to force the Mormon authorities into collision, that they may have the pretext of invading the Territory with armed forces, on plea of carrying out the laws of the U. S. Government. I think it needs no seer to forecast a season of painful humiliation, trial, and bitter persecu-

tion in store for the Mormon community at Salt Lake. I know the faith of the Elders and the confidence of the Church in their strength being equal to the emergency, but the question arises, seeing the vexatious policy intended by the U. S. authorities to worry into submission the settlers of Utah, would it not be wisdom to gradually prepare to leave the Salt Lake district and give up by valuation to the Gentiles, jealous of Mormon thrift and enterprise, the lands they have redeemed from the wilderness? It is quite evident that Mormon principles cannot hold their own, now that the railroad connects Utah with the growing aggression of the States.

I should like to draw attention to the fine field which Palestine presents for the establishment of Christ's kingdom on earth, in fact inviting inhabitants, religious toleration being guaranteed to every religious community. I enclose you a letter from Solomon's Pool, full of interest. I am in correspondence with the leader of an English party, settled at Joppa, who believes in the speedy restoration of Israel. He writes me that the Germans are settling in numbers in that neighborhood, encouragement having been given them by grants of land from the Sultan. Quite independent of the religious bearing of the subject, I know of no spot so eligible for enterprise as that of the Holy Land, and colonized by such a people as the Latter-day Saints all its ancient fertility and prosperity would be realized again. Many are the spots to which my mind is directed, which under culture would cause the barren wastes to bud and blossom as the rose—the plains of Sharon, Esdraelon, the valleys of Galilee, and the hills of Bashan alike invite the subjects of King Jesus to set up his standard.

It is a land of remarkable fertility and extreme beauty where irrigation and labor are bestowed on it—all that is wanting is an industrious population. The British Consul says, "There is a deep meaning in the words, 'The earth is the Lord's,' when applied to that peculiar country, for it is a reserved property, an estate in abeyance, and astonishing will be the amount of its produce, and the rapi-

dity also, when the obstacles now existing are removed."

There is ample security to life and property and the fullest liberty of conscience—not simply toleration, but the absolute and undeniable right of worshipping God according to one's own convictions, training, and habits.

I would most earnestly recommend my Mormon friends to send a deputation to the Holy Land and report to the Church the prospect for removing its operations from the American continent.

Yours in the bonds of brotherhood,
W. T. I.

P.S.—There is a remarkable passage which might be applied to the Mormon community—

"He found him in a desert land,
And in the waste howling wilderness;
He led him about, he instructed him,
He kept him as the apple of his eye.
As an eagle stirreth up her nest,
Fluttereth over her young,
Spreadeth abroad her wings,
Taketh them, beareth them on her wings;
So the Lord alone did lead him,
And there was no strange god with him."

It may be, as our correspondent thinks, though we do not say it is so, that the harsh and hostile acts of Federal officials in Utah are "signs of the determination of the United States Government to force the Mormon authorities into collision" with it, but it is much more plain, as has frequently been the case, that the acts of those Federal officials are signs that the officials themselves, for what cause they ought to know, but which we can guess, are exceedingly anxious to precipitate a collision between the Mormons and the Federal Government. We do not wish to think that such collision is designed by the Federal Government itself. Such a design would be so utterly subversive of the fundamental ideas and professed policy of American statesmanship, as to manifest that the Government that did seriously entertain such a design had become absolutely recreant to its own first principles. Although we may be compelled by the force of circumstances to entertain this debased estimate of certain individuals, still we should be exceedingly reluctant to entertain it of the United States Government as

a body politic. Should such an estimate of that Government unfortunately ever be fully justified by circumstances, poetic justice would indicate the speedy downfall of such a corrupt and apostate Government.

We have not heard that Judge Mc Kean has refused to have Mormon practitioners plead in his courts, nor do we see how he could so refuse, but he has ruled that the Territorial Legislature has no right to appoint any officer connected with his courts, and he has also refused to naturalize aliens who believe in a plurality of wives, which refusal, carried out to its ultimates, would forbid probably four-fifths of all living mankind the privilege, if they desired it, of naturalization in the United States, which has so long been boastingly announced as *par excellence* the land of freedom, the land of the fullest liberty, political, social, and religious, in that respect rendering the United States far more intolerant and narrow-minded than Britain, France, Russia, and perhaps any other nation in the world.

It is very likely that a season of trial and persecution is in store for the Mormons. Such seasons have been by no means unfrequent in the history of the Church so far, neither is there any reason to suppose that such seasons will not occur in the future, at least until the enemy of all righteousness shall find his power and influence among men too weak to stir them up to enmity against the truth and those who believe in and endeavor to practise it, which will not be for a number of years yet. But we are not prepared to say that "Mormon principles cannot hold their own." Mormonism has increased and continued to increase from the first, and it certainly yields as much influence in the world now as ever it did, is as much thought of, and is as much respected by all those who love and honor virtue and uprightness wherever found.

Mormonism is the Lord's work. He is at the helm. If the work was of man merely, our faith in it would be as weak as water. But knowing that it is the work of God, His great work of the last days, we have an abiding faith that He will direct it to the accomplishment of His own purposes,

notwithstanding all the opposition that may be arrayed against it, even as He has ever done, for hitherto the Lord has helped His people and caused them as a body to triumph over the evil designs of their enemies. This fact strengthens our faith and increases our confidence that He will continue to care for His own kingdom and overrule all things for the good of those who seek first to forward the interests of that kingdom, so that they will continue to be delivered from the intrigues and snares and traps of those whose hearts are set to work unrighteousness.

In reference to the proposition to leave the Salt Lake district, with the view of settling elsewhere, we see no justifiable human reason for the subjection of the Mormon people to any such exodus, for the present at least. They settled that region when it was a waste, forbidding, unknown desert, before the United States had any particle of claim to it. They helped to bring it into subjection politically, and unaided brought it into subjection agriculturally. They went to a place generally supposed to be utterly incapable of sustaining human life, and they lived and prospered, demonstrating the habitable value of a region reputed to be of no value. If they have not earned a title to secure and peaceful possession of the Salt Lake country, what people ever did earn such a title concerning any foot of earth? The Mormons for nearly a quarter of a century have fed and sustained themselves in the Great American Desert, and have fed thousands of others too, asking no odds, and their very modest wish is to enjoy the privilege of continuing to live there as American citizens, subject to the Federal Constitution and to constitutional laws.

If the United States Government had been generous, or even just, Congress long ago would have admitted Utah as a State into the Union and have presented that State with all the land which the citizens thereof had redeemed from the grasp of sterility and made tributary to the sustenance of human life. But we would not have it understood that the Latter-day Saints insist upon any claim to the

land merely because they have practically redeemed it to the nation and from the reputation and the fact of barrenness. No, they have ever been ready to comply with the constitutional and legal requirements which have been established for the disposal by the Federal Government of its public lands to settlers thereupon, and they have paid hundreds of thousands of dollars to secure proper Government titles to the lands which they

have reclaimed from the desert. So far therefore as those transfers of title have been consummated, the Saints have every legal as well as moral right to occupy the lands which they have obtained at such a vast expenditure of time, means, and labor, and they design to occupy the Salt Lake region as long as the Lord wants them there, although there are many places in America naturally much more desirable.

[TO BE CONTINUED.]

SEVERAL THINGS.

DEMORALIZING EFFECT OF STANDING ARMIES.—In London the soldier is not conspicuous, save in a few spots where barracks are situated. Here the taverns and low music-halls (?hells) are nightly full of redcoats, and coarse drunken blackguardism overflows now and again to the open street in an avalanche of oaths, curses, and blows. Knightsbridge, in the heart of fashionable London, is one of these spots—plague-spots; and one cannot help wondering how, night after night, so many soldiers have leave to stay out of barracks for the enjoyment of the amusements which they patronize.

“Soldiers have fame, and harlots infamy;
Birds of a feather, ne'ertheless they be,
Flying and flocking in polluted air,
Of men's low breath, which calls them
foul and fair.”

In short, the average British soldier, in London and *everywhere else*, is in time of peace a mere curse to the community. We cannot, by any feat of the imagination, represent him as the ideal champion of justice and right.—*Frazier's Magazine*.

THE LADY DOCTOR QUESTION.—If there is indelicacy in women studying medicine along with men, there must be more indelicacy in women being, even in the most specially female ailments, themselves dealt with by men. If it is indelicate in women to learn medicine through eye and ear in the presence of men, it must be more indelicate for them to illustrate the same subject in their own and whole persons to men. The female students, too, count only by units; the female patients count by millions. Again, it

is mainly for the purpose of providing the means to end this grosser and greater indelicacy that the smaller indelicacy is proposed; and the smaller indelicacy would only be temporary, for the experiment of female education will either fail or it will grow, in either of which cases mixed classes would soon cease to be required.—*Scotsman*.

ROTTEN PARIS.—The Bishop of Manchester, preaching at Radcliffe, spoke especially of the wonderful development in Paris of vice, libertinism, and profligacy. He said that, splendid and beautiful as Paris was architecturally, social and political immorality had long been eating at its heart, so that it had become a moral plague-spot in Europe. He desired to avoid sitting in judgment over the unfortunate city, but it was difficult to help seeing that in regard to it the story of Sodom and Gomorrah was being repeated. It mattered little whether the instruments of judgment were fire and brimstone from heaven or the shot and shell of a hostile army. The effect was the same in both cases.

NO PEACE.—“Ring out the thousand years of war, ring in the thousand years of peace.” A goodly piece of work, Mr. Tennyson; but, unfortunately, it isn't begun yet. When it shall be completed, we should think not even Dr. Cumming would venture to prophesy. Man is still a fighting animal; and nations have not yet resolved to study war no more. The age of iron—of swords and guns—is still with us; that of simple ploughshares and reaping-hooks is yet, we

fear, afar off. Nay, it seems more remote than ever; for is not all men's talk of war? and are not the ingenuity and energy of inventive genius directed to devising instruments of destruction, not to fabricating or improving the tools of industry?—*Illustrated Times*.

NOT ABLE TO MARRY.—A London Magazine says, "A great deal is said about young men 'who are not able to marry on account of the extravagance of women,' when these very young men often spend as much on their own superfluities, if not their vices, as would support a reasonable wife. They pass by the industrious self-denying young girl, who pluckily resolves not to let an already overtasked father or brother support her, and pay court to some beflounced and jewelled pink-and-white doll, and then whine that they 'can't marry her because she is extravagant.' That's the whole truth about it; and when young men face and acknowledge it in a

manly manner, it will be time enough to listen to them on the marriage question."

THE WAR A MYSTERY.—Mr. Gladstone, at the Lord Mayor's banquet, said, "When we cast our eyes beyond our own shores, and at no great distance, we see a spectacle such as has rarely in the course of history harrowed the feelings of mankind. We see a war which, in the coldest impartiality of description, must be pronounced to be unexampled—a war which in the course of three small months has expended more of blood than, I believe, any year of history of Christendom has in times of the darkest convulsion and revolution ever before witnessed. It has expended treasures which it will take the peaceful labors of many long years to replace, and it has presented to our view military catastrophes so far transcending all former catastrophes, and a mystery surrounds them which none as yet have been able to penetrate."

AFFAIRS IN UTAH.

U. S. Collector Hollister, of Utah, is the "Douglas" of the Chicago *Tribune*. His occupation as a Colfax carpet-bagger in Salt Lake is to write puffs in that paper for his associates, especially for Governor Shaffer, and to detract from all other Federal representatives temporarily abiding there who fail to see the justice or the wisdom of acts which are studiously designed to stir up strifes and possible conflicts between the Government and the Mormons. In the *Tribune* we find him at present engaged in denouncing Gen. De Trobriand, the French officer commanding U. S. troops in that district. The General's principal offences appear to be that Gov. Shaffer wrote him an insulting and unjust letter in regard to the Provo investigation; that that officer "had never called on the Governor"; that "he had been a frequent guest of Brigham Young," and that he is "fond of good dinners"—high offences against the codes of "God and morality" which are illustrated by the leading lights of the radical party who now rule in the administration of the Government.

The fact undoubtedly is that Gene-

ral De Trobriand, being a Frenchman and a gentleman, has refused to engage in the raid which has been organized against the unoffending people of Utah. This is the entire length and breadth of his offending. He was not sent to Utah to persecute that people on account of their religious fanaticism and opinions. His business was to discharge his simple duty as a soldier, and that he has done this to the satisfaction of General Augur is proved by the fact that he has not been displaced. Mr. Hollister says he has taken up the cudgels for the Mormons. This doubtless means that he has refused, for abundant reasons, to take up the cudgels against them, perceiving doubtless that they were sufficiently cudgeled already.

We trust the Mormon people will bear all the indignities which are being heaped upon them without allowing anything like collisions and violence to occur. Such a result would ruin them in the homes to build up which they have so long toiled and sacrificed, and they must avoid it, let their persecutors do what they may to incite it.—*Omaha Herald*.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, NOVEMBER 29, 1870.

THE UTAH GOVERNORSHIP.

THE politicians in the United States appear inclined to a little by-play with Utah matters. There must be something highly attractive and really interesting appertaining to the people of that Territory, judging by the great desire in the minds of many politicians to hold office there. The name of Gen. Silas A. Strickland has been bandied about as a candidate for the governorship, but the *Deseret News* respectfully suggests that of that name "one is a dose," and that one dose has been applied in judicial shape. The rabid Republicans are evidently disgusted with the appointment of Mr. Vaughan, and probably they will leave no stone unturned to effect his early removal. The *Chicago Post* gives the following picture of him—

Vincent [Vernon H.] Vaughan is the new Governor of Utah. His qualifications are as follows: He was a rebel throughout the war; engaged in a couple of duels after the war; his name is euphonious enough for a ten cent novel; his record is sufficiently like Brigham Young's to render him an easy prey to the latter; he is young himself, and the United States Government in Utah is in a fizzled condition. Perhaps it would have been as well not to appoint Vincent Vaughan, Esquire.

Upon this picture the Omaha *Herald* ventures the following friendly comments—

This is quite the opposite of smoothness on Mr. Vincent Vaughan. It might be called roughness. It excites our sympathies for the new Governor, and if these radical yelpers continue their barking at him it may be our humble duty to march up to his defence.

The New York *World* suggests that Hon. John Covode casts sheep's eyes towards Utah. Having been there and seen the beauty of the place and the handsomeness of the people, he adopts the common policy of endeavoring to exalt himself upon the abasement of another—Mr. Vaughan. Says the *World*—

The Hon. John Covode passed through Chicago on Friday (Nov. 11), returning from California and Salt Lake. He says that the recent appointment of Vaughan as Governor of Utah won't answer, because the position requires a man who is firm, sober, and dignified, and who will properly support the government and the judiciary, so ably represented there by Judge McKean. He thinks the appointment of John Covode would be the best appointment that could be made.

Cullom, the rejected of Illinois, finding himself without hope there, where he is best and very unfavorably known, and not feeling himself politically used up enough, it is said wants the appointment. Charitably inclined as we always are, perhaps we may suppose that he wishes to repent of his sins, amend his

ways, and go to Utah to prove in his own present person that he is not so black as he has been painted.

It is also hinted that the notorious Hollister felt "sure and certain" that his pious brother-in-law Colfax would smile him into the governorship. Then Pat. and Max. and a number of other worthies of that "ring" indulged in the pleasures of hope and some of them had great expectations. Hollister it is understood had his proclamation ready for issue as soon as he should be installed. What a pity! Man does propose such comical things, but miscarriages will happen, as the old proverb says, "There's many a slip," etc.

The *Deseret News* thus speaks of the crowd of aspirants in Utah—

Our space will not permit us to dwell upon all who entertained hopes; but they were numerous. Every one who had distinguished himself by hating and doing all in his power to destroy the people of the Territory, hoped that he would be the man chosen to govern them. In other parts of the Republic a man's popularity with the people is a pre-requisite in an official; no man not a friend to them could hope to receive or hold office. But in Utah every aspirant hoped that his rancorous hostility to the citizens, his avowed determination to do all in his power to oppress and annoy them, would be the highest recommendation he could present to insure his appointment! The disappointment, therefore, of the "ring" on the day of the late Governor's funeral may be imagined.

They affected to disbelieve the news; but a more disgusted, chop-fallen crowd than they were is seldom seen. A thunderbolt from a cloudless sky would not have surprised them more. Expletives were indulged in which were scarcely appropriate to the occasion; had they been heard a little earlier in the ceremony they might have interrupted the panegyrist of the late Governor in his flights. "What had this appointee done to distinguish himself?" "Had the 'ring' recommended him?" "Was he not a new man, unacquainted with the ropes and all the machinery which was used to oppose and crush out the majority?" A listener to their conversation that afternoon and evening would have supposed that the chief and only duty of a Governor of Utah Territory was to harass, annoy, and in every way possible tyrannize over the people whom he was sent to govern, and that the only man to be selected for that office was one who possessed the highest qualifications for a tyrant.

Now there is one way in which all these ambitious "ring" demagogues can be made supremely happy. Let them galvanize one of their number into political life and vigor, and bring such a pressure to bear upon President Grant (for, stolid as he may be, he is not proof against political pressure), as to cause him to appoint that identical candidate. Then the "ring," after having boosted that one into gubernatorial authority, can go right away to work and prove his unfitness to hold it, which would be a very easy matter, and boost him out of the place, and kill him dead politically, galvanizing and boosting up another, and securing his appointment, and so on until every member of the "ring" has been appointed and the ambition of all has been gratified, and then let a man who is worthy and capable fill the office. This would be an excellent plan, for each of the "ring" in his turn would attain to the goal of his ambition, and, what would be infinitely better, all would be effectually disposed of, politically dead and damned.

J. J.

ANOTHER MISTAKE.—In spite of the warning of his friends to "make no more mistakes," Gov. Shaffer did make another, and a serious one. In fact he seems to have gone blundering along until he blundered into his grave, as will be manifest to any one who reads the correspondence between him and

Gen. Wells. On assuming his gubernatorial authority, Gov. Shaffer appears to have wilfully taken hold of the wrong end of things and to have stuck to it to the bitter end. No man ever more completely "wrote himself down an ass." He gave us no cause to respect him when alive, and it would be rank hypocrisy to say we respect him now he is dead. Indeed it is difficult to speak of him in connection with his evil actions without using bad language. If we were to say we are not glad and thankful that the Lord removed him from a responsible station which he was entirely unfitted to occupy, and which he occupied so disgracefully, we should be telling that which is not the truth, and we should stultify our firm convictions. The memory of the wicked is not blessed while they are alive, and their death gives it not a pleasant savor. Gov. Shaffer evidently allowed his mind to be filled with the rankest prejudice towards the people he was appointed to govern, and then stubbornly shut himself up against every possible ray of enlightenment. Now that he is gone forever, we must say that the Lord doeth all things well, and Governor Shaffer's headstrong and unwise course ought to be a warning to others, an ensample to be studiously avoided.

J. J.

ARRIVALS.—Elders John I. Hart and Wm. L. Payne left Ogden Nov. 7, and New York per steamship *Europa* Nov. 12, arriving at Greenock Nov. 26 and Liverpool the next day. They were in good health and spirits.

APPOINTMENTS.—Elder Charles Lambert has been appointed to labor as Travelling Elder in the Leeds Conference.

Elder John I. Hart has been appointed Travelling Elder in the Durham and Newcastle Conference.

Elder Wm. L. Payne has been appointed Travelling Elder in the Liverpool Conference.

ELDER E. M. CASTE left Liverpool, Nov. 24, for Copenhagen, *via* Hull and Hamburg, on his mission to Sweden.

CORRESPONDENCE.

INDIA.

Royapoorum, Madras, Oct. 12, 1870.
President Franklin D. Richards.

Dear Brother in the Everlasting Covenant—I have no doubt you will be glad to hear from this far off land, and to learn that there is yet one who has not forgotten his covenants that he made with his God at the waters of baptism, and also that I am trying my best endeavors, by the assistance of God's Holy Spirit, to keep all His commandments. It is now more than seven years since I left the land of old England with my regiment, to proceed to Burmah, and from that

time until lately, I failed to find one brother or sister of the Church of Jesus Christ of Latter-day Saints. Still, as I am in duty bound, I have never ceased to warn my neighbors around me, when opportunity offered, of the way of escape from the destructions that are awaiting the inhabitants of the earth. I am able to rejoice and to bear my testimony that this is the work of God, and that Joseph Smith was a Prophet of the Lord, set apart and divinely chosen by Him to establish His Church and kingdom again upon this earth, to proclaim the everlasting Gospel to the inhabitants thereof, to gather out the

honest in heart, and prepare them for the second coming of Christ. I do rejoice that ever I heard the sound of the everlasting Gospel, and was led to see the errors of the sectarian churches, of one of which, the Primitive Methodist, I was a local preacher, to obey the Gospel by being baptized in water by immersion for the remission of my sins, and to have hands laid upon my head for the gift of the Holy Spirit. Above all, I rejoice that the Lord put it in the hearts of the Elders to give me the glorious Priesthood. It made my heart rejoice to think that I, poor and unworthy as I was, was chosen to be a servant of Christ, to go forward and proclaim to my dying fellow-creatures around me the plan of salvation, and in which God our eternal Father has been pleased to bless my humble endeavors by bringing into His Church some of the honest in heart from among the nations of the earth, and some who are now rejoicing in the Valleys of the Mountains, who obeyed their Master's call and escaped from the pollutions of Babylon, for which blessing I feel truly thankful to God our heavenly Father, and to Him be all the glory forever and ever. Amen.

It is about three years since I heard from my native land and from the Saints in Liverpool. On that occasion I wrote to President D. H. Wells, but he was removed to Zion. However brother Preston answered my letter, which caused my heart to rejoice, as his answer contained some heavenly counsel and advice, so needed by me in this strange land. He sent me out some STARS, which I received safe. The last time he wrote he said he was sending me out other STARS by the next mail, but they never came to hand, so I suppose that they were lost and a remittance I sent in my letter about the same time. I think that they must all have gone astray and been lost, as I never heard anything of them since, and I believe that brother Preston went to the Valley the same summer, 1867.

I do not know who is in charge of the Presidency of the Church in the British Isles. I almost think that my old and much esteemed friend and brother in Christ, brother Franklin D. Richards, is. He was well known

to me in years gone by, as under the sound of his voice I sat and listened to his counsels and advice from time to time in different places, which caused my heart to rejoice that ever I was permitted to have a standing in the Church and kingdom of God. I have known what it is to have some happy and rejoicing times with the Saints in England.

I will now tell you some of the places where I have been, and where I never ceased to warn the people of the coming judgments of God—Leeds, Bradford, Sheffield, Manchester, Hull, London, Bristol, Cardiff, Dover in Kent, Faversham, Milton, Canterbury, Nottingham, and the villages surrounding those towns, also the Channel Islands—Jersey, Guernsey and Alderney, where I suffered great persecution for the Gospel's sake, but out of all the Lord has brought me.

My dear mother died rejoicing in the glorious truths of the Gospel. She was one whom the Lord greatly blessed, and gave her a foreknowledge of the hour of her death. Brother Wm. Dunoar, of Scotland, baptized her at Dover, Kent, and our house was a well known house, as it was called by the world, "The Latter-day Saints' House," and by the Elders of Israel, "The Elders' Home."

Now you will feel for me in this dark land of India, where there is nothing but heathenism, Romanism, and priestcraft. I have no one here to cheer me in the many trials and troubles, sicknesses and persecutions which I have had to pass through, no one to give me the cheering voice of comfort, no singing the praises of God here, no partaking of the Lord's Supper. No one, did I say? Yes, thank God our eternal Father, I have His Holy Spirit to cheer me on my lonesome path. He has brought me through all my trials, and I feel that God will yet gather me home to the land of Zion with all the faithful of His Church and kingdom.

Dear brother, I have now some good news to tell. Since I came to Madras this last time, through the distribution of our books to the people around me, God has blessed me, and I have found out some members of a once flourishing Branch of the

Church, who were brought to see the truth by the labors of brothers Ballantyne, Skelton, and Owen, who it appears established a Branch here in 1854, through much difficulty.

I will now give you an account of the Branch as it was left in 1855, and I wonder very much that the three Elders were taken away and no one was left to succeed them, and the little Branch was left to wander away in darkness. There were altogether about 14 members in good standing, and 7 children of the brethren, and I am sure that, had not this place been forsaken, there would have been by this time a great and flourishing Branch.

As I found it at the beginning of September, 1870, of the 14 members, 6 had died (one a child) in the faith, 4 were in bad standing, entirely gone, 2 had become quite indifferent, but I rejoice to say that there are yet left to us 3 in good standing—1 Elder, brother J. Mills, and 2 sisters. I truly believe that they all would have been still good and faithful members, only they were left to battle with the wild rough waves of sectarianism, with no pilot to direct them. But the Lord has many ways in trying His people. Sometimes He permits us to be mixed up with the world to earn our livelihood, whereby we are debarred of the privileges of the Church, on purpose to try our faith. I think this is the way with some of them here, as they seem to rejoice in Mormonism, but have no one to teach and strengthen them. Brother John Mills is an aged man in the medical line, but from what I have seen of him, I believe him to be a true Saint of God, a faithful servant and follower of his Lord and Master. He is willing with labor and means to do all that lies in his power to proclaim the Gospel tidings to his fellow man. He has translated some of our works into the Tamill language, and he seems very zealous in all his undertakings for the truth. His wife died rejoicing in her Lord and Master. His daughter is married, and she rejoices in the truth. It was his intention to write to Liverpool, but he has been many years absent, hence his silence. He has given me all information as regards the Branch here.

We are looking out for a place to meet in, and intend to go on with the work of our Master. Brother Mills and myself think about rebaptizing the brethren and sisters, so that their faith and love may be renewed towards God and His work, and that they may get a renewal of the Holy Spirit of God, and be more earnest in their faithfulness to God their Father. They seem good men and women. I shall use my best endeavors to build them up in their most holy faith, and to give them good counsel and advice, as I may be dictated by God's Holy Spirit from time to time, and I pray that God may bless my humble endeavors amongst them. I intend to rouse and stir them up to a sense of their duties towards their God. We have brother McCarthy here, he was a good man before, and was a great assistance to the Elders here in spreading the Gospel news. He translated several of our works into the Teloo goo language, but since he was left to himself he fell away. But I hope he will repent and return to the Church.

Brother Mills is a resident here, and I would suggest that the Presidency of the Madras Branch be conferred upon him, as he is a faithful father in Israel. We shall be most happy to abide and act upon any counsel or advice that you may feel disposed to give us, as we much need the advice of our beloved Elders from the Valleys of the Mountains. I am requested to ask you to try and send us out assistance from Liverpool, as we consider that we are a Branch of that Presidency, and you will hear from us as regards our working here. You must know, dear brother, that Madras is in complete darkness, and we need an Elder to come out and assist us to proclaim the everlasting Gospel of our Lord and Savior Jesus Christ, with all its blessings and privileges, to our fallen fellow-creatures, and gather the honest in heart out from among the nations of this land. The cry is now, "Come over and help us." Let us not cry in vain for that help. As I am in the army, I am not sure of staying long in one place, but while I am here I will not sleep, but do all I can to advance the interests of Jehovah's kingdom.

We request you kindly to send us out a catalogue of the different books for sale in the Office at the present time, for we are greatly in need of them here, and they would be the means of giving good instructions to us. We are nearly famishing for want of intelligence of the progress of the work of the Lord in other lands, as we are quite ignorant here of how the work of the Lord is prospering in other parts of this earth. We want some hymn books and the MILLENNIAL STARS, as they are great treasures in the homes of the Saints of God. If you can send us out a bundle of publications for distribution, do so, and whatever you think will be needed by us out here. After we have commenced our Branch here properly, brother Mills will send you an account from time to time. Come over and help us.

Dear brother, send us out here all the good counsel and advice you can give, to cheer us up in this dark land, and also tell us how to act in matters pertaining to the advancement of the Branch here, and for the rolling on of the work of the Lord. Remember us before the Lord, and give us all an interest in your faith and prayers, that we may all be kept faithful, and finally gathered out from old Babylon to the land of Zion, so that we may all meet together in the morning of the great Millennium on earth, is the united prayer of the Saints here. Amen. We shall be waiting very anxiously for an answer from you, as upon you we depend in regard to our action here. So please do not delay us long, but may we have a good Christmas present from the storehouse of the Lord.

I must now conclude my long letter, hoping that I have not exhausted your patience, and praying that God our eternal Father will keep us all faithful to the end, that His work may prosper in this land and all over the earth, that the honest in heart may all be gathered out of Babylon home to the safe retreat in the land of Zion, where we may prepare for the reception of our Lord and Master. These are the united prayers of the brethren in the Priesthood with me.

We remain yours in the Gospel covenant,

JOHN W. JONES,
JAMES MILLS.

WALES.

Swansea, Nov. 9, 1870.

President Horace S. Eldredge.

Dear Brother—Since my last, I am happy to inform you that I can see some improvement on the part of the Saints here in regard to attending to their duties as Saints. There are many that I have not yet seen. We have baptized three since I last wrote. We have made an effort of late to get the world to come and hear us preach. A few have come. Some say our chapel is not fashionable enough. Others have found out through the papers that Mormonism is soon to be used up by the United States. Others, like Nicodemus of old, are afraid to come because of their interest and because we have such a bad name.

I suppose ere this you have received a letter from brother Edwards, giving you an account of our trip through what used to be the Carmarthen and Cardigan Conferences. We had a very pleasant time of it together, and we saw some romantic scenes, some that would outstrip those seen by you and sister Eldredge in Monmouthshire Conference. We found some of the Saints who still held fast to their integrity for the truth and they were glad to see us. We found others lukewarm and still others cold, so much so that they did not care to ask us into their houses. We found out that after the good seed had been sown, an enemy had come along and sown tares, which had almost choked the good seed. However, we had an opportunity to preach to them, and by the help of the Lord we were able to warm them up a little. We left them feeling better, and they wished us to call again.

We also preached to the world in several places, and we had a tolerably good reception. At one place a Baptist minister was kind enough to let us have the use of a tolerably good room to preach in. We sent the crier round, to advertise the two strangers from Salt Lake. The result was the people turned out and filled the room

and gave good attention, and we had good liberty. We thanked the gentleman for his liberality in giving us the use of the room, it being a rare thing for the Elders of Israel to be treated thus, and we promised him if ever he came to Salt Lake, we would return the compliment, for so we treated all respectable ministers visiting there.

In another place we preached in an old blacksmith shop, and the people came to hear us and were very attentive. In another place we held a meeting in a house which was very ancient in its appearance. To look at it one would conclude that it was about the first house ever built in Wales. We had to take the chimney for our pulpit, it being the only place in the house that afforded light enough for us to read our text. Brother Edwards told the congregation that he had preached from many different stands, but this was his first appearance in the chimney.

Elder John S. Lewis, my predecessor, whom I hold in high respect, labored faithfully in this Conference and did a good work.

Give my love to sister Eldredge, brothers Jaques and Carlson, and

accept the same yourself. I remain your brother in the Gospel,
JOSEPH PARRY.

—
ENGLAND.

London, Nov. 25, 1870.

Elder J. Jaques.

Dear Brother—My health for me is pretty fair. I have received an epistle from brother Geo. Romney since his arrival home. He had passed through being lionized and had begun to understand the practicals of home life again. He was in excellent spirits.

We have already found the good of advertizing. Our meetings are greatly on the improve, so far as attendance and a spirit of inquiry are concerned. I have attended several very warm-hearted and encouraging meetings lately. Last night we had an excellent time and much of the good Spirit in our monthly Priesthood meeting. Things are certainly improving with us.

Brother Bird returned on Wednesday from the country. He has excellent health and a good constitution, and does capitally in his field of labor.

Love to all. I am as ever the same in the covenant.

R. F. NESLEN.

UTAH NEWS.

—o—
THE following are from the *Deseret News* to Nov. 8—

The first snow storm of the season fell Nov. 7.

Brother Gregory was introducing various kinds of wire-weaving.

Professor Bosco was prestigiating at the Museum and Menagerie.

There was to be a two days' meeting in one of the Tabernacles, Oct. 29 & 30.

The case of Captain Bates v. the U. P. R. R. Company was settled by compromise.

Professor Careless had opened a class for instruction in vocal music at the University.

An enormous wharf rat was found and killed in the Fifteenth Ward, supposed to have arrived per rail.

Brother Thos. S. Smith reported 250 gallons of sorghum molasses from one acre of land the present season.

Hiram Thornton, of Smithfield, Cache County, was shot through the head, killed, and robbed, at Smith's Rancho, Montana.

An effort was being made to establish a club, Exchange, and newsroom at Salt Lake City for the accommodation of strangers and others.

Thomas Hughes, 9th Ward, received serious injuries to his eyes, Oct. 20, by the irregular explosion of a fuse, in Little Cottonwood Cañon.

Captain John McCassey, of Scranton, Pennsylvania, is said to have struck a bed of coal within eight miles of Ogden and another or part of the same at Kaysville.

The cost of messages per Deseret Telegraph Line between Ogden and Salt Lake City had been reduced to twenty cents for ten words and two cents for each additional word.

"A. C." of Brigham City wrote, Oct. 23, that the last shingle was put on the co-operative woollen factory there, and brother A. Worton had gone east to purchase the machinery, which was expected to arrive Nov. 1.

By the explosion of a kerosene lamp at the news depot of Mr. James Dwyer, Oct. 28, books and papers were burned to the estimated value of 600 dollars. Like the fabled "fenicks" from the fire, rises the indomitable Dwyer.

A two and a half years old child of Mr. M. C. Jensen, was playing in a corral with an old and very gentle cow, when one of the horns of the cow entered the child's mouth, and tore a T shaped hole in its cheek. The wound was sewed up and the child doing well. This was at Brigham City.

At the Tabernacle, Salt Lake City, on Saturday, Oct. 29, the congregation was addressed by Presidents B. Young and Geo. A. Smith, and Elders F. D. Richards and John Taylor. Subjects—living according to the Gospel of Christ, forming co-operative stockherds, education, etc.

In the case of Englebrecht & Co., *versus* Jeter Clinton and others for abating the illegal sale of liquor, the jury returned verdict for the plaintiff, sustaining his claim for \$59,063, 25, three times the amount of alleged damage, notwithstanding the ruling of Judge McKean against grounds for the excessive claim. It is understood that the case will be appealed.

Brothers Sangiovanni and Ursenbach had returned from their exploring expedition to Skull Valley. What they found and captured will be readily understood by our learned readers from the following scientific description by Professor Barfoot, "They are principally madrepora, astral and cyathophylloid coral, with some specimens of sea anemone, molluscs and pelyps of Paleozoic times."

SCRAPS OF NEWS.

THE NEW WORLD. — American newspapers call Colfax the "Great American Smiler."—Anna Dickenson is going to lecturingly tell "How to be a Man." What does she know about it? Or is she most eloquent upon subjects concerning which she knows nothing?—At Verdi, Nevada, a train on the C. P. R. R. was boarded by eight highwaymen Nov. 4, and robbed of \$41,800 in gold coin. The same train was similarly boarded by four highwaymen at Independence, Nevada, the next day, and robbed of several thousand dollars in coin, and a quarter of a million in bonds and greenbacks. A train was boarded by five men at Piquosa, the same day, and robbed of \$3,100.—The passion for burlesque appears to have invaded funeral ceremonies. Some resquitions, passed at Salt Lake City, by a committee of which Judge Hawley was chairman, concerning Gov. Shaffer, read more like burlesque than anything else that we can think of. But all the gentlemen could not get the governorship at one time.—The terrible ocean calamities from fearful weather last October are said to have no parallel for ten years past.—Halt a dozen boys of Shelbyville, Indiana, impeached the Mayor before the City Council for "Wilful neglect of the duties of his office, also with adultery and association with prostitutes."—A lady in California is out in defence of polygamy; and after stating that in all countries the female sex outnumber the males, puts these questions: "What are the surplus of females, for whom there is no chance to marry, to do? Has not every woman the same rights with her sisters?"

VARIETIES.

The *Revolution* wants to see a society formed to encourage young men to fit themselves for marriage, because, as a rule, "they are utterly deficient in the tastes, sentiments, affections and aims which qualify men for husbands and fathers and heads of households."

A short time since a surgeon was called as a witness in one of the courts for the purpose of proving damages in an action for assault. He deposed that he had bled the plaintiff; and, being asked if bleeding was necessary, candidly answered, "We always find it necessary to do something when sent for."

NEITHER REASONABLE NOR CONVENIENT.—Mr. Christopher Bushell, presiding over an educational meeting at Liverpool, was kind enough to say, in answer to somebody's inquiry whether Mormonism would be taught in the public elementary schools, that such a request was not reasonable, and if reasonable it would not be convenient, but that a parent who wished Mormonism taught to his child, under the conscience clause, could take his child from school during the time when religious teaching was given, and send him again when secular teaching recommenced. It is pretty well understood, however, that it is considered neither reasonable nor convenient for even religious people to have the true principles of the Bible taught to them or their children.

FREEDOM OF THE PRESS.—A late issue of the *Salt Lake Herald* contains an article on the "Freedom of the Press," from which it appears that the animadversions of that journal upon the character and qualifications of one Judge Hawley have become exceedingly distasteful to the Chief Justice of the Supreme Court of Utah Territory. From the article in question it appears that the judicial functionary has directed the Grand Jury peremptorily to indict the editors of the *Herald*. We are not aware of the name of this learned Judge in Utah, this "second Daniel come to judgment," but would infer, from his pursuing such a course, that he makes up in the length of his ears what he lacks in the knowledge of the law. We have a fellow occupying the same position in Idaho who would make a good match for this Utah Spion, but the ermine did not shield him from attacks through the public press. If our Utah friends are burdened with a corrupt Judiciary, they should flay them whenever an opportunity is presented, and show them up in their true colors, libel or no libel, indictment or no indictment.—*Idaho World*.

INFORMATION WANTED of David Selby, who emigrated from London about 12 years since. Address, Henry Selby, Duke of Richmond, Earl's Court, Old Brompton, London.—*Deseret News*, please copy.

Ann Read, formerly of Liverpool, England, wishes to know the whereabouts of her daughter, Jane Rawlins, as she has not heard from her only once since she left England. She resided near Toxteth Park, Liverpool.—*Deseret News*.

Mary Scott, Paisley, is anxious to hear from Isabella Shiels or Livingstone, or from her daughter, Elizabeth Dow or Shiels, as soon as possible; has written several letters and got no answer. Address, John Cameron, 35, Castle-street, Paisley, Scotland.—*Utah papers*, please copy.

DIED.

SCATCHERD.—At Ollerton, Nottinghamshire, Nov. 1, Elizabeth, wife of John Scatcherd, aged 78 years, 8 months, and 9 days.—"*Deseret News*," please copy.

STRINGFELLOW.—At Salt Lake City, Oct. 23, Martha Wilkinson, daughter of George and Grace Emma Stringfellow, aged 11 months and 20 days.—"*Deseret News*."

WALKER.—At Salt Lake City, Oct. 25, Mary, relict of James Walker. Born at Bolton, Lancashire, May 14, 1811.—"*Deseret News*."

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AND BY ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Repent: for the kingdom of heaven is at hand."—JESUS CHRIST.

No. 49 Vol. XXXII.

Tuesday, December 6, 1870.

Price One Penny.

PALESTINE AND THE MORMONS.

[CONCLUDED FROM PAGE 758.]

In regard to the proposition for the Mormons to colonize Palestine, that is not according to the designs of the Almighty, so far as we understand them. Jerusalem and Palestine belong to the Jews more particularly, and have been reserved for the place of their regathering. We have no desire to interfere with their work and their destiny, and, for our part, they may commence to colonize that country when they please. But before they regain full, undisputed, secure possession of that land of promise, they will be likely to see many changes and they may pass through many serious difficulties and much tribulation. For the Latter-day Saints to go to colonize Palestine would be to throw themselves right into the jaws of the great Eastern Question, out of the fryingpan into the fire, an enterprise which we are not aware that they are under any necessity to undertake, or that they have any desire to undertake. Palestine is under the rule of Turkey, and although in the Holy Land things political and social may look fair and promising to-day, yet the Turkish dominions are pretty generally understood to be "a cockpit to fight out the quarrels of the great European powers" in, as has

been aptly said, "Whenever an enterprising statesman, in London, Paris, or Vienna, or even Turin or Florence, has wanted an occasion to display his courage and skill, the incomprehensible relations of the Ottoman Porte, and the conduct or complaint of Somebody Pasha, have always been found convenient." The Latter-day Saints may preach the Gospel to the House of Judah and may administer in its ordinances to repentant members of that house, but we are not aware that the Saints are desirous to do the work which the Divine economy has allotted specially to the Jews.

The natural fertility and beauty of the Holy Land have comparatively little to do with the question. There are many fertile and beautiful regions upon this globe. America, north and south, is very largely favored in those particulars. But the Jews lost Palestine in consequence of their transgressions, and it is theirs to receive the remnant of punishment due for those transgressions. We may reasonably conclude that a portion of that punishment will be the difficulties and afflictions incident to the recovery and reclamation of that country, which difficulties Scripture intimates will not be trifling, and they will not be lessen-

ed by the probability if not certainty that the sons of Judah will return to Jerusalem while yet largely unbelieving in Jesus Christ, their Redeemer.

The Lord commenced His Latter-day Church and kingdom on the continent of North America, and declared that that continent was the place for its location, with the central and principal city in Jackson County, Missouri, to which place the Latter-day Saints look as fixedly as the Jews ever did to old Jerusalem. With equal tenacity of faith and purpose do the Saints look forward to the time when they will build up a temple and city to the Lord upon that consecrated spot in the State of Missouri, and other cities and temples in various places upon that continent, as may be found necessary or convenient, or as the Lord may direct. The occidental tendency of various populations is in harmony with the purposes of the Almighty. "Westward the tide of empire flows" has a divine as well as a human meaning. If Palestine is for the Jews, America is for the Saints, and the Lord will bring each of those bodies of His people into their proper respective possessions, with eventually none to molest or make them afraid, in His own way and time, and in spite of the utmost exertions of all those who rise up to oppose the accomplishment of His purposes.

The continent of America is also "a reserved property, an estate in abeyance." It was unknown to the Old World until a few centuries back. Previous to the last quarter of a century, little was known of the great interior of the continent, and much concerning its resources is still unknown, though "many run to and fro, and knowledge is increased" daily concerning it. The inhabitants have scarcely begun to develop the wonderful resources of that highly favored hemisphere. The Lord reserved it to be the theatre of some of the most remarkable and promising events of the latter-days—even the restoration of the everlasting Gospel and the establishment of His Church and kingdom. If there is one country more than another to which the eyes of the liberty loving of all Europe and largely of the whole world are turned, with anxious

hope and eager expectation, as the land of promise to them, politically, socially, and materially, that country is the United States of North America. The overflowing vigor and enterprise and intelligence of Europe have long trended westward, and that inclination remains unchecked. Indeed the natural influence of current and future troubles in Europe are and will be to increase and strengthen that inclination and make it more general and more decided. If there is one nation more than another the fundamental principles of whose Government promise and guarantee all desirable facility for the enjoyment of life, liberty, and the pursuit of happiness, it is that of the United States, and where such enjoyment is not secured in that country to all its citizens it is the fault not of the Government, but of the administrators thereof, who thereby manifest that they have become recreant to their sacred trust, derelict to their sworn duties. The Constitution of the United States is truly excellent, providing for the enactment of laws of the greatest and most beneficent liberality and freedom to all citizens and those who desire to become such. It is doubtful if the kingdom of God could have been established in any other nation, in consequence of the restrictive nature of the laws and customs of other nations and the narrowness of the prejudices of most of their inhabitants, at least of the ruling classes.

America is the appointed place for the Zion of the latter days. On that continent are ample verge and scope enough for the accomplishment of the Lord's wonderful work of establishing His kingdom, and saving from the nations of the Old World those persons who are honest in heart, who desire to flee from the wrath to come, from the judgments which the Almighty has in store for the wicked nations, and who will observe good and wholesome laws. During the turning and overturning incident to the pouring out of those judgments and to the re-establishment of Judah in Palestine, it is meet that a place of safety be provided for those who wish to escape, and that place of refuge is on American soil. In what other country could it be?

Opposition and persecution, so much as the Saints may meet, will try them and prove them, and will moreover bring the wicked perpetrators into greater condemnation, so that the Lord will be acknowledgedly justified in removing them to make place for others who will endeavor to work righteousness. We have not the slightest anticipation that the unconstitutional opposition, official or non-official, which may be inaugurated against the Saints of God will over-

throw His kingdom, for it is written that no weapon that is formed against Zion shall prosper.

For many other interesting considerations concerning Zion in America and Jerusalem in Palestine in these latter days, we may refer our respected correspondent and our numerous and intelligent readers to Elder Orson Pratt's elaborate pamphlet entitled, *New Jerusalem; or, the Fulfillment of Modern Prophecy.* J. J.

CORRESPONDENCE BETWEEN LIEUTENANT-GENERAL D. H. WELLS AND GOVERNOR J. W. SHAFFER.

(CONCLUDED FROM PAGE 755.)

The second point in Governor Shaffer's communication which I will notice is wherein he states that

"So far as I have been informed, this is the first instance in which you, or any of your predecessors, in the pretended office which you assume to hold, have recognized the Governor of this Territory to be, as the Organic Act makes him, the Commander-in-Chief, &c., &c. My predecessors have been contemptuously ignored, or boldly defied."

It is scarcely necessary for me to remark to any resident familiar with the history of this Territory that Governor Shaffer's information upon this subject is very defective. That which he styles a "pretended office" I have held by the unanimous voice of the people of the Territory—the office having been created by act of the Legislative Assembly of the Territory of Utah, approved by the Governor Feb. 5, 1852, and not transported from Illinois, as stated by Governor Shaffer in another part of his letter. Even if it were as he states, can no good thing come from Illinois? Or, is it such a crime to copy after anything emanating from that distinguished State? I may here add, further, that I have never had any predecessor in the office since the organization of the Territory. As to this being the "first instance" in which I have recognized the Governor of this Territory as the Commander-in-Chief, Governor Shaffer is

either strangely ignorant or wilfully misrepresents, for during the first eight years after the organization of the Territory His Excellency Brigham Young was the Governor of the Territory, and I presume that no one will dispute that he was recognized as the Commander-in-Chief. During the next four years, while His Excellency Alfred Cumming was Governor of the Territory, and also during the administrations of his successors up to the present time—with the exception of Governor Dawson, who only remained in the Territory about thirty days—I have abundant documentary evidence to show that I recognized them as Governors and Commanders-in-Chief of the Militia of the Territory, and have in return been recognized by them as Lieutenant-General, Commanding Militia of Utah Territory. Besides being recognized as Lieutenant-General by the predecessors of Governor Shaffer, I have in every instance been acknowledged as such in all official correspondence with officers of the regular army, Superintendents of Indian affairs and other "Federal officials" both here and out of the Territory. His Excellency, Governor Shaffer, therefore stands distinguished as the first "Federal officer" who, in reply to a respectful communication, has so far forgotten what is due from a man holding his position as to ignore the common courtesies always extended between gentlemen.

Before ending my reference to this point permit me, if it does not trespass too much on your space, to give you copies of one or two communications which I have received from predecessors of Governor Shaffer—

Executive Department,
Great Salt Lake City,
June 11, 1862.

To Gen. D. H. Wells, Commanding
Militia of Utah Territory :

Sir—A requisition has been made upon me this day, by Henry W. Lawrence, Esq., Territorial Marshal for the Territory of Utah, through his Deputies, R. T. Burton, Esq., and Theodore McKean, Esq., for a military force to act as a *posse comitatus* in the service of certain writs issued from the Third Judicial District Court of said Territory, for the arrest of Joseph Morris and others residing in the northern part of Davis County, in said District.

It appears that said Joseph Morris and his associates have organized themselves into an armed force to resist the execution of said writs, and are setting at defiance the law and its officers.

I therefore require you to furnish the said Henry W. Lawrence, Esq., or his Deputies aforesaid, a sufficient military force for the arrest of the offenders, the vindication of justice and the enforcement of law.

FRANK FULLER,
Acting Governor and Commander-in-Chief.

Executive Department, U.T.,
Great Salt Lake City,
Nov. 26, 1862.

Lieutenant-General D. H. Wells,
Commanding Nauvoo Legion :

Sir—I herewith enclose a communication directed to the Governor of this Territory, from the War Department at Washington, in relation to arms, etc., furnished by the several States, since the 4th of March, 1861. If you have any information on the subject applicable to this Territory, I will be glad if you will report the same to me immediately.

I remain, respectfully yours, etc.,
ST. S. HARDING,
Governor and Commander-in-Chief
of the Territory of Utah.

P. S.—You will please return the communication from the War Department with your report. ST. S. H.

As to Governor Shaffer's next paragraph I fail to see the point as stated. As has been the usage in the Territory for years past, and in accordance with the laws thereof, orders were issued for the holding of the regular Fall muster of the Militia of the Territory in their respective districts. These orders were dated August 16, 1870. Some thirty days afterwards Governor Shaffer issued his proclamation, prohibiting the holding of musters, drills, &c. In my communication to him I simply asked him to suspend the operation of that proclamation until the 20th of November, that the Fall musters might be completed—they having already been held in some of the Districts—in order that I might comply with the request of the Department made through the Adjutant-General's Office, for Washington City, asking for the 'Annual Return of the Militia of Utah Territory, in accordance with the provisions of the Act of Congress (Sec. 1) approved March 2, 1803. How this can be construed into an attempt to "nullify" the laws of Congress escapes my penetration, but, on the contrary, it appears to me that the proclamation of Governor Shaffer is calculated to produce that result. As to there being any conflict between the laws of the Territory and the laws of Congress, that is mere assertion incapable of proof.

As to his allusion respecting what has been said at public meetings, I have to say that public officers, "Federal officials" included, are supposed to be public property so far as their official acts are concerned, and subject to the scrutiny of the people. Every man under our Government has the right to free speech and to express his opinions concerning the action of Government officers—a right, moreover, which is generally indulged in by all parties. I am not aware that President Brigham Young has "denounced the Federal officials of this Territory with bitter vehemence," or that if he has, I am responsible therefor, or that I should be held responsible for the opinion of any other gentleman in re-

gard to the power of Congress to organize a Territorial Government.

I am of the opinion that the people of the Territory, according to the Constitution, have the right to bear arms—that the Legislative Assembly had the right to organize the Militia—that Congress had the right to declare that the general officers should be elected by the people in such manner as the respective Legislatures of the States and Territories may provide by law—that the Governors of the States and Territories are Commanders-in-Chief of the Militia, the same as the Presi-

dent of the United States is Commander-in-Chief of the armies and navies of the United States, with Generals and Admirals under him, commanding—that the military organization of our Territory follows that of the Federal Government more closely, perhaps, than that of any other Territory or State in the Union—and that Governors and Commanders-in-Chief are as much the creatures of law as any other officers, and while they exercise a higher jurisdiction they are as amenable to law as the humblest officer or citizen.

DEPOSITIONS CONCERNING THE PROVO RAID.

[CONCLUDED FROM PAGE 743.]

(From the *Deseret News*, Sept 27.)

VERNEE HALLIDAY,

On being sworn said, On the night of Sept. 22, 1870, I was at Mr. McDonald's house. I heard a noise in town. I heard, as I supposed, a row near the Co-operative store. I dressed myself, and by this time I heard the soldiers at the front of the house. They commenced swearing, and broke in the windows and doors of the house. They entered the house. It was dark. I supposed there were sixteen soldiers. I stayed upstairs with the women and children, who were very much alarmed. I heard the soldiers say they intended to visit Alderman Sheets' house, also Mayor Smoot's and President Young's, and they appeared to be in a hurry to accomplish all they had designed or planned out. I heard five shots fired, all the windows and doors of the lower story of the house were broken, and they also sacked the lower rooms, throwing the bedclothes out of doors.

RICHARD BREHERTON

On being sworn said that, About twelve o'clock on the night of Sept. 22, I was waked up by Mr. Halliday, who informed me that the soldiers had made a raid on the town. I immediately woke up two men who were living with me; we went over the street towards McDonald's house, and I saw the soldiers break in the windows and doors of McDonald's and Alderman Sheets' houses. I heard them say they

would pull down Sheets' house and hang him, and then would go to Mayor Smoot's and President Young's houses. Upon breaking the windows of Alderman Sheets' house a shot was fired in the direction of Mayor Smoot's, and the soldiers retired and went down west. I found that the Co-operative shoe shop had been broken open, and the window and door were smashed in.

WILLIAM BIRD

On being sworn said that, On the 22nd, while coming down from Mr. Bachman's, I heard music at J. W. Cunningham's house. I went over and heard them singing and playing music. After a while one soldier, whom they call Haws, came on and said that he had been hurt; the soldiers went upstairs and got their guns. There were about fifteen or sixteen guns. They went down the street and brought up Alderman Miller to Cunningham's house; they then went back and took him back. One soldier came back and said they had strung up Alderman Miller by the heels under the shed. I went down the street for the purpose of letting him down if possible, and the soldiers arrested me and took me with them. They gave me Alderman Miller's album. I saw them break in the Co-operative shoe shop. When at the meeting house I slipped under the fence and got away. I went down Centre-street and met Mr. Harrison and others near the Third Ward schoolhouse.

Myself and A. Penrod went over towards Cunningham's, when the soldiers shot two shots at, but missed me about half a foot; I lay down. The soldiers then started up the street towards Camp. They arrested me at Bachman's store. I met Ezra Oakley and a soldier going east, near McAuslins—he was not a prisoner, but was walking along with the soldier. I afterwards met Mr. Gray and A. Penrod. Penrod and myself went into Dr. Roberts' store. Mr. Gray went up east. There were about fifteen soldiers in the crowd that took me; they had bayonets on their guns, and one of them punched me in the back with a bayonet, saying I did not walk fast enough. I saw Ezra Oakley about three-fourths of an hour after. I saw him with the soldiers at the Third Ward school house. I saw him at Cunningham's after the soldiers had gone. E. Oakley was at Cunningham's from about seven o'clock to eleven o'clock; he drank beer with the soldiers, and was with them about all the time. There seemed to be two of the number who took charge of the crowd that had me in custody, and directed the movements.

JOHN M. CUNNINGHAM

On being sworn said, Several days previous to this difficulty some of the soldiers came to my house, and one of them, called Jack Minkey, said they wanted to have a party in Provo, and to engage thirty suppers; they tried to hire Cluff's Hall and Bullock's house, but did not succeed; they wanted me to hire Alderman Miller's Hall, and said that they could hire. I saw Alderman Miller, but his terms were more than they would give. I told them that they could not get the hall; they engaged the supper at my house on the night of the affray. While at the supper table a crowd of soldiers came in with their guns and bayonets and ran upstairs; afterwards I was called out and found that some fifteen soldiers had Alderman Miller in custody, and wanted to prove by me that Miller had rented the hall and afterwards refused. I denied his having done so. They then took Alderman Miller away home again. I told them at this time they must not do this or they would repent it. There

were three parties of soldiers, twelve or fifteen in one, and another party of about fifteen who had guns and pistols with them, and some of the third crowd had guns. The man who appeared to be the leader was a sergeant named McManmanan, I think. I talked truly saucy to them. After they came back from the affray they swore and threatened considerably and started off to camp. I never heard any threats by any of the soldiers prior to this time. I do not know where the soldiers got their whisky; they took two kegs of beer from the beer wagon. My boy knows where they got the whisky. The soldiers who had guns came about half past nine o'clock. The most of them had pistols. There were about forty or fifty soldiers in all. The first crowd was peaceful until the second crowd came. I apprehended danger at this time, but having spoken to Mr. John in the morning, requesting that some policemen be around, I thought all would be right. After they left with Alderman Miller, I heard several shots fired and a good deal of shouting and holloaing. They fired some shots near my house about one o'clock in the morning. Henry or Jack Minkey, a drummer, had considerable to say at the time they had Alderman Miller in custody. I would recognize the leader of the crowd. Mr. Minkey engaged the supper. They did not rent my house for a dance, but did dance while the music was playing. The Smith boys played for them while the supper was being got ready.

JOSEPH A. THOMPSON

On being sworn said that, On the evening that the riot occurred I was at J. M. Cunningham's house. About eight o'clock a party of soldiers came for supper, about fifteen of them. Soon afterwards I was invited to go up to the room, where they were assembled; they had three or four musicians, who played three or four tunes. A song was called for. A soldier sang some songs. Mr. F. Bee sang some songs on being called for. Afterwards they proposed a cotillion, which was danced. I went down into the lower room. I then went home and came back; I went upstairs and found a keg of beer was being drawn by a soldier. There

seemed to be a little confusion; a soldier, whose name I heard was Haws, came in and said Sergeant Waite had been cut up by the Mormons. Mr. Morris, the man that carries the mail between Camp Rawlins and this city, R. Roberts, and myself tried to convince this party that nothing of the kind had transpired or we would have heard of it. I went into the lower room, and my little girl came to me and said the soldiers had Alderman Miller and were going to hang him. I went out to see where he was and what was going on. I saw a little group down the street, below the hotel. I went to that party and was asked to give the countersign; I told them I had none. I went on and they presented a gun to my breast and said I was a prisoner. I said I wanted to speak to Jack Minkey; they held up the gun and I asked what they were doing with Alderman Miller (there were five of them), and what occasion they had for having him. Minkey said that I told them Alderman Miller said they could have his hall for fifteen dollars. I told him they must be mistaken, as I had no such conversation. I asked if they were doing this by authority of their officers, and they said they were running this shebang themselves. I asked who was the leader; they said "Capt. McMahon." They said I could go back, and they started with Alderman Miller, and said I could not go with them. After they had got out of sight I heard a good deal of holloaing and shooting, and heard them say, "Kill the G—d d—d son of a b—h." In about five minutes the noise ceased and I didn't know where they had gone. As I returned to Captain Cunningham's two soldiers hailed me; they had guns and demanded the countersign; I said I had none, and

was an American citizen, and did not want to be stopped. I passed up the street, crossed the race on the log, got to the house and found Abraham Durfee. I told him that from the noise I had heard that Alderman Miller was probably injured and left in the street, and asked him to go with me. We went around the block. As I passed the Alderman's house I saw some person among the corn shocks and called to him; it was Alderman Miller. We had a little talk and found he was all right. We went to Captain Cunningham's and loaded a shot gun. Cunningham and myself went out and were hailed again and the countersign demanded. We went back to the house. I afterwards took the gun and started for home. I found a policeman on the corner of Carter's block, and stayed talking to him of what had taken place, and remarked that I thought some of the soldiers were in the back yard of Cunningham's. At this time the soldiers ran a wagon across the ditch, which afterwards proved to be the beer wagon, and they went away. I think that one load of beer had been sold to them before this time, as they used it freely—the Philadelphia wagon; but the other man did not sell any beer. I did not hear any of the soldiers say they were going to have any fuss or run the town at that time or any other previous time. I could not recognize any of the soldiers except Minkey. One party of about eight that came had their guns with them. I think some of them came on foot. There would be about twenty-five or thirty in the house at one time, but think there were more out in the street.

[A number of other depositions were also taken, in substance much like the foregoing.]

JUDICIAL USURPATIONS IN THE TERRITORIES.

The Republican officials have undertaken to subjugate the Democratic Territories through a new process. Failing to attain a supremacy through the people, they have resorted to judicial decisions. Utah and Idaho are the latest instances.

It has been decided by Judge Lewis, of the Third Judicial District of Idaho, that there is no such thing as a Territorial District Court; that the District Court is a United States Court; that the District Attorneys, elected by the people of the various districts since

the organization of the Territory, are not the proper officers to appear on behalf of the people; but that the United States Attorney for the Territory is the only officer who can appear for the prosecution in all cases. The decision ousts J. C. Henly, Major Foote, and S. S. Fenn from their respective positions, and vests United States Attorney Heuston with the sole authority to prosecute in the name of the people throughout the Territory.

In this decision Judge Lewis has followed the late decision of a Utah Judge, who resorted to this usurpation to subjugate the Mormon authorities.

It is generally conceded that at the time Nevada was under a Territorial government, its bar was unsurpassed by any in the nation for learning and ability; but such a doctrine was never thought of. It is something new in jurisprudence — an innovation — a usurpation which never would have been tolerated in the days when judges administered the law, and not their own partisan prejudices.

A little over one year ago the carpet-bag Judge of this same district in Idaho, to attain his object, ruled that there was no such a thing as a United States Court in the Territory, but that the court was exclusively a Territorial court. Now it is just the reverse. This court has always been considered in all Territories both a United States court and a Territorial court, according to the character of the cases brought before it. If the latest decision is good, then it naturally follows that not only the District Attorney's offices are vacant, but the United States Marshal supersedes the Sheriff as the executive officer of the court. It also raises the serious question — by what authority the persons are held in the Territorial Prison who have been convicted under indictments signed by the District Attorneys. If the decision is logically extended, it will open the prison doors and let out every convict now in confinement. — *Elko (Nevada) Independent.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, DECEMBER 6, 1870.

THE GOVERNORSHIP OF UTAH.—If the following is true, then the waning of the popularity of President Grant and the Republican party is not undeserved — "Washington, Nov. 1. The President informed Gen. Cullom, a member from Illinois, that he intended to appoint as successor to Shaffer, Governor of Utah, a man who would pursue the same line of policy as that already inaugurated."

It is also stated in some of the newspaper correspondence from Washington, concerning Gov. Vaughan, that "although a gentleman of education, it is thought here that he is entirely too young and inexperienced in public affairs to fill such a position with its attendant complications, and, on the question of polygamy, by no means a match for Brigham Young."

THOSE RAILROAD ROBBERS.—The *Deseret News* states that Heber P. Kimball, J. Quincy Knowlton, and Riley Judd, Nov. 9, captured two men, supposed to be concerned in the recent robbery of the railroad train in Nevada, Knowlton having a chase of several miles after one, who threw away, near E.

T. City, some saddle bags, which were subsequently found and which contained gold and silver coin, gold dust, and greenbacks. These two men were supposed to be Harvey and Haff, although the one thought to be Harvey said his name was Leander Morton, and the one thought to be Haff said his name was Baker. The next day Messrs. Kimball, Knowlton, and Judd met a man near the Point of the Mountain west of Salt Lake City, whom they supposed was another of the robbers, and he was subsequently arrested by the police at Salt Lake City. He gave the name of F. B. Barnes. Messrs. Kimball, Knowlton, and Judd arrested a man, supposed to be the remaining of the four robbers, at Stockton, Nov. 10. The two prisoners first caught (and probably the others subsequently) were taken by officers William Hyde, Charles Crow, and Adam Paul to Elko, Nevada, where they were met by the county sheriff and his deputies, who received the prisoners, and treated the Salt Lake officers with marked courtesy. The next thing one may expect is to hear of U. S. Chief Justice McKean charging the grand jury to indict Messrs. Kimball, Knowlton, and Judd and the Salt Lake police officers concerned for daring to arrest highway robbers.

AUSTRALIA.—The Melbourne (Australia) *Age* of Oct. 10, gives an account of a meeting held by Elder Robert Beauchamp at the house of brother Cant, Carlton, Melbourne, the day previous. After speaking of the success of brother Beauchamp in New Zealand, the *Age* says, "At Wellington he got very bad treatment, being hooted and pelted with brickbats when he appeared in public. At last he shook the dust off his feet and came to Melbourne, where he is now domiciled with brother Cant. This latter individual has been for some months past a very energetic worker for the faith in his neighborhood, and Mormon meetings have been regularly held at his house. Large audiences were attracted by his expoundings, but he announced that" Elder Beauchamp was coming, and thus much curiosity was excited. From the report of the *Age* it appears that some of the Melbourne people were taking great interest in Mormonism, and a discussion was likely between Elder Beauchamp and another gentleman. We trust that Elder Beauchamp will continue to be prospered in his labors in the "fifth quarter" of the globe.

THE SANDWICH ISLANDS.—Elder H. H. Cluff wrote to the *Deseret News* from Laie, Oahu, Sandwich Islands, Oct. 1. The hot season was past. Drouth, more severe than usual, had damaged the cane crops considerably, but refreshing showers had prepared the soil for planting. Emigrants, intending to settle at Laie, were continually arriving. The population of the islands, constantly decreasing since the introduction of "Christianity and civilization," is now between fifty and sixty thousand. Foreigners own much of the lands, who hire the use of them to the natives. Elder Cluff says—

A benefit possessed by native members of the Church, who settle here, is in receiving sufficient land to produce kalo and vegetables, free of taxation, and, as the business of the plantation increases, the young and able work hands find ready employment, while the females are employed to divest the cane of its foliage, thereby earning means to make themselves comfortable. They also have free access to the fisheries, game, and timber. A meeting house has been erected, which will soon be too small to accommodate the Saints here. During laboring days the natives are instructed in regard to the most advantageous course to pursue in labor and economy, and, on the Sabbath,

suitable teachings and counsel are given which, if observed, will redeem this people from the vices into which they have fallen. Already the effects of the true Gospel are manifest, for we can show, by statistics, a greater increase by births, according to the population, than in any other district.

Elder Cluff, writing Oct. 10, says a Conference was held at Laie, Oct. 6, 7, and 9, when the following statistics of members of the Church in the Hawaiian Mission were reported—

The Island of Hawaii has 155; Maui, Matokai, and Lanai 333; Kauai 470; and Laie 269—making a total of 1,227 members. During and just previous to the Conference, upwards of thirty baptisms took place.

As another evidence of the prosperity of the work on those Islands, Elder Cluff says—

Finding the present meeting-house to be entirely too small to accommodate the Saints, on occasions of holding Conferences, brother J. W. H. Kou started a subscription list to raise means sufficient to enlarge the house, which we hope will be accomplished by our next April Conference.

REPORTS OF CONFERENCES.—It is desirable to have the reports of Conferences and other public meetings published in the STAR as early as possible after the time of holding them. We are willing to do all we can to realize that desire, and in order that it may be realized we will say that if the report of a Conference held on a Sunday reaches us by the next (Monday) morning's early post, and the report is not too lengthy but concise, it shall appear in the STAR that we print on the next day (Tuesday). If the report reaches us later in the week in which the Conference is held, or by the early post on the Monday morning of the following week, the report shall be published in the STAR that we print on the Tuesday of the week succeeding that in which the Conference is held. This is the best promise that we can make and keep in this connection, and we hope that Presidents and Clerks of Conferences will be good enough to bear it in mind at the time of holding their Conferences.

CORRESPONDENCE.

AMERICA.

Salt Lake City, Nov. 8, 1870.

President Horace S. Eldredge.

Dear Brother—Rumor says the "ring" have already requested Governor Vaughan's removal, because he is not mean enough to suit them. We are waiting for time to develop things.

Your family are well, so far as I know, and the health of the people is generally good. President B. Young is expected to start South in a few days. Our Conference passed off well, and we have had a two days' meeting in the city since and a general good time. So you see, if our enemies do rage, we still worship God and the kingdom still grows.

My father joins me in love to you all and to all the Saints who may in-

quire for us in that land, especially to yourself, sister Eldredge, brothers Jaques, Carlson, and Grix, and the rest in the Office.

Your brother truly,

S. B. YOUNG.

ENGLAND.

Norwich, Nov. 7, 1870.

President Horace S. Eldredge.

Dear Brother—I am well in body and spirit, and striving in my weak way to help roll on the great work in which we are engaged. If I know my heart, I desire to magnify my high and holy calling, to do all that lies in my power to forward the cause of truth, that righteousness may cover the earth, that the will of God may be done on earth as it is in heaven. That this

might be accomplished, I left my loved mountain home and all that was near and dear unto me by the ties of nature, to travel in a strange land, without purse or scrip, to preach the Gospel of Christ, which is the power of God unto salvation, to all that believe in their heart that Jesus is the Christ, for if they believe in their heart they will believe unto righteousness, they will repent of their sins, be born of the water and of the Spirit, and then go on unto perfection.

I am sorry to say that there are but few in these parts who believe in their hearts that Jesus is the Christ. They draw near unto him with their lips, but their hearts are far from him. They say that they love him, but by their works they deny him. They have more love for filthy lucre than for the Gospel of Christ. Oh, the blindness of the children of men! They do not know truth from error, light from darkness, good from evil. They have eyes but see not, ears but hear not, and hearts but do not understand. Therefore they do not know what is for their own interest—if they did, they would keep the commandments of God, they would not cry, "Lord, Lord," and never do what He has commanded.

If all the Saints understood what is for their best good, they would all strive to fulfil the covenants which they have made, they would not be indifferent to the commandments of God and the voice of His servants, they

would gladly try to live up to their privileges, that they might be sure of obtaining the many great blessings which are promised to the faithful. They would read the revelations which the Lord has given to His people, and put them in practice, that they might receive the blessings for doing so. They would pay their tithing and keep all other commandments of the Lord, that are given for their observance. Those who will not try to keep the commandments of the Lord can not in reality be Saints, though they may have the name of Saints.

I find it often to be the case that the poor widows and the poorest, so far as this world's goods are concerned, of the Saints, are the ones who are the most willing to do all they can for the building up of the kingdom of God—they pay the most tithing, and they will receive the blessings, for their names will appear in conspicuous characters when the Lamb's Book of Life is opened and we are rewarded according to our works. When men stand up and declare that they know that Mormonism is true, if they are honest men their acts will correspond with their testimony, and they will put their hands to the wheel and do all they can to help to roll on the work of God.

Ever praying God to bless you and yours and all the faithful, I remain your humble brother,

GEO. O. NOBLE.

UTAH NEWS.

The following are from the *Deseret News* to Nov. 12—

The trial of the Provo raiders was in process at Camp Rawlings.

The U. C. R. R. Company had erected a new ticket office at Ogden.

Gov. Vaughan had issued a proclamation for a day of thanksgiving—Nov. 24.

A nine year old son of brother Wm. Barton, 20th Ward, strayed away from Kaysville.

Mr. James Allen, of Draperville, had his left arm broken by a kick from a mule Nov. 10.

The *News* enlarges upon the advantages of co-operative herds for cows, oxen, sheep, and other stock.

The *News* thinks a co-operative company might be formed to manufacture sugar from grapes and potatoes.

Elder Lorenzo Snow and a number of leading men of Brigham City had gone on a preaching tour in the adjacent settlements.

The *News* complains of nepotism in "what is now claimed to be a U. S. Court" in Utah. Nepotism is a rotten thing in any public business.

Offices of the Deseret Telegraph had been opened at Dry Creek (Neff's station), Salt Lake County, and Pleasant Grove and Lehi, Utah County.

The *News* boasts of the home-made article of boots and shoes being "as good, both in point of elegance and substantiality, as is done anywhere."

Signer Sangiovanni and Professor Bosco started on an exhibiting tour north, the Museum having been drawn upon to aid their entertainments.

Brother G. D. Keaton, Secretary of the Sixth Ward Co-operative Store, reported that the last dividend declared was ten per cent. for six months.

A Conference was held at St. George Nov. 4, 5, 6 and 7. The local authorities, with few exceptions, were re-elected. The audiences were large. Had a good time.

William Paul, a young man in the 20th Ward, was thrown to the ground and severely bruised, and his shoulder was dislocated, by the tipping over of a wagon he was driving.

A telegram from D. M. Smith to Elder Albert Carrington, stated that Reuben, son of widow Harriet Rock, aged 21 years, was killed by the falling of a tree in Battle Creek Cañon Nov. 11.

Presidents B. Young, Geo. A. Smith, D. H. Wells, and Joseph Young, and Elders Geo. Q. Cannon and Andrew Smith held a meeting at Farmington, Nov. 3, to a full and attentive congregation.

Brother Phineas W. Cook wrote from Swan Creek, Rich County, of the accidental death of a four and a half year old son of William and Harriet B. Teeples, through the falling of a log from a house, Oct. 27.

In the case of Eldredge and Clawson *versus* the U. P. R. R. Company for goods destroyed in transit, a verdict was returned of \$19,000 for the plaintiffs, being first cost, and ten per cent. added. New trial moved for by the defence.

Presidents B. Young, G. A. Smith, and D. H. Wells, Elders John Taylor, Geo. Q. Cannon, B. Young, jun., Jos. F. Smith, and A. Carrington and a number of others, went to Ogden by special train, Nov. 12, to attend a two days' meeting there.

Mr. Wm. Ridd, of Salt Lake City, while at work at the Provo Co-operative factory, was seriously injured through his right hand being caught in the feed rollers of the planing mill. The skin and flesh of his arm, half way to the elbow, was mostly torn off by the machinery.

Junius wrote from Fillmore Nov. 1, that a two days' Conference had been held there, and a good time was enjoyed. The co-operative sheep-herd had paid (that's the good word) a dividend of 37½ per cent., the mercantile institution 35 to 40 per cent., and the stock herd 40 to 50 per cent.

Presidents B. Young, Geo. A. Smith, and D. H. Wells, of the First Presidency, Elders Orson Pratt, John Taylor, Wilford Woodruff, Geo. Q. Cannon, B. Young, jun., Joseph F. Smith and Albert Carrington, of the Twelve Apostles, and Elders John Squires, A. Milton Musser, Thos. Taylor and H. J. Faust attended meetings at Tooele City on Saturday and Sunday, Nov. 5 and 6. The elegant stone meeting house was filled by the people of that place, Grantsville and surrounding settlements.

Mr. D. W. Parkhurst, the Salt Lake and Truckee lumber merchant, had commenced, in connection with his lumber yard at Salt Lake City, the manufacture of doors, sash, window and door frames, cornices, mouldings, etc. It was his intention to import the lumber in the rough from Truckee and employ

Utah artizans and machinery to manufacture the above articles. Common Truckee lumber was to be reduced to thirty dollars per thousand feet the coming winter, and possibly to twenty-five next spring. He also dealt on the trade system, taking the produce of the country. *

Rabbi Sneersohn, from the Holy Land, lectured in the Tabernacle, Nov. 11. "He said there were about 3,200 Jewish families now in Jerusalem, who were principally from Spain, Portugal, Germany and Poland. They are strict adherents of the law of Moses, admitting no innovations. A number of the men have several wives each, as it is not forbidden in the law of Moses for a man to have as many as he can support. The speaker dwelt for some time upon the fruitfulness of the soil and the spacious nature of many of the buildings throughout the land, yet the orchards and habitations are not owned by Jews but by strangers. The Rabbi concluded by expressing his firm hope and belief that the time would come when Israel would inherit their own country and the smile and glory of God would yet rest upon it."

A man dressed in the uniform of a U. S. soldier, stopped John A. Rehnstrom, a short distance east of President Young's office, as he was wheeling home some potatoes in a barrow, after dark, Nov. 11. The soldier took a small derringer from his pocket and commenced feeling in the barrow to see what was in it, at the same time telling brother Rehnstrom that if he said a cross word his brains would be blown out. Brother Rehnstrom mildly remonstrated with him, when he became more peaceably disposed, and stated that it would be advisable for people not to come out after dark in the city, as it was the intention of the cavalry now stationed at Camp Douglas to come down and clean out the place. He said he belonged to the cavalry himself, and that he intended to be one of the party who would make the raid.

The Deseret Parent Society for the Cultivation and Improvement of Stock, Bees, Fish, etc., had been organized, Wilford Woodruff President, A. M. Musser Secretary. Committees had been appointed as follows—On *Horses*—H. J. Faust, Peter Nebeker, Heber P. Kimball, Joseph A. Young and Wm. Thorne. *Horned Cattle*—Briant Stringham, W. C. Rydaldh, John Pack, sen., Wm. Jennings and Lorenzo D. Young. *Sheep*—Chas. Crismon, sen., Christopher Layton, Joseph Harker, J. H. Picknell and Thos. King. *Bees*—S. H. Putnam, Moses Thurston, Phineas H. Young, B. H. Young and Wm. D. Roberts. *Fish*—A. Milton Musser, A. P. Rockwood, Robert T. Burton, Brower Pettit and Reuben Miller. *Swine and Fowls*—Paul A. Schettler, Geo. Naylor, Chas. R. Savage, G. Hoggan and Wm. D. Roberts. William D. Roberts was chosen delegate of the society to represent it at the approaching Bee Convention, which is to be held at Indianapolis, Indiana, in December. A. Milton Musser was appointed to organize Fish Committees in the various counties. Italian bees were highly recommended, they being wonderfully unscrupulous thieves and extraordinarily industrious, a union of remarkable qualities seldom seen and not very desirable among human people. Hives of Italians \$20 to \$25 each.

The following are from the *Salt Lake Herald* to Nov. 11—

The Indians prophesied a hard winter.

The *Herald* says the "ring" is "quiet, because demoralized."

Kaysville was sending a fine quality of brick to Salt Lake City.

Captain Croxall's brass band serenaded Governor Vaughan Nov. 1.

New switches were being constructed at the depot of the U. C. R. R.

Imperfect census returns were complained of at Salt Lake as elsewhere.

Fine Rhode Island Greenings, Spitzenbergs, and other apples came from the orchard of Mrs. Benson, Logan.

The dam of the Tooele Woollen Factory was swept away Nov. 6. Another was to be put in higher up the stream.

Brother Robert Carter had contracted temporarily a limping gait, as a U. S. officer's dog had taken an unwarrantable fancy to his leg.

Bishop W. Budge having removed to Bear Lake, Bishop Maughan had appointed M. D. Hammond to succeed him as Bishop of Providence.

Gen. De Trobriand was to start Oct. 23 for France, expecting to return to Salt Lake by May 1, accompanied by a portion at least of his family.

Col. David E. Buel, of Nevada, was putting up for J. C. Bateman & Co. very extensive smelting works at the mouth of Little Cottonwood Cañon.

The *Herald* man says he was petrified to learn that some Mormons had actually been impaneled on a petit jury, but they were challenged off again.

Captain J. E. Tourtellotte had been relieved from duty as superintendent of Indian affairs for Utah, to make way for one of Grant's religious appointees.

Mr. Robert Edwards, of Heber City, Wasatch County, had invented a "self-sustaining carding and spinning machine," for wool or cotton. Patent applied for.

Hugh White's Southern stage line had contracted to bring the bullion from the Pioche and Meadow Valley mines to Salt Lake, amounting to about 20,000 lbs. monthly.

Of sixty persons summoned for jurymen at Salt Lake City, four were Mormons. These were peremptorily challenged, and twelve Gentiles were packed to try Jeter Clinton *et al.*

Col. John Sharp had men at Evanston to build a round-house for the U. P. R. R., but he had returned to the city for thirty more men to build a blacksmith shop also, to be put up this fall, weather permitting. Next spring a machine shop is to be added.

One half the roof of the residence of Mr. H. N. Chlarsson, 10th Ward, was lifted by the wind and carried half a block Nov. 8. Mr. C. went on the remaining half to secure it, and was gently lifted off the roof to the ground, head up, by the same officious wind. Part of the gable of the house also fell. Nobody injured.

The *Herald* wants to know how it is that lawyers plead first against the Territorial laws, and then in favor of them, and with equal unction. Simply because lawyers plead for the grand cash. Money makes the lawyers advocate this side or that side or any other side. Where the filthy lucre is discovered is the handsomest side to them.

The *Herald* "rises to an explanation" concerning appealing for leniency for Offley—the friends of Offley interceded in his behalf, he made an ample apology himself, and it was believed that he had suffered severely in loss of position and reputation. Messrs. Sloan and Caine addressed a communication to that effect to the prosecuting attorney, asking him to so represent matters to the court. The prisoner plead guilty without trial.

The "third part of the *Herald*" had been perambulating at Bear Lake, and he was so enraptured with the resources of that valley for settlement that he wondered why lots more of the Salt Lake people didn't go there and take up farms. A large number of Bear Lakers went as far as Ogden on their way to be naturalized, but when they heard that no Mormons need apply they returned home. The "third part" also described an unsuccessful attempt of "Saxey" to catch the Bear Lake Monster. "Saxey" did catch a No. 12 old boot and "like" to have caught brother Preston Thomas.

The following are from the *Ogden Junction* to Nov. 9—

Mr. Warren Childs had built a hall for balls and other public assemblies over the 1st and 3rd Ward Store.

The small-pox had broken out at Plain City. Eleven cases were reported. Quarantine and other regulations had been established.

A co-operative butcher's shop was opened in the Second District. "Good meat at reasonable prices, without trying to make exorbitant profits."

Mr. John Douglass, of West Weber, raised this season squashes weighing 92 to 100 lbs., and pears weighing 1 lb. 2½ oz. Joseph Skeen, of Plain City, boasted of a squash 112½ lbs.

Bishop A. P. Nichols, of Brigham City, arrived in Ogden from the States Oct. 30, his father and mother, who were over 80 years old, accompanying him from Canada home. The Bishop was everywhere well received on his travels, and returned in good health and buoyant spirits.

W. F. Fisher wrote from Richmond, Cache County, that all was peace and union there, refreshing rains had ended the long drouth, the farmers were busy plowing and putting in fall grain. Brother Fisher says, "We are starting to build several large school houses in anticipation of accommodating our numerous 'rising generation.'"

The last day (Oct. 30) of the two days' meeting at Salt Lake City the congregation was addressed by Presidents B. Young and Geo. A. Smith and Elders Orson Pratt, Joseph F. Smith, and A. Carrington. Subjects—the present dispensation, seeking the interests of the kingdom, doing the will of God, observing the Word of Wisdom, etc.

The Female Relief Society's Co-operative Mercantile Institution of Weber County (what a mouthful of a name!) started business Nov. 22, 1869, capital stock \$697, since increased to \$1200. Handsome premises built by donation, opposite the Tithing office. Home manufactured goods largely introduced. Business conducted by Mrs. Harriet Brown and Miss Rose Canfield. Many hats been made from straw grown in the county, but the grasshoppers had spoiled the rye straw crop. A dividend of 20 per cent. was declared Nov. 1, leaving a good margin for contingencies. Unanimously agreed to add dividends to capital stock. The following officers were elected for the ensuing year—*President*—Mrs. Sarah Herrick. *Vice-President*—Mrs. Ella Woodmansee. *Board of Directors*—Mrs. Nancy Farr, Mrs. Lucretia Farr, Mrs. Mary A. Spire, Mrs. Martha Bingham and Mrs. Harriet Brown. *Secretary and Treasurer*—Miss Rose Canfield. Shares in the institution, five dollars each, in cash, grain, or any other product available in the business.

SCRAPS OF NEWS.

THE OLD WORLD.—The past week has been a week of sorties and fighting before Paris, the bloodiest since the investment of the city.——Trapeze accidents prevail.——The wife and the "mistress" of a Londoner, deceased, each in a cab, had a race along the street to see which should be "first mourner."——Paris was recently "put on rations of gas." Which kind of gas? Of one kind short rations are best.——The irrepressible Geo. Francis Train started for Tours to organize a battalion and "brought up" in the Lyons bastille—the great unappreciated. Subsequently he escaped to London.——Liverpool continues to have more deaths than births.

THE NEW WORLD.—The steamship "Manhattan" arrived at New York Dec. 2.——Aurora Island, one of the New Hebrides, in the South Pacific Ocean, 36 miles long and over 5 broad, and inhabited, has entirely disappeared.——Susan B. Anthony says marriage is a fearful thing. So she intends to remain fearfully and wonderfully maid.——The death of the Queen of the Sandwich Islands is announced.——Mrs. H. B. Stowe says "the world is returning to its second childhood and running mad for stories."——The German steamers carry the German mails again from New York.——The Republican majority in the next House of Representatives is estimated at 30, "large enough for all honest purposes, but just there's the rub—it will not be large enough for dishonest enterprises or doubtful jobs."——Some of the papers charitably think that Grant wanted to do right, but that Cox did right.——The Chicago "Tribune" calls out boldly for a new party.——Senator Drake believes that Senator Schurz nurtures the daring thought of marching the entire mass of the Republican Germans of the United States over to the Democracy to secure a Democratic President in 1872.

VARIETIES.

A community prospers most where each member looks to the common benefit more than to his own peculiar advantage.

The late James T. Brady once remarked that his experience convinced him that a man's wife was his best lawyer.

The boy who when asked to what trade he would wish to be brought up, replied, "I will be a trustee, because ever since papa has been a trustee, we have had pudding every day," was a wise child of his generation.

The Countess de Gasparin writes from the Canton of Vaud, that a petition for peace, signed by a first list of 20,781 women, had been sent to Tours and Versailles. She says, "With clasped hands we implore the two countries to put an end to slaughter, ruin, and desolation."

Irish tenants will shoot at landlords from behind cover, and Spanish assassins will dog their prey till they can find an opportunity to strike, though in the latter case the element of pay comes into operation; but, whatever else may be laid to the charge of this country, that of murder in cold blood is happily rare.—*Liverpool Mercury*.

During the operations for draining off a tarn at Ehenside, near Egremont, Cumberland, the remains of an ancient British settlement have been discovered. Stone and flint implements, such as axes, knives, and chisels, have been found in large numbers. Some pieces of oak are cut in lengths, evidently from massive full-grown trees, such as have not grown in that locality for many ages.

The Acclimatization Society of New Zealand have sent to England their agent, Mr. Bills, who is about to return to that colony with an immense number of English birds—100 sparrows, 100 robins, 100 chaffinches, 100 yellowhammers, 60 goldfinches, 60 linnets, 60 redpoles, 100 blackbirds, 85 thrushes, 120 larks, 2 pair of blackcaps, 36 English partridges, and 2 brace of bladegame. He also takes out 18 head of red deer.

Ulster County, New York, has earned the title of "Ulcer" County. It has, within the last six months, been the scene of no less than four cold-blooded and brutal murders, six suicides, four elopements—in one of which a divine figured largely; while outrages against female chastity are fearfully on the increase. At the terminus of the Delaware and Hudson Canal, a large number of boatmen are constantly within its limits, and as they are of the most degraded classes, brutal crimes are common.

The Duke of Argyll, in presiding at the 206th anniversary dinner of the Scottish Hospital, observed it did not appear as if the time had arrived when we could safely beat our swords into ploughshares and our spears into pruning hooks. When, 21 years ago, London was filled with the friends of peace and industry, it was thought a new era of peace had been established; but, unfortunately, the period that had passed since then had been pregnant with most tremendous wars. This state of things arose from the simple fact that men persisted in being led by their passions instead of looking to their real interests.

DIED.

FULLMER.—At Salt Lake City, Nov. 1, Lucy Ann, daughter of Junius S. and Lucy Fulmer, aged 2 years, 1 month, and one day.—"Deseret News."
GIBSON.—At Spanish Fork, Nov. 9, David, son of William and Janet Nicol Gibson. Born at Paisley, Scotland, April 7, 1838.—"Deseret News."
JONES.—At Victoria, Monmouthshire, Nov. 15, Miriam, daughter of David and Miriam Jones, aged 2 years, 2 months, and 22 days.—"Deseret News," please copy.

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AND BY ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Repent: for the kingdom of Heaven is at hand."—JESUS CHRIST.

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SALT LAKE CITY.

(From the San Francisco Overland Monthly.)

"Once upon a time" there dwelt in Nauvoo a man whose name was Brigham Young. Tribulations numberless surrounded him and his Saints: the chosen and peculiar people of our latter days. They were in the midst of a generation which knew not Joseph Smith. And then it came to pass that Brigham had a vision. He had wandered far away into an inhospitable wilderness—a region of mountains and deserts, of savages and alkali. Suddenly before him rose a majestic peak—a peak of singular conformation, its summit rounded and leaning forward like the full crest of an ocean wave. As the dreamer surveyed the scene, the heavens above the mountain were opened, and a mighty Star-Spangled Banner appeared; it floated through the air with stately grace until it alighted on the mountain-top, when a voice from heaven spoke in our dear Anglo-Saxon tongue: "Build your city at the foot of this mountain, and you shall have prosperity and rest."

The trials and perturbations of the Saints became too mighty to be borne. They were driven from their homes across the Missouri River, marking their route from Nauvoo to Council Bluffs with the graves of those whom

famine and exposure had caused to perish by the way. Then it was that Brigham Young, the undismayed leader of the straggling host, announced his reception of the heavenly vision. Said he to his well-nigh disheartened followers: "Somewhere in the unknown and undiscovered West, somewhere in the bosom of the far-off mountains of Mexico, there remaineth prosperity and rest for the people of God."

He put himself at the head of 143 stalwart men, with a few women to cook, and nurse the sick, and set forth to the unknown occident to search for the mountain of his dream. For months they continued their weary journey; fording unknown rivers, pulling their wagons with ropes through well-nigh impassable cañons, until they had travelled twelve hundred miles from Council Bluffs. Through a narrow defile in the Wasatch mountains they entered the valley of the Great Salt Lake, and immediately beside them rose a mountain which Brigham at once designated as the scene of his prophetic dream. In remembrance of the flag which had descended upon it, it was christened "Ensign Peak," which name it bears to the present day. The work of

building the city was commenced on the very day of their arrival, July 24, 1847, and the sacred mountain to-day looks kindly down upon a city of 20,000 people nestling at its foot.

Such, O reader! is the tale which you would hear from Brigham Young or any of his principal subordinates to-day, were you to interrogate them as to the cause of their location in their Happy Valley. But it will be difficult for you, if you are not also a professional writer of the press, to realize the relish and gusto with which we have penned this legend. "We live," in the touching words of another, "in a practical age." Commerce is king. The past has its abounding wealth of legendary lore, from which are built the poems and prophecies and romances of to-day. Trade and its necessities dictate where shall be built the commercial centres of the world. It need not be demonstrated that all the great cities of our day owe their importance to some base worldly advantage, visible to the eyes of uninspired men, and are liable to lose their position and power in the world by any trivial circumstances. Not so, however, with the city whose career we chronicle. Founded by inspiration, Salt Lake City must be eternal. It despises the factitious aids by which other cities attain to greatness. For its nature has done nothing except in the raw material for essence of sage-brush, or oil of grease-wood. Without a harbor, its capacious Tabernacle is the pharos from whence radiates the light which godly Saints believe alone shines for the vivifying and illuminating of all the world.

The tourist who shall hereafter visit Salt Lake City will survey this Mecca with far other feelings and emotions than his more adventurous predecessor. Luxuriantly ensconced in the palace-cars of the ubiquitous Pullman, after a delightful ride of three or four days, he alights at the City of the Saints. Of the country passed over for a thousand miles before reaching it, he knows almost nothing. He has looked from his window occasionally to survey a herd of antelopes, or a picturesque mountain landscape. He compares the mountain town with the cities of the East or West, where time,

and taste, and wealth, and a Nature less niggardly of her favors have combined to create and develop artistic beauties, and his verdict is that Salt Lake is but a dull and prosaic village. Before the advent of the railroad, however, the traveller prepared himself by a dreary experience to value the beauties of the desert-circled town. A weary journey for weeks or months over apparently endless plains, fearful in their unvarying monotony; over sage-brush deserts, parched and gray; over alkaline marshes, whitened with the bones of poisoned herds, and through mountain ranges, grand indeed, but with the grandeur of blackness and total desolation, prepared the tourist to appreciate the welcome sight of human habitations, of well-tilled gardens and thrifty farms. A few weeks' diet of rusty bacon and doubtful beans, familiarly known to travellers as "Ben Holladay's chickens," made doubly succulent and delicious the fruits and vegetables of the Mormon gardens. And above all, the pilgrim saw and spied out in full the horrible barrenness of the land, and knew the cost of its redemption from its first estate.

The pioneers of the Great Basin will never again receive full credit for their toils and sacrifices. The transcontinental railroad is a great enchanter—a steam Merlin. The tourist reads up for his journey from ocean to ocean of the cares and toils of the California immigrants and the Mormon pioneers; of Bitter Creek and Stinking Water; of Humboldt Desert and Rattlesnake Pass. He stops at Bitter Creek station, firmly resolved to drink none of the poisoned water, but sits down at a table well supplied with venison from the Platte basin, cranberries from Alaska, and Sonoma grapes. He passes Rattlesnake Gulch unconsciously while enjoying his cigar in the smoking-car, and as he prepares for a comfortable sleep across the Humboldt Desert, placidly compares himself with Fremont, or Clarke, or the Mormon pioneers, and decides that their accounts of the fatigues and dangers of an exploration across the continent were highly colored, for that he did the like without the loss of a night's repose, and without grievous dietetic hardship.

The Great Basin in which Salt Lake City is situated is nearly circular, and nearly five hundred miles in diameter. This basin has, as is well known, no visible outlet to the sea. In it are many considerable rivers, all of which sink, or flow, into lakes having no outlets. The Carson and Humboldt rivers, in Nevada, and the Sevier river, in southern Utah, lose themselves in marshy lakes. The waters of these lakes are fresh, thus indicating the possibility of subterranean outlets. The saltiness of the waters of Great Salt Lake, however, indicates that no such outlet exists. Four large rivers—the Jordan, Weber, Ogden and Bear—pour their contents into this reservoir. The soil of Utah contains everywhere a slight proportion of salt, which impregnates, in an almost imperceptible degree, the waters of all these rivers. The evaporation, for ages, of the water of the lake concentrates the salt, and explains its saline character without the necessity of the theories of salt mountains, or springs, in its hidden depths. This lake was, in former times, of much greater extent than at present, covering a large proportion of the Great Basin, as is shown by the pebbly lines marking its former beach, more than seven hundred feet above its present level, and which stretch for hundreds of miles unbroken along the bases of the mountains. Mr. Clarence King, in his explorations during the year 1869, discovered and traced the former outlet of this vast inland sea, which was through the Snake or Shoshone river, to the Pacific Ocean.

Few places can vie with Salt Lake City in natural beauty of location. It is at the north-east corner of a valley nearly elliptical in form, about twenty-five miles in length and fifteen miles in breadth. Immediately behind the city, on the north and east, rise the lofty peaks of the Wahsatch range of mountains. This range extends southward, forming the eastern boundary of the valley, its highest peaks—within an easy day's ride of the city—being covered with perpetual snow. On the west, the Oquirrh range of mountains extend southerly, for some distance nearly parallel with the Wahsatch, but the two ranges, at the

southern terminus of the valley, are only separated by the narrow cañon through which the Jordan River enters the valley. The Great Salt Lake forms the north-western boundary of the valley. Several large island mountains rise abruptly from the surface of the lake. From its great density—nearly one-fourth its weight being pure salt—the waters of this lake, viewed from a distance, are of a much deeper blue than any waters elsewhere found. The Jordan River flows from the south through the valley, the city being situated upon its eastern bank, and reaches the lake about ten miles northerly from the city. The Wahsatch range, at several points near the city, is pierced by vast and rugged cañons, from which, fed by the snows upon the summits, flow the streams of water used in irrigating the land. The scenery in these cañons is of unsurpassed grandeur. A visit to any one of the half-dozen accessible from the city by a ride of a single day, will furnish an experience never to be forgotten by the student of Nature.

In the northern portion of the city is a warm, saline, sulphur spring, possessing valuable medicinal virtues. The temperature of the water is 102° Fahrenheit. Comfortable bathing-houses have been erected by the city, and the baths are much frequented by residents and visitors. The waters seem highly efficacious for the treatment of rheumatism in its various forms, and for nearly all diseases arising from vitiated blood. The spring discharges a large volume of water, and, with increasing facilities for travel, will doubtless become a place of great resort.

The streets of the city, crossing each other at right angles, are 132 feet wide; the blocks, forty rods square, and containing ten acres each, are divided into eight lots, each containing one and one-fourth acres. In the business portions of the town, these large lots have been, of course, subdivided, but nearly all the citizens own a full lot for a residence, which enables them to produce an ample supply of fruit and vegetables for family use, from their own gardens. Rented property is extremely rare; in no city of the world do so large a pro-

portion of the people own the houses in which they live. The size of the lots causes the city to cover an area probably ten times as great as an ordinary city of the same population.

In a country where, for half the year, rain is nearly unknown, a most delightful feature is the abundant supply of water in every part of the city. On each side of every street flows a stream of pure, crystal water, fresh from the melting snows of the mountains. The canals, for the distribution of the water, were first constructed by a general tax. The water is furnished to all without charge except an annual tax of about \$1 per lot, which is usually paid in labor by the parties immediately interested in the water supply, and is solely for the purpose of keeping the canals and ditches in repair.

The city presents the appearance of a vast garden, the scattered houses being embowered in luxuriant forests of fruit trees—principally the peach and apple. Ornamental trees are planted along both sides of the streets, beside the water courses. Outside the city plat, several thousand acres are laid out into five and ten acre farms, owned and cultivated by people residing in the city.

Salt Lake City, as has already been stated, was founded on the 24th of July, 1847. Utah was then a portion of the Mexican Empire. The pioneers made their first camp on a slight eminence near the present residence of Brigham Young, and, within a few hours after their arrival, had unloaded their plows, tools, and seed-grain, and were plowing the land for the first crop ever raised in the Great Basin. A small piece of wheat—about two acres—was sowed, near the present site of the theatre, on the following day. The seed-grain and potatoes, brought in the wagons from Council Bluffs, were soon in the ground, and the erection of a fort was commenced. This was for protection against the Indians, and was formed by building a considerable number of small *adobe* houses around a square, within which the cattle and horses of the people were secured.

Late in the autumn of the same year, several thousand people followed

the pioneers into the valley. They were further reinforced by the arrival of the "Mormon Battalion," a body of some five hundred soldiers, serving in the army during the Mexican war, who had been mustered out of the service in southern California, at the cessation of hostilities, and marched thence to the Salt Lake Valley. The ensuing winter and spring were seasons of great and often terrible privation; the entire community were put upon light rations, and the utmost effort on the part of the authorities was required to prevent the starving people from devouring their supplies of seed-grain, upon the preservation of which hinged their future prosperity. Many people lived for weeks upon wild roots and the hides of animals. A supply of seed-grain was thus saved, and a considerable area of land sown in the spring of 1848. Their crops were soon attacked by myriads of large crickets, which swarmed from the mountains. The entire population rallied and fought, in every manner, these hungry invaders, but with only moderate success, until they were reinforced by a vast army of sea gulls, which, tempted by the prospect of a feast of such delicacy and abundance, came from the islands of the Great Salt Lake. More by the efforts of the gulls than by those of the people was the cricket army defeated, which result all loyal and devout Mormons attribute to a direct interposition of Providence in their behalf. The settlers were farmers from the Eastern States, and unfamiliar with the processes of irrigation, by which it was necessary to grow their crops, which fact, together with the ravages of the crickets, resulted in but a moderate harvest for 1848. In 1849, the benefits of a larger experience were felt: the crops were abundant, and for the first time the prospect of starvation ceased to haunt the hardy pioneers.

From that time, although the crops have several times been in large part destroyed by the grasshoppers, an ample supply for their own wants, and for furnishing the markets of the adjoining Territories, has always rewarded the labors of the Utah farmers. With the excitement consequent upon the discovery of gold in Cali-

fornia, sprang up a large migration across the continent. The worn and weary seekers for the new El Dorado found, at the City of the Saints, reasonable supplies of what they especially required. Their thin and footsore cattle were exchanged for fresh

animals, and vegetables in abundance, with fresh meat, recruited the health of the future millionaires. California is to-day richer by thousands of its most valued and cherished lives, from the existence of this half-way house upon the desert.

[TO BE CONTINUED.]

THE CONTAGIOUS DISEASES ACTS.

TO THE EDITOR OF REYNOLDS'S NEWS-PAPER.

Sir—A notice to one of your correspondents in your last impression leads me to believe that you would admit a letter on the subject of the Contagious Diseases Acts, for the information of the public.

There are fifteen military and naval stations in England and three in Ireland, all with large districts round them, now under the operation of these Acts. The names of the places are as follows:—Aldershot, Canterbury, Chatham, Colchester, Dover, Gravesend, Maidstone, Plymouth and Devonport, Portsmouth, Sheerness, Shorncliffe, Southampton, Winchester, Windsor, Woolwich, the Curragh, Cork, and Queenstown.

With your permission, I beg to offer your readers a brief exposition of these Acts.

In the subjected districts none but London policemen are employed under the Acts. They wear plain clothes, and act as spies upon women. A policeman can appear before a magistrate, and state on oath that he *suspects* a certain woman to be a prostitute. On the unsupported word of a single policeman—on, indeed, his bare suspicion—a magistrate can cite the poor woman to appear before him, either in her own person or by proxy. If he sees fit, he can order her to submit herself fortnightly for a twelvemonth to a horrible examination by a male surgeon. (I know something of physiology, and I give it as my opinion that no woman should ever be subjected to such an ordeal, for it is physically injurious and morally depraving.) If the surgeon find her free from disease, she is allowed to ply her

loathsome trade under the sanction of a certificate of health. Under the Act of 1866, the woman held the certificate herself, and not unfrequently exhibited it as a personal recommendation. Under the Act of 1869, the certificate is lodged with the policeman of the district, under the vain expectation that the Government would thus escape the imputation of having licensed prostitution, though the character of the certificate, which to all intents and purposes is a license, as valid and protective as any other license by authority of the State, is clearly the same, whether held by the unfortunate herself or the policeman who superintends her. Should the surgeon think she is diseased, she is sent to a hospital which is a prison, and in this hospital she can be kept till she is either well or dead, the order for sending her to the prison-hospital warranting her retention therein for nine months, if need be; and, should she continue unwell, the order is renewable at the end of every subsequent nine months, so that it is a legal possibility she might be imprisoned for the rest of her days, not for breaking any of the criminal laws of the country, but because it is thought she might endanger the health of soldiers and sailors. There is one way by which she could evade the magistrate's citation. She can sign what is called "A voluntary submission to examination," a paper in the possession of the policeman who accuses her. The following is a copy:—"I, A. B., of— in pursuance of the above-mentioned Act, by this submission, voluntarily subject myself to a periodical medical examination by the visiting surgeon for—, for — calendar months

from the date thereof." By signing this paper she writes herself a prostitute, though she may not know this at the time, and her name is forthwith entered on the Government registry of prostitutes. Should she refuse to undergo the required surgical examination, she can be committed to prison for one month, with or without hard labor. Should she at the end of this term persist in her refusal, she can then be committed for three months; the order for recommitment being renewable, if she hold out, at the expiry of every subsequent three months; so that she might be imprisoned for life for refusing to allow herself to be instrumentally violated by a Government surgeon. Should she feel that she has been illegally treated, she can appeal to a court of law; but at any stage of the proceedings the case can be stopped by the payment of a sum of money into court. Should she be nonsuited, the costs, of course, fall upon her; but should she be able to sustain her action, she cannot obtain costs without the arbitrary verdict of the judge.

Such is a brief exposition of the Contagious Diseases Acts. I am confident there is not an honest working man in the kingdom who would not utterly condemn them as inhuman in their spirit, and inevitably outrageous and demoralizing in their operation.

Now, though I believe that Mr. Gladstone is himself opposed to these iniquitous Acts, he has promised a commission to inquire into their operation—to inquire, that is, whether police spies, despotic doctors, and the horrible examination of public women, and certificates of their health when they are allowed to prosecute their calling, and hospitals for their cure, that they may then go back to feed

the impure passions of profligate men, and the sum of between £40,000 to £50,000 a-year of public money at present for the maintenance of this horrible system, be for the nation's weal. Such a commission, which would necessitate the useless expenditure of a large sum of money, drawn from the taxes of the country, could do no good, but would increase the anger and pain which these laws have inevitably produced; and by the abominable evidence it would elicit, which would be analyzed and commented on in scores of public meetings, it would poison more and more the moral atmosphere of the kingdom. I would therefore respectfully submit that the public should instantly help the Government to release itself from its engagement with reference to the inquiry into these Acts which in the ensuing session of parliament should be speedily and entirely repealed. I know that respectable men have refused to be placed on this commission. It is reported that the Bishop of Manchester has withdrawn his name, which he had permitted to be registered as a member of the commission. Let us hope that others, among these Mr. Applegarth, will follow his example. I, as a clergyman, can tell them that not a few men would as soon be on a commission to inquire whether it would be good for society that all who are inferior in physical strength should be violently subjected to the will of physically-powerful tyrants. Let us, for the sake of humanity, and the sake of our country, help the Government out of its difficulty.—I have the honor to be your obedient servant,

WILLIAM HUME-ROTHERY.

3, Richmond-terrace, Middleton,
Manchester, Nov. 28, 1870.

—*Reynolds's Newspaper.*

THE MOQUIS INDIANS.

THEIR TRADITIONS, MANNERS AND CUSTOMS, WRITTEN FROM THE VERBAL NARRATIVE OF ELDER IRA HATCH, BY JAMES A. LITTLE.

[CONTINUED FROM PAGE 243.]

ASTRONOMICAL NOTIONS.

They have no correct ideas of the shape and motion of the earth or of the planets which surround it in the

heavens. They believe that the sun rises over by the little Spanish town of Planea, and sets by going down a hole by New-at-ki-be, which signifies

Snow Mountain—evidently the San Francisco mountain of the whites. They say they enjoy a monopoly of the sun, which shines on them; the rest of the world not enjoying its beneficent gifts of light and heat; hence the prominence the sun holds in their religious faith.

AGRICULTURE, &c.

They carefully cultivate the earth, and raise grain and a good assortment of vegetables. The soil and climate are adapted to the growth of fine peaches, of which they produce large quantities. Their domestic animals and fowls consist of sheep, goats, chickens, doves, asses, and a very few horses. They grow cotton for home consumption, and with it and wool they manufacture their clothing, which is generally of a very serviceable quality. With them cattle and horses are very insecure property, on account of the raids of the Navajos and Apaches.

Their villages are located on high mountains, usually with a gradual descent to the north, but surrounded on the other sides by precipitous rocks, which are only surmounted by steps cut in their surface.

They obtain water in the winter season from natural or artificial cisterns in the rocks, from which they draw it with a large gourd with a hole in the side. When this supply fails, in the dry season, they obtain it from a public well dug in the plain below the village. To fetch this water constitutes quite an item of the women's labor each day.

PUBLIC WORK.

A description of the way this well is cleaned out in the spring, illustrates the manner in which their public work is usually conducted. The well at the Oriba village was forty or fifty feet deep and about the same in diameter at the top, but in descending it gradually lessens in diameter to five or six feet across at the bottom. In the winter the well is partially filled with the wash and dust from the surface. When water is no longer obtainable from the cisterns in the spring, the well has to be cleaned out. The bottom of the well is reached by spiral stairs cut in its sides. Two or three men throw the dirt a little up from the bottom, from which it is carried

on a slightly concave dish, resembling a large plate, which is made of wood splinters and painted with a variety of colors. It is carried on the open palm of the hand, with the forearm perpendicular. The striking feature of this busy scene is the appearance of two men dressed like clowns and in complete disguise; they are called, in native parlance, co-che-nas. Both carry a whip made of the leaves of the soap root, which they can use with telling severity. In addition to the whip, one carries a lasso, which he is constantly whirling over his head ready to throw at a delinquent. The other carries a thin piece of board, shaped like a dart and attached to a string; this is kept whizzing through the air as a warning that the co-che-na is approaching.

These co-che-nas commence their labors, in the morning of public days, by going through the village at the proper time to see if there are any loitering behind, if so, they are sharply stirred up to duty in a way from which there is no appeal. The food for dinner is taken to the well by the women, who labor with the men. Just before it is partaken of, the co-che-nas suddenly disappear and leave the laborers to partake of the repast in peace.

It is usual for the chief, in the morning of the day set apart for public labor, to preach to the people from the house-top, on the usefulness and necessity of the labor required of them.

The labor of furnishing wood for domestic purposes devolves upon the men. It has to be brought from eight to twelve miles. Some keep a donkey for this service, but the backs of those who are too poor to do this must carry the burden. It seems almost superfluous to add, that the wood is used with the strictest economy.

THEIR BUILDINGS.

Their houses are built of flat lime and sandstone, laid in a kind of clay mortar, which makes a very good cement. Well hewn timbers, some of them two feet in diameter, were used in their construction. We could not learn of any timber within a less distance than 25 or 30 miles from which these beams could have been obtained. The people say their ancestors hauled

these timbers with oxen yoked by the horns, similar to the Spanish custom of working cattle at the present time.

While the Elders were at the Oriba village, some of their men came in with cottonwood poles, which they said had cost them a three days' journey to the Pah-u, or little Colorado river. They bring red pine poles, for their long ladders, where strength and elasticity are required, from the San Francisco mountain, a journey of six days. They exhibit wonderful strength and endurance in carrying burdens. When loaded they seldom walk, but take a light elastic trot, similar to that

of Chinamen under the same circumstances.

Their houses have terraced roofs, and are always two stories high and often three. The upper stories are set back a few feet from the front of the one immediately under it, leaving a portion of the roof for out-door purposes. There are no side doors in the lower stories, but they are entered by ascending the ladder to the roof and then descending through a hole to the floor. The second and third stories are entered by side doors opening on to the roofs of the stories below.

[TO BE CONTINUED.]

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, DECEMBER 13, 1870.

MR. HENRY VINCENT ON MORMONISM.

THE other evening we heard Mr. Henry Vincent deliver a lecture which was announced to be upon "Brigham Young and the Mormons." That title, however, as Mr. Vincent himself said, was a misnomer, his lecture being upon his recent trip per rail across the continent of North America to San Francisco, incidentally referring to "Brigham Young and the Mormons."

Mr. Vincent is and has long been an orator by profession. He has a free and easy flow of language, and he knows well how to exaggerate, elaborate, and work up divers telling points and "small jokes" for oratorical effect, so as to attract and enchain the attention of his audience. But our present purpose is more immediately with that part of his lecture referring to Utah and the Mormons.

It would be a good thing if public men, writers and speakers, would endeavor to be as accurate as possible when they essay to give information. Proper pronunciation of names is an excellent thing in a public speaker, and it is expected of him when speaking of a place or a person which or whom he has visited. Mr. Vincent talked of Chicago as *chickahgo*, instead of *shickawago* with the accent upon the *aw*. Some people speak of being at Utah, a form of expression as sensible as to talk of being at England, Utah being an organized Territory about as large as England. Mr. Vincent spoke of the City of Utah, meaning Salt Lake City, a license allowable possibly to poets, but not to dealers in prose. Among other errors which we shall not stop to notice, Mr. Vincent stated that the "City of Utah" was laid out in four-acre squares or

blocks, with four houses upon each block. Salt Lake City forms an L and is laid out in ten-acre blocks, each block originally subdivided into eight lots of one-and-a-quarter acres each. The inner angle of the L is to the north-east, and is hilly or rising ground, the "bench," as it is locally termed, at the foot of the mountains. A portion of this bench is laid out in two-and-a-half acre blocks, each block subdivided into four lots of five-eighths of an acre each. Mr. Vincent also stated that there were no, or scarcely any, American women at Salt Lake. This was a gross misstatement. Our information is not a tenth part so extensive in this respect as is that of some other residents of Salt Lake City, and we could number American women there by the score.

Mr. Vincent said he was liberally, hospitably, and generously treated at Salt Lake City. He was accosted in the streets and elsewhere in a friendly manner by such a number of people who had known him in England, that he had no idea before that he had so many friends. Brigham Young, upon whom he called, he considered a man born to rule, but he received Mr. Vincent in a courteous and gentlemanly manner, frankly furnishing the information requested, and offering the Tabernacle to him for a lecture, which offer was accepted, and the lecture delivered. "Oliver Cromwell and the Puritans" was the subject discoursed upon, and a "glorious time" was had.

Mr. Vincent made the remarkable admission concerning Salt Lake City, that he saw nothing there externally offensive. Nobody would ever dream of breathing such a remark about this "good old town" of Liverpool. At Salt Lake he saw no poverty, but an appearance of social order, industry, and some wealth, again a far more creditable appearance than Liverpool presents. It was exceedingly difficult to get behind the scenes in family matters, but by close looking he thought he could detect an "air of sadness" among the women, and he believed that Mormon social arrangements were the degradation of womankind. He was averse to the United States putting down polygamy by law, as he thought they quickly could do, but he was sure that the system would die out when it came into contact with the outer world. We shall not pretend to foretell so much as that, but we will say that we not only believe, for we verily know that the social relations which prevail in Christendom are the degradation of womankind, and this is patent to all, it is beyond all controversy. We will further say that there are hosts of practices tolerated, yea sanctioned, in this blessed "outer world," which we fervently hope never will get a foothold in any Mormon community.

That "air of sadness" is simply a cant stock phrase with many who speak or write concerning the Mormons, and is compelled to do a wonderful amount of service. We are personally acquainted with many polygamous wives, but we are not acquainted with one, to our knowledge, who feels in the least degraded by her polygamous marital relations. But we know monogamous wives in this country who feel themselves unspeakably degraded by the course of their husbands. Mr. Vincent discovered that remarkable "air" and that remarkable "degradation" after careful, scrutinizing search at Salt Lake, though he confessed that where wealth and comfort were manifest he failed to discover those sought-for results. Thousands of monogamous women might be found in Christian England, who, though surrounded with wealth and material comfort, manifest an undeniable "air of sadness" in consequence of the social relations which their husbands or sons will maintain. The Mormon women at Salt Lake have had to pass through an experience naturally calculated

to make any reasonable body sober and serious, whether sad or not. They have had to bear the scoffs and the frowns of the world and of relations and acquaintances solely for the sake of their religion; they have had to assist, in the midst of the deepest poverty, to make the arid and forbidding desert habitable and fruitful and pleasant; they have had to fight with and conquer their own individual traditions and prejudices and ambitions and passions, and subject themselves to the Gospel of Jesus Christ; they have had to stay at home and take care of their families while their husbands have been abroad in distant regions and in foreign countries, preaching the Gospel without any salary; they have had to share in the labors, trials, and privations of their husbands, and in the bitter contumely that has been heaped upon them while endeavoring to establish the kingdom and righteousness of God upon the earth. Considering all these things, it would not be very strange if an "air of sadness" were found among those not very well blessed with this world's goods, but it speaks favorable volumes when it is said that those who are well to do, so far as temporal matters are concerned, do not evince either sadness or degradation. Such a thing cannot be said of society in the "outer world." No, an "air of sadness" is not peculiar to poor Mormon women, even if they do manifest it. In wealthy and prosperous England that air can be easily seen. In the streets of this very town of Liverpool, where the disgraceful conditions exist of the deathrate exceeding the birthrate, not only an "air of sadness," but airs of want, vice, degradation, disease, and wretchedness unutterable are manifest in hundreds and thousands of women. These horrible sights need no searching for—they stare one in the face everywhere, in the open day's broad brilliance and in the gaslight's glare, they can not be avoided, and the religion and the philanthropy and the science of the day are alike confessedly powerless to sweep them away, so they remain and flourish and fester in the midst of the body social, acknowledged "necessary evils" which cannot be effectually coped with by any means known to or allowed by what are termed Christianity and civilization.

Now whether men and women are married or unmarried, married monogamically or married polygamically, they can do pretty much what they have a mind to do, can live pretty much as they have a mind to live. "Where there's a will there's a way." If they wish to live together in peace, harmony, and happiness, nothing is easier, nothing is more practicable, and to all but the quarrelsome nothing is more satisfactory. If they will not, nobody can force them to live so. Some people are easily made sad, some are sad even in the moments of their ambitious triumph. Artemus Ward used to say, "I'm saddest when I sing." He therefore had a good excuse for not indulging in vocal music. Some people may be sad when they are married, but in all probability they would have been much sadder if they had not got married. None have real, just cause to be chronically sad, or need be so, only as a consequence of folly and sin, and especially in regard to marriage, for where God has not forbidden it, there is no essential cause for sadness in marriage, whether monogamic or polygamic, and he who says there is perpetrates a gross libel upon an institution established by the Almighty for the beneficent government of the issues of life among His children. Marriage, monogamic or polygamic, is essentially a cause for rejoicing both to men and women. Only with its perversion and abuse does the element of sadness or misery rightfully

come in, and under those conditions sadness and misery can not be effectually excluded.

We must have another word with Mr. Vincent next week.

J. J.

CORRESPONDENCE.

DENMARK.

Copenhagen, Nov. 29, 1870.

President Horace S. Eldredge.

Dear Brother—All is well with us here, except brother Peter Madsen, whose health is quite poorly. The Saints, as a general thing, are feeling first-rate, and many strangers are visiting our meetings.

With kind love to all in the Office, I remain your brother in the Gospel of peace,

W. W. CLUFF.

ENGLAND.

Faversham, Kent, Dec. 3, 1870.

President Horace S. Eldredge.

Dear Brother—So far as I am acquainted, things in this part of the vineyard are moving along satisfactorily. Although quite a number of the brethren are out of employment, yet they have faith that the Lord will open up their way that they will have food through the winter.

My health continues good, with the exception of a cold on my lungs. I trust you, sister Eldredge, and the brethren in the Office are all well.

With kind love to all, I remain your brother and fellow-laborer in the vineyard,

GEORGE BAXTON.

Hungerford, Dec. 3, 1870.

President Horace S. Eldredge.

Dear Brother—We are causing ten thousand five hundred small bills, with addresses to suit our different places of meeting in London and the important places in this Conference, to be circulated, in order to stir the people up and bring them out if possible. I am anxious to warm up the Saints, and warn all who come and are willing in the least degree to take warning. Elder Bird and the local brethren are heart and soul with me in their labors.

I am, as you will perceive, out on another long trip in the country, travelling in Surrey, Bucks., Berks., Oxon, Wilts, etc. In my wanderings around these twelve counties, I find plenty to do, especially of leg service. But after all, that way has its advantages—you can start and arrive at your leisure, put on steam to suit you, and have plenty of room on the road, especially if you tell the people you are an Elder of the Church of Jesus Christ of Latter-day Saints.

I hope your health is improving again. Wishing you all the prosperity your heart desires, with kind love to all in the Office, I am as ever,

R. F. NESLEN.

Bradford, Dec. 6, 1870.

President Horace S. Eldredge.

Dear Brother—Last Sunday I visited the Birkenshaw Branch at Norwood Grove, and had two splendid meetings. We had the very unusual privilege of occupying a pulpit in the chapel at that place in the evening, and of preaching to an attentive congregation of perhaps 250 persons, a courtesy not often met with in the experience of a Travelling Elder. We attended to the confirmation of a brother who had just been baptized.

There appears to be a good opening for the preaching of the Gospel in different places in this Conference. I feel very thankful for the prospect of help you are sending to us. I begin to feel the effects a little of constant travelling and preaching. I never felt better in the work, in spirits, and I feel grateful to my heavenly Father for His blessings which attend me in my labors.

With kind love to sister Eldredge and all at 42, I remain yours faithfully,

M. B. SHIPP.

Bristol, Dec. 8, 1870.

President Horace S. Eldredge.

Dear Brother—I have visited a good many of the Saints of this Conference in their scattered condition, and have found the majority of them trying to do right and zealous for the work of the Lord—some of them travel from three to twelve miles on Sundays to meeting. Of course there are exceptions to this, and we have had to sever a few from the Church of late for unChristian-like conduct.

In my last tour through the country I had more success with the world than in my former ones, especially at Cruch, Somersetshire, where lives a brother by the name of A. Foster, who is much respected by his neighbors. Through his influence and energy I have had access to the people in that place. I have held meetings thrice in one of his largest rooms, which was filled every time by the people of the world, and they were well pleased with the preaching. I shall venture out a little further into the country, when we can see the sun without the aid of gas in the middle of the day.

I should like to see a little more inquiry after the truth in this large city. I will here announce the time and place of our meetings—The Latter-day Saints hold divine service at 7, Tower Hill, Old Market-street, Bristol, Sundays, 2.30 and 6 p.m.; Wednesdays, 7.30 p.m. We respectfully invite all the inhabitants of Bristol and the adjacent country to attend. Come, gentlemen and ladies, we have good news for you. The Lord lives, and He has restored the Gospel in its ancient purity to the earth again, and we have been sent hither purposely to

administer in the ordinances thereof unto you and unto all those who will believe in our testimony. We offer you very reasonable terms, if you do as we tell you, and we tell you the same as the Apostles of old told the people—you shall know for yourselves whether the doctrine is true or false.

Some may say, "We should like to see things settled between the Saints and the United States of America, before we embrace Mormonism." You will not see any final settlement of that and similar questions until all kingdoms and nations submit to King Jesus, whose right it is to rule, and Satan be bound so that his influence among men will fail and disappear. Therefore embrace the truth for the love of it. If you embrace it for any other reason, you will be deceived. For it will take all that we have—our talents, time, and energies, possibly the lives of some of us, to save us in the kingdom of God.

In kind love to all in the Office, I remain your brother in the Gospel of peace,

THOMAS HOWELLS.

Nottingham, Dec. 8, 1870.

President Horace S. Eldredge.

Dear Brother—We are all well here and in jubilant spirits. Peace and love appear to abound in every heart. All feel interested in the work of God, and His blessings attend us. We feel at peace with all people and reconciled to God. Merry Christmas is close to us, and we are having many happy thoughts of good times when it shall come.

My kind love to all.

GEO. H. PETERSON.

UTAH NEWS.

The following are from the *Deseret News* to Nov. 18—

Business was improving in the city.

The Theatre was open on Wednesdays and Saturdays.

Brother Wm. Lowe had commenced the manufacture of shoe-blackening.

The *News* enlarges upon the subject of producing and selling fine blooded animals.

Brother Geo. Nebeker had received a car-load of Sandwich Islands sugar, of quality superior to any previously received.

An 18 year old son of Isaac Lee, of Tooele, while cutting wood, cut through his knee-cap, and amputation of the limb was necessary.

Among the blessings of "civilization" which were being introduced in Utah, the *News* enumerates salaried clergymen, criminals, a corrupt judiciary, lawyers, and rats.

Officers Hyde and Hampton took the remaining railroad robbery prisoner, Dan Taylor, captured by Messrs. Kimball and Judd, to Elko Nov. 17. F. B. Barnes, one of the arrested, had been liberated, having given satisfactory proofs of his innocence.

Brother Paul A. Schettler had kept and tested the past season the following varieties of imported fowls—French Houdans, French Creve Cœurs, White-faced Black Spanish, White Spanish, White Leghorns, Black Royal Javas, Light Brahmas, Dark Brahmas, Buff Cochins.

Brother James Wilson wrote from Levan, Juab County, Nov. 14, that the settlement was progressing, good houses were being built and other improvements made, a good Sunday school was in operation and a day and evening school soon would be, co-operation was flourishing, a dividend of 30 per cent. on six months' business having been declared.

"M." wrote from Fillmore that health prevailed there and the city was flourishing. New fences and many strong commodious edifices were in course of erection. Co-operation prospered and gave general satisfaction to shareholders. The local Z. C. M. I. declared a dividend of 30 per cent. for the previous six months. The co-operative storehouse, under the direction of President Callister, was being pushed vigorously, the walls were of brick, three stories high with basement, 40 x 26 feet.

"H. J." contended that horses, oxen, cows, and sheep were the things in which wealth might be found in Utah. Brother W. C. Rydall was going to Canada to buy fine cattle. There is considerable talk about this time as to how the people of Utah may become wealthy. Amidst all this wealth talk, it is to be hoped that the people will have sufficient food to eat, clothes to wear, and fuel to burn. Having abundance of these, the wealth business is perhaps not so imperatively necessary to happiness as many people are apt to imagine. To be well to do is as comfortable as to be wealthy. As one of old said, "Give me neither poverty nor riches," for both are hard to be endured.

Elder E. Stevenson wrote that he had been on a preaching tour in the northern settlements, extending to Cache and Malad. Meetings pleasant and profitable. Small-pox had appeared at one settlement, but every effort was being made to suppress it. In several localities in Cache the crops of grain were below the average, through the ravages of the grasshoppers; but, no eggs having been laid this season, the people felt encouraged, and fall planting was being vigorously carried forward; Malad, however, abounded with the eggs of the pests. The best specimen of stone wall building that he had seen in fifty thousand miles of travel, was at Willard City, and was the work of brother J. P. Wood.

At the semi-annual Conference of the Southern Mission, recently held at St. George, the congregation was addressed by Joseph W. Young, James G. Bleak, Erastus Snow, Harrison Burgess, Miles Romney, Edward Bunker, Levi W. Hancock, Jacob Gates, Henry Harriman, John Bennien, and William G. Perkins. Subjects talked about—conferences and other meetings, responsibilities resting upon the Saints, the teachings at the Conference at Salt Lake City, the providences of the Lord in the history of the Saints, prompt payment of just debts, obedience to parents and guardians, co-operation, spiritual growth of the people, object of the gathering, tithing, social and moral improvement, education. A committee was appointed to institute and superintend a course of lectures during the winter.

The *News* says—"A lady residing in the 16th Ward of this city, informs us

that on Wednesday night (Nov. 16), when on her way home, after having attended the Theatre, while near the depot of the Utah Central, she was attacked by a man, who seemed to have come out of the station. He placed one hand upon her mouth, and showing a knife in the other, swore by G—d that he would cut her throat if she made the least noise or alarm. He then endeavored to throw her down, leaving no doubt of what his intentions were. She struggled for some time, and being a stout woman, prevented the scoundrel accomplishing his purpose, and approaching footsteps being heard the brute made tracks as quickly as possible. In her struggle nearly the whole of her clothing was torn from her person, and she reached home more dead than alive with fear and fatigue. The fellow who assailed her was dark and heavy set; had on a dark hat, no whiskers, and had several rings on his fingers. This occurrence should be a warning to the ladies of this city not to walk out at night without an escort. For years after the settlement of the Latter-day Saints here it was perfectly safe for either man or woman to travel at all hours of the day or night in this or any other place in the Territory; but in those days what is nicknamed "civilization," with its vices, was unknown; "Mormonism," pure and undefiled, reigned, and all was peace and security. But as one of our Eastern contemporaries—the *Missouri Republican*, of the 10th instant, justly says, 'Such a system of religion and morals can only exist when isolated from the rest of the world.'

The following are from the *Ogden Junction* to Nov. 16—

One death had occurred at Plain City from small-pox. The other cases were progressing favorably.

Mr. George B. Marsh, of Willard, while travelling to Ogden, fell from his wagon, bruised his face, one of the wheels passed over him, but he was not seriously injured.

Half the machinery (9 tons weight) for the Brigham City Co-operative Woollen Factory had arrived and the remainder was expected in a few days. The factory was expected to be in full operation in the spring.

The City Council of Ogden passed resolutions of thanks to Mayor Lorin Farr for his public services during the nineteen years he had held that office, the first and only mayor of that thriving city, with wishes for his happiness and prosperity on his mission and his safe return therefrom. A resolution was also adopted to name the streets of Ogden City.

Bishop O. C. Heskins and Mr. John Parkinson, from Portage, Malad, reported all well there. The new eight-mile canal was not satisfactory, so the settlers had resolved to move to the west side of the river Malad, about two miles from their present site, where they could have abundance of water and better facilities for raising fruit and making a permanent settlement.

The two days' meeting in the Tabernacle, Ogden, Nov. 12 and 13, was attended by the First Presidency and about a hundred invited friends from Salt Lake City, who went by special train, visitors from Box Elder and Cache Counties, and an audience crowding the house in every part. "On the stand and in the ante-room were Presidents Brigham Young, Geo. A. Smith, and Daniel H. Wells; Elders John Taylor, Lorenzo Snow, F. D. Richards, Geo. Q. Cannon, B. Young, jun., Joseph F. Smith and Albert Carrington of the Twelve Apostles; Elder Joseph Young, President of the Seventies; Elders Elias Smith and Elias Morris, of the Presidency of the High Priests' Quorum; Bishops E. Hunter, A. M. Musser, P. Maughan, E. D. Woolley, S. Woolley, F. F. Sheets, A. H. Raleigh, W. B. Preston, etc., the authorities of Weber County and many leading Elders from different places." The congregation were addressed by Presidents Geo. A. Smith and D. H. Wells, Elders A. Carrington, Geo. Q. Cannon, Joseph F. Smith, and John Taylor, and Presidents Joseph and Brigham Young. Among the subjects discoursed upon were—the comprehensiveness of religion, necessity of purity and faithfulness, the opposi-

tion of the world to the Holy Priesthood, living according to the laws of God, the power of tradition, home manufactures, trading with those who desire righteousness, privileges of the Saints, chastity and uprightness, fulfilment of promises, payment of debts, Word of Wisdom, co-operation, and gathering the poor. The weather was delightful and the services were highly interesting throughout.

The following are from the *Salt Lake Herald* to Nov. 18—

An ineffectual attempt was made to break into the Desert Museum on the night of Nov. 11.

Pocatello had visited Salt Lake. His band were receiving \$5,000 worth of blankets, clothes, etc., from Agent Tourtellotte at Corinne.

The U. S. land authorities had commenced to apply restrictive provisions to the timbered land. Couldn't they lock up the water also?

"Deep Creek, Nov. 12.—The government surveying party decide that the line is three miles west of this place, thus making Deep Creek in Utah. The people here are satisfied, as they had just been assessed for taxes by Nevada, and the change to Utah will make the taxes lighter. Several parties who have herds of stock, intended to move east, so as to be in Utah; they couldn't afford to pay Nevada's taxes."

"J." wrote from St. George, Nov. 7, that the late corn scarcely ripened, sorghum a usual yield, sweet potatoes a medium crop, wine yield double in quantity and superior in quality, many excellent raisins made, many flowers still brightly blooming, late grapes yet plump, rice and peanuts promised to yield well. Major Powell, accompanied by Jacob Hamblin and others, had left Kanab for the Colorado, to make a treaty with the Navajoes.

The *Herald* says that the *Liverpool Millennial Star* of Oct. 18 gives credit for an extract to the *Salt Lake Telegraph*, instead of to the *Salt Lake Herald*. We do not know that there is such a journal as the *Millennial Star* published in Liverpool. It is possible that the *Herald* meant to say the MILLENNIAL STAR of that date, page 665. It gives us great pleasure to correct the *Herald* in a too common error, and our contemporary has our thanks for this favorable opportunity.

SCRAPS OF NEWS.



THE OLD WORLD.—Geo. Francis Train left England for America in an unwontedly quiet manner. He might have given us a passing call.—Ten inches of snow in Yorkshire the past week, with hailstones as big as walnuts in places.—Thirty persons were killed and 100 injured by explosion at an ammunition factory at Witton, Birmingham.—An anti-war riot at Berlin was at once suppressed by the military.

—The new Russian law making every Russian liable to serve in the army or navy is likely to go into effect next year.—The Duke de Gramont says Prussia drove France into war against her will.—Mr. C. Aspinall, Liverpool coroner, says it appears that persons who do nothing are invariably described as "laborers."—The same coroner asked a witness how many glasses of whisky he could drink at a sitting. The answer was, "Well, nine or ten wouldn't knock me over."—The drunks apprehended in Liverpool the past year numbered 22,925, nearly half of whom were "women folk." There are in the borough 1,111 houses of bad character, 898 houses of ill-fame, and 155 public-houses, beer-shops, and coffee-shops the known resorts of thieves and prostitutes.

THE NEW WORLD.—The "Keepapitchinin" says that the bachelors at Salt Lake are marrying off "like 'Sam Hill.'" Then "Sam" must have "went and gone and done it" lately.—All the robbers concerned in the C. P. R. R. raid are reported captured and all the treasure, except one thousand dollars, is recovered.—Revenue reform is to be the shibboleth of the west in the Presidential election next year.

Josh Billings says he believes, like Greeley, in the universal salvation of man, but he wants to pick the men.

An eminent medical man recently said, "One good meat dinner a month would be the means of saving many lives."

Charles Read says, "No man and no woman is safe who has once formed the habit of looking to drink for solace, or cheerfulness, or comfort."

Herr von Wickede says, "This hard, cruel war, which is now conducted on our side with harsh, all crushing recklessness—yes, I am sorry to say, by some individual commanders, with a savageness which nothing can justify."

"To rob a poor man of his beer" is well known to be the most fearful crime an average Englishman's imagination can conceive; but to poison it appears to be an offence in which the majority acquiesce.—*Illustrated London News*.

THE RAIDERS' PAY STOPPED.—The Washington, D.C., *Star* of November 9, says—The Secretary of War has ordered the stoppage *pro rata* of the pay of the officers and men of companies B and K, 13th infantry, on account of damage done to private property in Provo City, Utah Territory, on the evening of September 22 last—the total amount to be stopped being \$308.

The Melbourne *Age*, judging by the following, evidently thinks the lawyers thereabout are not much to be preferred over those of whom Jesus Christ spoke—"The impression conveyed to the minds of the multitude is that if a condemned criminal belongs to the upper ten hundred of colonial society there is not a rope that can hang him; and that if he can by money or love get the bar on his side, he may laugh at the bench and the Crown."

POETRY.

A HAPPY WOMAN.

Her days are filled with homely tasks,
Her heart with love's content;
Whate'er she has, she enjoys, yet asks
For what Heaven hath not sent.

She looks out toward the purple hills
Through small-paned windows gray;
The sunshine ripples over the sills,
And the home-made carpet galls.

A soul serene, through clear mild eyes,
Her baby gazes forth;
His silence seems than speech more wise,
His smile a cherub's mirth.

She cares not many books to read,
But feeds on life instead;
And, trammelled by no formal creed,
Her heart inspires her head.

A home-spun woof of noiseless deeds,
Her life makes little show;

—*The Galaxy*.

For words come hardly for her needs,
And ne'er like rivers flow.

And ne'er of duty doth she prate,
But straightway does the deed
Most needed, whether small or great,
Fulfilling thus Love's creed.

In babyhood among her toys,
She happy was for hours;
And now, amid her household joys,
She builds enduring towers.

And now as then she giveth joy
To all who near her dwell,
And feel the restful harmony
Which from her soul doth well,

As from a brook in leafy dell,
Or bird upon its nest,
Or whatso'er at home doth dwell
On Nature's tranquil breast.

DIED.

GILLIBRAND.—Nov. 22, at Bessesoth Barn, Pilkington, near Bury, Lancashire, William Gillibrand, aged 60 years.—"Deseret News," please copy.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Repent: for the kingdom of heaven is at hand."—JESUS CHRIST.

No. 51. Vol. XXXII.

Tuesday, December 20, 1870.

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U T A H .

The people of Utah commenced, so to speak, at the opposite end of the string to that at which the inhabitants of any other place on our coast began. Their first step was to develop the agricultural capacities of their section, their last to investigate their mineral resources; our first, on the contrary, was to open the mines, and then attention was afterwards paid to farming. Which method is the better, is, perhaps, open to discussion, but there are many reasons which point to theirs as the safer and more sure, although, possibly, the slower.

When we look at what the Mormons have accomplished, we are obliged to admire and wonder. Twenty-three years ago a band of about seven-score entered the Territory. Others came later, but brought nothing save a little food, a small amount of clothing, and some agricultural implements. Now there are about 150,000 people there, who are almost entirely independent of the outside world, notwithstanding the many natural difficulties they have had to contend with. The property value, according to the Territorial Auditor's report for 1868, was \$10,533,873, and the tax assessed for that year amounted to \$52,669.

When the pioneers arrived at Salt Lake, the sandy soil, producing nothing but the sage brush, must have

been the picture of desolation. But they gave themselves no time for murmuring, and the *very day* of their arrival, we are told, they commenced plowing and planting! In 1867, according to reports sent us, this people had some 130,000 acres under cultivation. Of these, there were planted about

80,000	acres in cereals,
2,000	,, sorghum,
6,800	,, root crops,
300	,, cotton,
900	,, apple orchards,
1,000	,, peaches,
75	,, grapes,
195	,, currants, and
30,000	,, meadow land.

About 94,000 acres had to be irrigated, and the cost, during the year, for canals, dams, cleaning ditches, etc., amounted to \$274,000. The accounts for 1866 show 124,798 acres irrigated, at a total expense of \$303,863. But the great curse of the farmer has been the grasshopper. Coming in resistless numbers, these animals devour everything before them, and strip the country most thoroughly. Luckily, it is often possible to replant and harvest after they have passed over the land. The farmers have had a very hard time this year from this cause.

In home manufactures the Mormons have made wonderful progress. They

have manufactured leather and farming tools from the beginning. They built grist and saw mills at a very early period. In order to keep up the necessary supply of clothes, they used at first the old-time spinning wheel, hand card and loom. In 1849 they imported a carding machine and put it in operation. Then other machines were purchased, and before long they could make a good quality of cloth. The first woollen mill (the "Deseret") was built in 1864, and at least four others are now running, while we hear of the construction of mills at Big Spring (Tooele County), Provo (Utah County), Brigham City (Box Elder County), and Beaver City (Beaver County), while others are said to be in course of erection. We have received samples of goods from two of the mills, which are of very creditable finish. It is estimated that the mills now running and being built will be capable of turning out cloth of the value of \$700,000 annually.

The people are continually adding to the number of their home industries. One of the most important is the silk business. It would appear that the mulberry can be grown and the silkworm reared with success in the Territory. We have received cocoons from President Young's establishment, and understand that there will be, this year, about two millions of cocoons in Utah. The production of cotton, also, is exciting considerable interest, and there are numerous other productions which may in time grow to powerful interests.

The Mormons have evidently a large number of skilful mechanics. Their factories and mills attest to this. Their Tabernacle at Salt Lake City is a wonderful piece of architecture. They are now building a large organ, the third largest in the United States and the largest ever built in our country, every part of which, except the pipes, is being constructed of Utah material by Utah mechanics.

The matter of education has not been neglected. We find, by the Annual Report for 1869, that there are in the Territory 243 common schools, with 342 teachers, and an average daily attendance of 10,618 scholars. This does not include the schools in Piute and Sevier Counties which were "abandoned in consequence of Indian hostilities." We find in the catalogue of the University of Deseret for the academical year, 1869-70, the names of 14 officers of the Faculty, and a total number of 546 scholars—307 males and 239 females.

As to the character of the people, all accounts from persons who have visited the Territory agree in representing the Mormons as most industrious, earnest, orderly and frugal. They are kindly disposed one towards another, and ever willing to help their neighbors. They are imbued with the co-operative spirit, and are determined to foster and promote home industries to the highest degree. They are among the best of citizens and are, without question, devotedly loyal to what they consider the right.—*San Francisco Scientific Press.*

SALT LAKE CITY.

[CONTINUED FROM PAGE 789.]

The moderate abundance of this world's goods acquired by the Saints, has been gained by the hardest and most persistent labor. It is the triumph of Muscle over the hostile power of Nature. Few are aware of the vast labor necessary to reclaim the stubborn wastes of the Great Basin. Water is carried for miles to reach a small tract, possessing a soil of sufficient strength to mature a crop. The

surface must be brought to a uniform grade, to make practicable the flow of water over its entire area, and the crop must be watered at intervals of one or two weeks during the season. It is not too much to say that had it not been for the religious fanaticism which assembled and banded together the Mormon people in this locality, the country would have remained a desert for generations. Even since the ad-

vent of the railroad, and the consequent opening of the country, there is not, so far as we are aware, a single Gentle farmer in the Territory. The fertile lands of our north-western States, and of California and Oregon, are as yet too cheap and abundant to warrant our settlers in seeking a home in the parched and barren wastes of Utah. The average size of a Utah farm will not exceed ten acres, and upon this it is necessary to expend as much labor as would be required to thoroughly cultivate fifty acres in California or Illinois.

The Mormons reached Salt Lake Valley in an utterly impoverished condition. The cash capital of the entire community would not probably have exceeded \$1,000. The California migration furnished them a market for their surplus products; but, as they had but small use for money, they preferred taking of the miners something instead which they could either eat, drink, or wear, and not procurable at home. As they increased in numbers and means, merchants established themselves among them, thus enabling them to use their small stores of money in the purchase of needed supplies. Their great distance from market, and the small proportion of their crops which would bear transportation, have, however, at all times made money extremely scarce, and have led to the perpetuation of a complicated and often amusing system of barter. Hundreds of farmers, living in reasonably comfortable circumstances, and having large families to clothe and educate, will not see a dollar in money for years. Such a farmer wishes to purchase a pair of shoes for his wife. He consults the shoemaker, who avers his willingness to furnish the same for one load of wood. He has no wood, but sells a calf for a quantity of adobes, the adobes for an order on the merchant payable in goods, and the order for a load of wood, and straightway the matron was shod. Seven water-melons purchase a ticket of admission to the theatre. He pays for the tuition of his children seventy-five cabbages per quarter. The dressmaker receives for her services four squashes per day. He settles his Church dues in sorghum molasses. Two loads of

pumpkins pay his annual subscription to the newspaper. He buys a "Treatise on Celestial Marriage" for a load of gravel, and a bottle of soothing syrup for the baby with a bushel of string beans. In this primitive method, until the advent of the railroad, was nine-tenths of the business of the Territory conducted. And even now, in the more remote settlements, a majority of all transactions are of this character. The merchants, purchasing their goods in New York or San Francisco, must, of course, have money to pay for the same; but they sell their goods for cattle, flour, and dairy products, which are then marketed for cash in the adjoining mining Territories.

A sketch of the business of any other of our representative cities, which was composed principally of details of farming, would be an anomaly; but Salt Lake is rather an aggregation of small farmers than a city, in the ordinary acceptance of the word—nearly all its inhabitants being farmers. Its merchants and mechanics have small farms, and endeavor, at least, to raise their own breadstuffs. Their daily conversation is of the prospect of crops—of the probable demand for their surplus products. Being farmers—and very small farmers—their gains have been, of course, but moderate. The average wealth of the people of Salt Lake City is probably much less than in any other city of the same population in the Union. There is, however, but little abject poverty. They have neither poverty nor riches—all have an abundance of the necessities of life—few have wealth. The sterility of the land, their distance from markets, the high price they have been heretofore obliged to pay for whatever articles of use were not raised in their own Territory, sufficiently account for the smallness of their average gains.

The difficulties of the settlement and upbuilding of Salt Lake City would not, however, entitle it to a place among the representative cities of our continent. Other citizens have endured equal or greater hardships in developing nearly every portion of our common country. From the days of John Smith, the Holland pilgrims, or

the heroic La Salle, the lot of all pioneers who have preceded the westward course of empire has been, in many features, grievous to be borne. But, aside from the struggles, toils, and experiments of its founders, Salt Lake is, in many important features, a city entirely unique in the history of our colonization. It is a city founded and built from an adherence to a peculiar religious idea, and it owes whatever measure of prosperity it possesses to the iron will and dogged persistency of a single man.

There is no person in any degree familiar with the Mormon people but will give them credit of being, *from their standpoint*, the most religious people on the continent. Without reference to the question whether their faith be founded in truth or be a pure delusion, it is undeniable that for it, such as it is, they have endured toils and privations and welcomed sacrifices and sufferings such as have fallen, for the same cause, to the lot of no other religious community of our generation.

The President of the Church of the Latter-day Saints and his Elders, preach to their followers not only upon questions of ethics, but upon almost all the concerns of our daily life. In the great Tabernacle one will hear sermons upon the culture of sorghum; upon infant baptism; upon the best manure for cabbages; upon the perseverance of the Saints; upon the wickedness of skimming milk before its sale; upon the best method of cleaning water-ditches; upon bed-bug poison; upon the price of real estate; upon teething in children; upon the martyrdom of Joseph Smith; upon olive oil as a cure for the measles; upon the ordination of the priesthood; upon the character of Melchisedec; upon worms in dried peaches; upon abstinence from plug tobacco; upon the crime of fœticide; upon *chignons* and the Grecian Bend. While civil laws are recognized and enforced, this is virtually considered as in deference to public opinion, in consequence of the presence among and around them of unbelievers, and because of the present imperfection of their own faith and lives. So soon as the world shall be converted to the true faith, and religious theory and practice made to ac-

cord, the necessity of civil laws and judicial tribunals will cease—the world will be one great brotherhood, and the laws of God as expounded by the priesthood will be the only needed rules of life and morals.

Religion, and a deference to its dictates, being thus the recognized standard whereby all the occupations of life are measured, many peculiar results have followed. All amusements are conducted with a singular mingling of frolic and devotion. "Dancing," say the Saints, "is a diversion for which all men and women have a native fondness." So dancing parties, during the winter months especially, are numerous, and usually under the care and supervision of some of the Church dignitaries. Round dances are ostracised, as involving too large an amount of miscellaneous hugging. When the frolickers are assembled, some one calls them to order and opens the exercises with a fervent prayer. The fiddles then strike up; cotillions and old-fashioned square dances have the floor. The Mormons are opposed to all asceticism in religious life: the most religious man, having best fulfilled the object of his existence, is, therefore, entitled to the greatest percentage of fun in the world; and one of the Twelve Apostles, or a President of the Quorum of Seventies, will dance oftener, and with greater unction and relish, than a man of lesser sanctity. When the party is about to break up, order is again restored, and the dancers dismissed with a benediction. So of theatrical performances. "As all people have a fondness for dramatic representations," say the Saints, "it is well to so regulate and govern such exhibitions, that they may be instructive and purifying in their tendencies. If the best people absent themselves, the worst will dictate the character of the exercises." So, in the elegant theatre at Salt Lake City, may be seen at all performances many of the leading officers of the Church: many of the actresses are their wives and daughters, against whose purity no one has breathed a whisper; and the plays presented are uniformly of a character to instruct and amuse, but not to demoralize the taste. The founders of Mormonism were all from

Puritan New England; and it would be an interesting subject of inquiry to trace to what extent their theories regarding recreations were based upon a revolt—a protest against the rigid Calvinism which regarded a smile as sinful; condemned a dancer to languish in outer darkness, and a theatre-goer to endless wailing and gnashing of teeth.

A community of zealous religionists, possessing nearly as many hobbies as individuals, would necessarily be difficult to harmonize; yet such has been the task imposed upon Brigham Young for the past twenty-five years, and in its prosecution he has attained to a remarkable degree of success. He is one of the exceptional instances, to be occasionally met in history, where a profound knowledge of men, rare executive ability, an inflexible will, a quick and ready insight into all commercial and business transactions, and a remarkable aptitude therefor, are combined with a capacity for the most extreme fanaticism in religious matters. In everything pertaining to the Mormon religion he is thoroughly sincere. This fact has sometimes been questioned, but not by any person possessing sufficient acquaintance to make his opinion of value. No hypocrite could have stood for a moment the test to which he has been subjected for twenty-five years. By dint of superior zeal he has ruled unquestioned a whole community of zealots. His

faith is evidenced by his labors to bring the Mormon community into contact with the outside world, having constructed hundreds of miles of railroad and telegraph lines for that purpose, when it has been evident to intelligent observers that such contact must result in the disappearance from the Mormon faith of its most cherished and peculiar doctrines and practices. His control over the Mormon people has been almost absolute; and this power has been exerted, as a rule, to promote the healthy development of the resources of the Territory; to stimulate the multitudes who, discouraged by the barrenness of the land, were desirous to abandon it for more fertile localities, and to secure an orderly and economical management of all territorial affairs. Salt Lake City is by far the most quiet, orderly, and peaceable city west of New England. Drunkenness among its people is almost unknown. Deeds of violence occur at rare intervals. Burglaries and robberies are almost unheard of, and, when taking place, are usually traceable to some demoralized sporting-man from the mining Territories. Gambling-houses are strictly forbidden; the observance of the Sabbath is almost universal. The taxes in Utah are much lighter than elsewhere on the Pacific Coast; and Salt Lake City, as well as all the Counties, and the Territory itself, are entirely free from debt.

[TO BE CONTINUED.]

THE MOQUIS INDIANS.

THEIR TRADITIONS, MANNERS AND CUSTOMS, WRITTEN FROM THE VERBAL NARRATIVE OF ELDER IRA HATCH, BY JAMES A. LITTLE.

[CONCLUDED FROM PAGE 792.]

STREETS, ETC.

The principal streets of the villages usually run east and west, and with few exceptions the houses front to the south. Every village has its public square, and the houses are so arranged that this square answers for the stage of a large amphitheatre, in which the audience can occupy the roof of the houses. Everything about their vil-

lages has been constructed for defence against a common enemy.

Near the Oriba village is a large cave in the rocks, which the natives call Shu-mi-co-le, a place of evil spirits. There are many traditions and superstitious ideas connected with this place. It is generally shunned by the people, and visited only on occasions of some special ceremony connected

with it. The Elders, while there, found it an excellent place of retirement, where they could enjoy undisturbed quiet.

Their incarnation of evil is a very bad man, who lived several generations ago. To their minds, he controls the evil powers the same as the Sun Father does the good. They are traditionated that this impersonification of evil will return some time in the future to afflict them, and that on his departure, he will take with him all who do not do right.

MARRIAGE CEREMONIES.

Their marriage ceremonies are simple and without ostentation. The one witnessed at the Oriba village was conducted as follows—In the morning the interested parties breakfasted in the workshop to which the bridegroom belonged, after which the manufacture of a new pair of blankets was commenced out of the purest white material obtainable. The parties ate their dinner in the second, and then supper in the third, story of the bride's father's house. The pair of blankets were not completed until the second day. During this time the bridegroom and bride were put into a private room, where they were required to bathe each other in pure cold water, as a witness that they were pure and healthy and fitted for the cares and responsibilities of the married state. The happy pair occupy the new blankets on the second night.

FUNERAL CEREMONIES.

When a person is given up to die, their under jaw, the backs of their hands and the upper part of the feet are colored black, and friends begin to mourn as though they were already dead. A corpse is prepared for burial by being dressed like the living, with the addition of a blanket wrapped around the head and upper part of the body, and tied around the neck with a string. A hole, several feet deep, is dug in the earth and walled up with stone; in this the dead are placed in a sitting posture. The arms are folded across the breast, and a pole is passed down between the arms and breast and between the legs, long enough to extend about two feet above the surface of the ground. In the bosom of the dead, and wrapt up in

the blanket, is a loaf of bread and a small bowl of water—the bowl made especially for this purpose. They believe that the spirit of a good person, after death, first goes to the Sun Father, and then returns to the body by going down the pole. The grave is finished by being securely covered with earth and stone, and the surface around the pole neatly ornamented with pebbles.

AMUSEMENTS.

Their public races are an important feature in their amusements. They are for the trial of the speed and bottom of men instead of horses. No betting or anything immoral is connected with them. They are kept up about a month, every alternate day. They take place during the principal season of religious ceremonies, in the winter.

On these occasions the men are naked, except a small blanket about the loins. The bodies of the racers are painted with curious devices, in the colors of the shop to which they individually belong. They also wear a head dress of the same color, and other distinguishing marks, that their progress during the race may be noted by their friends.

The racecourse is a foot trail, some ten or twelve miles in length. It usually extends in a circuit from the south-west side of the village around to the east side, where the race always ends. They run only two or three miles at first, and increase the distance each succeeding race, until the whole length of the course is run at one heat. The men of each shop have a several sided piece of a hard substance made of cement and finely cut hair. This they are required to throw before them with the foot. The runners rise the bluffs, on which the village is situated, at the end of the race, by steps, and the man who first throws the piece of his shop on top and follows it is the winner of the race. These steps are very small, steep and difficult, being constructed on purpose to try the agility and endurance of the runners at the end of the course.

SELF-SUSTAINING; MANUFACTURES, ETC.

The Moquis depend entirely on their own resources for the supply of their

wants. They have had but little intercourse with the rest of the world, and that, mostly, through a few traders who have occasionally visited them. They expect to produce their food and clothing or do without. Their wheels and looms are of very simple construction, and the process of manufacture slow and tedious compared with the same labors in the households of the whites. They have but few tools of any kind, and those are of poor quality.

The Oriba community had eight workshops in which their clothing and all other articles in use among them were manufactured. All the men of the village were organized to work in these shops. Care is taken that members of the same family work in different shops, that the spirit of competition may not divide the community into family parties, but be kept in a healthy channel.

THE BOOMERANG.

A singular coincidence, and one which gives room for some speculation, is the fact that the Moquis use a similar instrument of destruction to that used by the natives of Australia, which is called by the whites who live in that country a boomerang. It is made of hard, heavy wood, generally of oak. It is in the form of a right angle, with the angle rounded. The sides vary in length according to the strength of the person who is expected to use it, but they are generally about 15 inches long. They are from two and a half to three inches in width, about an eighth of an inch thick, and worked to an edge. Strong men will throw these instruments with great precision 150 or 200 yards, and break the skull of a man or the leg of an antelope. The boys commence practising with light instruments when very young, and kill small game with them while herding sheep and goats.

SEVERAL THINGS.

HOW BRIGHAM YOUNG CONDUCTS A THEATRE.—Brigham Young is as careful of the comfort of his audience as he is of that of his actors. The theatre was built under his inspection, and he has taken care that visitors shall not be incommoded. In all his arrangements the fact is apparent that he understands what so many managers of London and elsewhere do not comprehend—that the auditorium of a theatre should be attractive simply for its qualifications as a place in which to sit at ease without being cramped, crushed, or annoyed—that it should be the drawing-room to retire to after dinner. He understands also—and herein he is ahead of many other managers and anticipates the theatre of the future—that the playhouse should be a place for paterfamilias, to which without apology he could fearlessly take all his kith and kin, not an institution depending for its success upon ministering to the tastes of fast young men, nor for its patronage on its advantages as an exhibition-place for marketable beauty. But a place to which human beings with

head and brains can go, and feel that they are not degrading themselves by witnessing senseless trash, nor having their patience tested by listening to uneducated and unqualified performers.—*The Genial Showman*, by E. P. Hingston.

ANCIENT COLONIZATION.—Sir William Dennison recently read a paper before the Colonial Society, in which he advocated a revival of the ancient system of colonization. The States of Greece, he said, when their population became too dense, sent the surplus out in sections of the whole community, representing every class, to found new homes; while the modern colonists went out without selection, and, as a general rule, at their own cost and pleasure. At present the middle and upper middle classes in England had the greatest difficulty in finding suitable employment for their sons, and, indeed, he might add daughters, who now entered into competition with the sons. From careful calculations he had made he found that the channels of employment for carefully-cultured young men did not

in this country exceed one-seventh of the demand; while the population of this country doubled itself in fifty-six years, and its capital was quadrupled in the same period. Sir William said that his plan to relieve this double plethora was to send out colonists at the expense of the Government to

places which had previously been plotted and marked out for them. He would have those colonies regularly organized in their various classes, and thus clearly distinguishable from the present promiscuous system of emigration.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, DECEMBER 20, 1870.

O B E D I E N C E .

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If there is one lesson more than another which mankind have to learn, it is that obedience is essential to salvation. Men may talk and argue and believe to all eternity, but if they do not render obedience they never can be saved and exalted in the presence of God, worlds without end. The world, the religious world even, at least a large portion of it, has scarcely the slightest conception of this truth, and consequently presents a scene of contradiction, confusion, wrangling, strife, distraction, as different to the order of heaven as darkness is different to light. It has been well said that—

Order is heaven's first law, and, this confessed,
Some are and must be greater than the rest.

There are but two kinds of conditions of society—order and disorder, truth and error. Where there is not order, there must be disorder, and there can be no order without obedience. All may be equal as sons of God, but there must be precedence of authority, and to that precedence obedience must be rendered. There may be many generals in an army, but only one commands the army, and to him an implicit obedience is required. When it is not rendered, the discipline and the effectiveness of that army are impaired and its safety is endangered, in proportion to the extent of the disobedience. James says, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Now the slightest disobedience prevents perfect order, perfect union, perfect harmony, perfect safety, and perfect happiness, as surely as disobedience in all, and so far he who disobeys in one point disobeys in all. The spirit of disobedience is there, and he entertains and manifests it, to the detriment of his own and the general welfare, and there must be repentance and reform, or eventually a casting out.

All through the Scriptures may be found exhortations and comments pertaining to the blessings following obedience, and to the punishment that sooner or later follows disobedience. All but two of the men of Israel who came out of Egypt died without enjoying the promised land, they "were consumed because they obeyed not the voice of the Lord." And the promise was

that the willing and the obedient should eat the good of the land. What did Samuel say to Saul? "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." That is true. Many a man would freely expend his energies and his means in the work of the Lord, if he could only be allowed to "be somebody," to have his own way and lord it over God's heritage. If such a man had his way, how long would it be the work of the Lord? It would soon cease to be the work of the Lord, and become the work of that man. Jesus Christ himself, our elder brother, and great High Priest, and Redeemer, came not to have his own way, not to do his own will, but the will of his Father in heaven. He "glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to-day have I begotten thee." And "though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him; called of God an high priest after the order of Melchisedec." Jesus said, "I and my Father are one," and he prayed that his disciples might be made perfect in one, and be one with him even as he was one with the Father. Why? "That the world may know that Thou hast sent me." Here then it is evident that obedience and the consequent unity, oneness, are distinguishing marks of the disciples of Christ. Therefore it is no wonder that the Apostles talked of "casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ," nor that they should give such exhortations as the following—"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." "And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed." "These are murderers, complainers, walking after their own lusts." "These be they who separate themselves, sensual, devilish, having not the Spirit."

The Church of Christ has been likened to a human body, whereof all the members are necessary to make it a perfect organization, and each member is subordinate to the head, which directs, controls, and governs. Now, would it not be very inconsistent for the hand or the foot to say to the head, "I will no longer be governed by thee, but will have my own way and take my own course, doing just as I please, carrying out my own sweet will?" What must be done in such a case, when, after suitable admonition and forbearance, the rebellious member refuses to repent? What does Jesus say, "If thy hand offend thee, cut it off." "If thy foot offend thee, cut it off." "If thine eye offend thee, pluck it out." "The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend." Can anybody mention any offence which is not included in disobedience? We cannot imagine one. Disobedience is all-comprehensive of sin. He who cannot learn to obey can never attain to the highest salvation. There can be no perfect society, not even in heaven, without obedience, for disobedience would turn heaven into hell.

What is said in the Doctrine and Covenants on this subject? "I say unto you, be one; and if ye are not one, ye are not mine." "In nothing doth man

offend God, or against none is his wrath kindled, save those who confess not his hand in all things, and obey not his commandments." "Behold, the Lord requireth the heart and a willing mind; and the willing and obedient shall eat the good of the land of Zion in these last days; and the rebellious shall be cut off out of the land of Zion, and shall be sent away, and shall not inhabit the land; for, verily, I say that the rebellious are not of the blood of Ephraim, wherefore they shall be plucked out." "Hearken, O ye people who profess my name, saith the Lord your God, for, behold, mine anger is kindled against the rebellious, and they shall know mine arm and mine indignation in the day of visitation and of wrath upon the nations." "Behold, I, the Lord, command, and he that will not obey shall be cut off in mine own due time." Obedience, which insures unity, is the principle that will make Zion glorious, great, and terrible, that will cause Zion to rejoice while all the wicked shall mourn, that will cause the nations to respect and fear and honor her and say to each other, "Let us not go up against Zion, for the inhabitants thereof are terrible." "Surely Zion can not fall, neither be moved out of her place, for God is there, and the hand of the Lord is there, and he hath sworn by the power of his might to be her salvation and her high tower."

We have several more things to say upon this interesting and important subject, but we must reserve them until the next opportunity. J. J.

MR. HENRY VINCENT ON MORMONISM.

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We resume our notice of Mr. Vincent's lecture. He was surprised, on attending worship in the Tabernacle at Salt Lake City, to hear discourses, morning and afternoon, from preachers of religious denominations in the "outer world," and he said Brigham Young explained that many of the younger Mormons had no opportunity of comparing Mormonism with other religious systems, unless the accredited ministers of those systems, visiting Salt Lake, were invited to preach there, which it was customary for the Mormons to do.

Mr. Vincent stated that he went to Salt Lake with his mind prejudiced, unalterably made up against the social order of things prevailing there. Now a man of the best intentions, and even of earnest desires after truth, if he is of a very firm and decided disposition, much set upon having his own way, and priding himself thereupon, may so give way to that quality of his mind as to cause him often to shut his eyes and ears to some important things which he may see and hear, to blunt and even partially deaden his moral feelings, and to dim his perceptions of right and wrong. But a man who makes up his mind upon a subject of which he has seen only one side, and declares that nothing shall change his convictions, shuts and locks himself up in an iron prison, and his testimony concerning the things against which he has so stubbornly set his mind, is of very small account.

Now it is a little peculiar that Mr. Vincent was favorably rather than unfavorably impressed with everything that he saw at Salt Lake, excepting the one solitary particular against which he freely confessed himself to be strongly and inflexibly prejudiced previous to his going there. In everything upon which he allowed his mind to act freely, fairly, untrammelled, he found something to approve. The one thing concerning which he had previously bound

up his mind with the iron bands of prejudice and refused to loosen them, he does not approbate, but he condemns, notwithstanding even in that exceptional particular he saw "nothing externally offensive." He is sure, however, that it was offensive, he could not tell how, nor why, nor when, nor where, because he could not go behind the scenes to find out. Now is not that very remarkable testimony, and virtually, though unwittingly and unintentionally, very favorable testimony? Could anything more favorable be said of any community upon the face of the earth? Can any man honestly bear such testimony of Liverpool, of London, of Paris, of Berlin, of New York, of Washington? We fearlessly answer no. In every one of those places an upright man, so far from seeing "nothing externally offensive," can see a thousand things patently and flagrantly offensive, yea, diametrically opposed to honesty, to morality, to virtue, to pure and undefiled religion, to the real welfare of the community. Young men brought up in Utah, when they see the want, the filth, the drunkenness, the degradation, the unblushing lewdness that force themselves upon the attention in the large cities and towns of England, are struck with astonishment and pity. Can they with any propriety say they see "nothing externally offensive" in these towns—in Liverpool for instance? No. Sights rankly offensive prevail, yea abound. No need to go behind the scenes to find them out. But if one does venture behind the curtain, what sights are there, what soul-sickening scenes, what spectacles of sin, of degradation, of wretchedness, of woe! Enough, one might think, to soften the hardest heart, though it be of adamant. The wickedness and the misery that prevail in the large towns and cities of this country have been well described as indescribable, fearful to contemplate. The want, the destitution may be among the poor, but the sin and the debasement invade all classes of society, as the courts sufficiently show, but they do not show a tithe, a thousandth part of the crime and the degradation which prevail, eating like a canker into the very vitals of society. Liverpool, according to Chief Constable Greig's report, rejoices in the following "externally offensive" objects, as well as many others—22,925 drunks, nearly half women, in the course of the year, 1,111 houses of bad character, 115 drinking shops the known resort of thieves and prostitutes, and 898 houses of ill fame, all known to the authorities as such. Allowing the population of Liverpool to be 500,000, gives one house of ill fame to every 556 inhabitants, and we may suppose one public prostitute to every 100 inhabitants. Reckoning upon those figures, and allowing Mr. Vincent's figures of the inhabitants of Salt Lake City—20,000, then to rival this Christian and civilized borough of Liverpool, the "city of Utah" ought to have 36 houses of ill fame and 200 prostitutes, known as such to the authorities. If Mr. Vincent knows of one such house in Salt Lake City, wont he be good enough to inform the police of that city where that house can be found, and if there be one wouldn't he be rejoiced to find that it was supported by members of that immaculate "outer world" which he considers so superior to Mormonism in its social arrangements? In this Christian country, drunkenness, with its long and frightful catalogue of consequent crime, is most disgracefully common. In this "externally offensive" as well as internally offensive particular, Liverpool is allowed to be pre-eminent. This flourishing and growing town rejoices in the proud distinction of exhibiting the greatest ratio of drunkenness and of mortality of any town in the United Kingdom. The *Lancet* says it would be "impossible to choose a healthier site than Liverpool for half a million people, but jerrybuilders, contractors, and the corporations have been, and are still, doing their best to spoil it. Many of the merchants' offices even look as if they had never been washed since they were built." It is a place of pre-eminent filth, drunkenness, vice, degradation, disease, and death. Whereas Salt Lake City, by the testimony of friend and

foe, exhibits the distinguishing characteristics of health, sobriety, morality, industry, and good order, with "nothing externally offensive" to be found.

Notwithstanding that Mr. Vincent could see "nothing externally offensive" at Salt Lake, there was one thing and only one thing which he really could not get along with, and that one thing was—well, we all know what it was. Even that circumstance did not obtrude itself upon his attention, though he evidently wished to obtrude himself upon it, albeit he scarcely knew how. He did not like that one solitary particular before he went to Salt Lake, he did not like it while he was there, and he does not like it now he has come back. In fact, he can't stand it. Then why don't he let it alone? Or is he in such a pickle that he can neither stand it nor let it alone? He couldn't let it alone at Salt Lake—indeed, he would have been pleased to get behind the curtain to it, but he didn't know how. Notwithstanding all his expressed repugnance to it, he certainly must have been ruminating upon that piquant song, "It's naughty, but it's nice." In passing we may say that our private sentiments disagree with the sentiments of that line, for our view is that what is really naughty is not nice but nasty. To return to our subject, we would advise Mr. Vincent not to worry himself if he cannot reconcile his mind to this excellent Mormon doctrine. He need not be over anxious about the matter. It will keep. Take it easy, man. Remember the beautiful hymn—

God moves in a mysterious way,
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm.
Deep in unfathomable mines
Of never-failing skill,
He treasures up His bright designs,
And works His sovereign will.
Blind unbelief is sure to err,
And scan His work in vain;
God is His own interpreter,
And He will make it plain.

People frequently say that they have only one serious fault to find with Mormonism, and that is this very identical one which excites Mr. Vincent's unquenchable antipathy. That one fault is truly horrible, and they really can not stand it, they positively can not endure it. Suppose they cannot, has anybody very urgently required them to stand it? Those who can't stand it needn't stand it. There is no compulsion about it, not a bit, only those who can't stand it must stand the consequences of not standing it. That's all. America is a free country, Mormonism is a liberal institution, and the Mormons are a liberal and generous people. If visitors to Salt Lake do not like any particular arrangement there, why don't they let that particular arrangement alone, and not be eternally meddling with it. They can let it alone entirely if they dislike it. No Mormon presses them to like it, or to meddle with it at all in any way, shape, or manner. No "outer world" visitants at Salt Lake are ever requested to take upon their weak and narrow shoulders the broad, comprehensive, generous responsibilities of the Mormon social system. The Mormons are liberal enough to take the whole burden and responsibility of the system upon themselves, as, by the help of the Almighty, their shoulders are strong enough and broad enough to bear it, while those who prefer can rejoice in as limited social responsibilities as possible, and no Mormon will pester and worry them to take greater responsibilities. If members of the "outer world" dislike that one Mormon peculiarity so very much as they profess, they need not vex their righteous souls by so much as even talking about it, and it will never hurt them. The Mormons will excuse them if they never say a word upon the subject, never even allude to it, as Mormon men and women can do all the talking and all the acting too that are absolutely necessary to be done in the matter. Is not this a perfectly fair and very liberal arrangement? Ought not all parties to be thoroughly satisfied with it. Fair play is a

jewel. The trouble is not that the Mormons believe in and practice a particular social arrangement. There is no trouble at all about that. It is a matter eminently easy to be got along with. But the great trouble is that those who say they can't abide this one Mormon particular, will be eternally poking their pug noses into it, and rooting about as if they were highly delighted with the business, or had taken the advice of the beautiful line of the poet, "Root hog, or die." What inconsistent creatures they are to be sure! If they won't accept this Mormon doctrine, why it does not concern them a bit. And what is the good of them concerning themselves about a matter that does not concern them and towards which they entertain such a decided dislike? Are they really sorry that this matter is so repulsive to them? Do they so persistently poke their noses into it, and turn it over and over, and look at it on all sides, and want to get behind the scenes with it, in order to wean away their own dislike to it, and to endeavor to acquire a decided liking for it? Or is there any other solution of their strange and apparently unaccountable behavior?

Now although the Mormons are so liberal in regard to family arrangements, there is one thing which they consider incumbent upon all men, Mormon or not Mormon, and that is, that they, all and singular, cleave truly to their own wife or wives, and in no case to any other man's wife or any other woman. It not that right? It is perfectly just and right, but few there be, especially among the revilers of Mormonism, who do it. Men who are prone to "lapse from virtue" are frequently foremost in attacking the Mormon system of marriage, and this must be because they fear that the Mormon system will curtail their reprehensible indulgences.

By the liberal and equitable arrangements proposed and sought to be carried out by the Mormons, everybody except the corrupt is suited to a T, and the corrupt ought not to be accommodated. When they repent and live virtuously, will be time enough for them to concern themselves about the family arrangements of their more virtuous neighbors who may be liberally married and correspondingly happy.

What other system is so liberal as this Mormon system? Is Roman Catholicism? Is Church of Englandism? Is Methodism? Is Presbyterianism? Is Unitarianism, albeit this last is described as so latitudinarian that nobody can tell what it really is? No, not one of those systems can compare with Mormonism for liberality. Indeed, on the marriage question they are all very illiberal, and the natural consequence is that in all those societies there are hosts of women who never will be married, never can be married, never, no never in this world, unless they leave those societies and become Mormons, because while in those societies and communities to which they now belong they are not allowed to be married, unless they individually secure a husband "all to themselves," and marrying men are already far too scarce for that fashion of apportionment. So that it is no use "argifying," for some of the women must double and treble around some of the men, or go without husbands entirely, and every woman knows that is a horrible fate. The women may well say, "Hurrah for Mormonism!" It is so wonderfully good and satisfying.

Now we do not wish to be hard with Mr. Vincent and the like of him. It is not in our nature. Besides, did he not confess that the Mormons appeared to be sober, industrious, and addicted to good order? We merely pity him that his mind was not open to receive more truth. He would do well to cast aside those shackles of prejudice towards one part of Mormonism, which he yet wears. We may say to him, and all who look at that particular Mormon doctrine through dubious spectacles similar to his may take it to heart also, that as he can endure Mormonism, except in the one point spoken of, he does very well. Yes, he does very well indeed to be able to stand all the rest of Mormonism. When a man begins to think that Mormonism has a thousand virtues and only one fault, it is a favorable sign for him. We can well remember the time, not many years back, when few persons could bear to hear anything of Mormonism, they regarded it as worse than "cold pizen." Now to

hear people say, as we have heard them, that they have only one fault to find with Mormonism, is really encouraging, decidedly encouraging, very encouraging. Such people have made remarkable progress, and great hopes may be entertained of them. If they are so near converted as that comes to, they must be, Agrippa like, "almost persuaded" to become Mormons, if they are honest men, and there is good reason to hope that they will be entirely converted some fine summer's day, that they will be not only almost but altogether persuaded that "whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise"—these all are embraced in that all-comprehensive system known as Mormonism. To such persons therefore we may say, There is no need to despair, there is no need to be in a hurry in the matter pro or con, all eternity is before you in which to become reconciled to this one solitary doctrine of Mormonism which now so sorely tries your faith.

J. J.

CHRISTMAS, the great time-honored holiday, is nearly here, and we heartily wish our readers a merry and happy time.

CORRESPONDENCE.

AMERICA.

Salt Lake City, U.T.,
Nov. 26, 1870.

President Horace S. Eldredge.

Dear Brother—President Young, accompanied by President George A. Smith and Elder Brigham Young, jun., started yesterday morning for "our Dixie."

A note, however short, would be incomplete without some slight notice of the "situation" in Utah. Notwithstanding the unceasing, and I might without impropriety say the frantic, efforts of the enemies of Zion, located in our midst—who for want of a better name have been styled "the ring," peace still reigns in the hearts and lives of the children of the kingdom; and those who have been plotting against our lives and liberties have not, to use a common though rather vulgar expression, "made one trick." Packed juries have been impanneled, courts have met and made most absurd and illegal rulings, to the supposed prejudice of the Saints, and have at last adjourned, yet nothing has been done. The cause of God still rolls on, and we still live, and whilst living rejoice in the never failing watchcare of our heavenly Father.

With kind remembrance to yourself, Elders Jaques and Carlson, and to

Mr. Davies, I remain your brother in the new and everlasting covenant,
GEO. REYNOLDS.

Williamsburg, New York,
Dec. 1, 1870.

President Horace S. Eldredge.

Dear Brother—You will find enclosed an order for books, which you will please forward, as I have many calls for books. I received the last all right and in very nice order.

Brother Staines was here last Sunday. He speaks well of Utah and of President Young. He enjoys good health, he says as good as ever in his life.

Our Branch in Williamsburg is thriving very well, better I think than ever I knew it before. We have over two hundred members. We have now and then some from the old country falling in with us. They stay with us for a little while, till they get money enough to go up to the Valley, so they keep coming and going. We have also baptized several persons.

I remain truly your brother in the Gospel,
GEORGE BURN.

ENGLAND.

Bradford, Dec. 12, 1870.

President Horace S. Eldredge.

Dear Brother—Our meetings have

been very interesting of late. It seems to me that the Saints are using more diligence than heretofore, and we begin to realize the good results, for last Saturday night I had the great pleasure of taking, including two re-baptisms, eight persons into the water. I think I never felt more the power of God, such a happy spirit prevailed. Yesterday we had two good meetings, and I feel I have great reason to thank my heavenly Father for His blessings

that attend my feeble efforts in the ministry. My health keeps first rate, with the exception of a severe cold, that I find a little difficult to get rid of. The heavy snow storm this morning reminds us a little of far off Utah and loved ones at home.

With kind regards to sister Eldredge and all at 42, I remain your brother in the Gospel,

M. B. SHIPP.

UTAH NEWS.

The following are from the *Deseret News* to Nov. 24—

Salt Lake weather almost unprecedentedly fine.

Elder A. Austin, of Liberty, Rich County, reported general prosperity and lovely weather at Bear Lake.

The Novelty Foundry and Machine Establishment of Higgs' Brothers had been transformed into the Deseret Co-operative Novelty Works.

Elder George L. Farrell wrote from Logan, Nov. 17, that the farmers were busy as bees, putting in fall grain, the weather being most favorable.

Brother Davis, of Bountiful, was confident he could easily manufacture iron from the ore found in Utah. He was going to try at Mr. Jennings' smelting works, 15th Ward.

Geo. M. Ottinger, Andrew Burt, C. R. Savage, C. and A. Livingstone, John C. Graham, W. G. Phillips, and Jas. Fennimore had been arrested for training as militia in the 20th Ward, and bound over to appear at the March term of the District Court, the two former in bonds of \$5000 and the latter in bonds of \$2000.

Judge McKean had left for the States. In his absence Judge Hawley was acting in the 3rd Judicial District. The *News* says, "Utah Territory, in days past, has had some very hard specimens of human nature sent by the Government to 'run' her judicial affairs, men whose sense of honor, and whose seeming acquaintance with the proprieties of life were so limited that they would have failed to do credit to the position of a public shoeblick or crossing sweeper, much less that of a Judge on the Bench; but we fail to remember one who was more thoroughly successful in winning the contempt of the whole community than the person now temporarily authorized to take the chair in the long room over Faust's stables."

The following are from the *Ogden Junction* to Nov. 23—

Mr. Peery, of the Z. C. M. I., was in Chicago, selecting goods for Utah.

One more death from small-pox at Plain City. The cases numbered 16 in all, and all the living were progressing favorably.

Elder Lorin Farr left Ogden for Europe Nov. 22. The following gentlemen also left the same day—Hons. W. H. Hooper and Joseph A. Young for New York, and John T. Caine, Esq., for Chicago.

The following are from the *Salt Lake Herald* to Nov. 25—

Mr. John Reading was building a propagating and greenhouse.

Several places in the city were visited on the night of Nov. 17, by drunken U. S. soldiers, who insulted and threatened a number of persons, threats also being made that the soldiers at camp intended to "clean out the city."

An experienced nurse says—"Tain't much trouble to take care o' sick pussons; most on 'em don't want anything, and if they do they don't get it."

Russia wont consider herself bound by the treaty of '56 and Prussia wont consider herself bound by the treaty of '67. Both want a slice more territory. When nations repudiate covenants, of course communities and individuals follow the example, and thus confidence is universally impaired.

Many a man, on comparing himself when rich with what he was when poor, sighs for the former days, and is driven to acknowledge that he has but increased his cares and sorrows, and that life, true life, "consisteth not in the abundance of things which he possesses." Yet everybody wants to be rich, proving that discontent is the great trouble.

Yesterday, at military headquarters, in this city, we were shown an order from the department fixing the responsibility for the outrage upon the officers and soldiers of those companies present for duty at that date, and ordering payment of the amount of damages fixed upon to the injured parties through the Mayor of Provo City. The order will be carried into effect immediately.—*Omaha Herald*.

When the Harpers were publishing in their magazine Abbott's absurd apotheosis of Napoleon Bonaparte, and calling it an accurate record of his life, a well-known literateur, being in the establishment one day, asked how they happened to print such infernal rubbish. "Infernal rubbish!" echoed James, solemnly. "Why the Rev. J. S. C. Abbott informs me that he never writes a chapter without personally kneeling down and invoking the Throne of Grace for the direction of his mind and the guidance of his pen; and, besides, my dear sir, Abbott's Napoleon pays."

It looks rather strange that in all the Territories of the United States, during the past ten years, none of the numerous judges, U. S. attorneys, or anybody else, had heretofore discovered that a Territorial Legislature had no power to create a local office and provide the manner of filling it. It remains for a Judge in Mormondom, in order to successfully prosecute polygamy, to inaugurate this new theory, and an Idaho Judge, upon the doctrine of what he considers *stare decisis*, and probably upon the further assumption that Idaho Democracy should be as roughly handled as polygamy in Utah, not only follows in the wake of the Utah Judge, but in some respects goes farther.—*Idaho World*.

POETRY.

"I CHABOD."

Adieu to my idols—I'll worship no more
'Mid the phantoms and shadows of time.
The past shall suffice me, 'tis time to give o'er
This human devotion of mine.

I laid them aside, as we lay out the dead,
In the ceremonies Love, sighing, prepared,
And I tried to be brave, as I bowed down my head,
For my grief was unsolaced, unshared.

I covered them up, and I coffined them all,
But my heart felt as though it would break,
And my brain seemed to burn, not a tear-drop
would fall,

And it seemed that my life was at stake.

Salt Lake City.

How oft I returned, just to take a last look,
And was prompted to call them to life.
This rending away, oh! my heart would not brook,
And again came the struggle and strife.

But I still labored on, till I'd lowered them down
To the deepest recess of my heart;
There a grave was prepared, and the cross and
the crown

From their hatchment will never depart,
Till the time when I'm worthy, by care and by toil,
To regain all that's lawful for me;
Till the time when I lay off mortality's coil,
Then the "lawful" "expedient" will be.

HANNAH T. KING.

DIED.

EKINS.—At Provo, Oct. 18, George Ekins. Born Jan. 1, 1821, at Rounds, Northamptonshire, England.—"*Deseret News*."

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LIVERPOOL:

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LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 20, BISHOP'S GROVE, ISLINGTON,
AND BY ALL BOOKSELLERS,

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Repent: for the kingdom of heaven is at hand."—JESUS CHRIST.

No. 52. Vol. XXXII.

Tuesday, December 27, 1870.

Price One Penny.

GATHERING THE POOR.

EXTRACTS FROM A DISCOURSE BY PRESIDENT BRIGHAM YOUNG, DELIVERED IN
THE TABERNACLE, OGDEN CITY, U.T., NOV. 13, 1870.

(From the Deseret News.)

The first of my remarks this afternoon will consist of a petition. We are told to pray, and this is one of the practices that we consider absolutely necessary. We frequently offer prayers to kings, legislatures, presidents, governors, etc.; but I am going to offer up a prayer to the Latter-day Saints, and my prayer is simply—I beseech you, my brethren and sisters, in the name of the Lord, in the name of humanity, in the name of honor and for the sake of honor, justice and mercy, that you do listen and pay attention to the exhortation of my brother Joseph, delivered this morning, in behalf of our poor brethren in foreign lands. I might ask the Lord a thousand times over to deliver them from the oppression and poverty with which they are now surrounded, and He would not do it unless the means were provided; He will not do it without agents and agencies. He will not build balloons nor come down with his chariots and pick up the poor in Scotland, England, Wales, Ireland, Scandinavia, the islands of the sea, or any other parts of the globe where they dwell, and load up with them and their baggage and bring them to

this land, while He has given us the ability to gather ourselves and the poor. If the Latter-day Saints do not understand this, it is time they did. And when we pray the Lord to open the way for the gathering of the poor, we merely mean that He will operate upon the hearts of those who have the means, that they will be reasonable with themselves, their faith and covenants and the requirements of God, and toward those who are members of the same family with us.

You heard the statement of brother Joseph this morning, and there are a great many witnesses here to the truth of what he said. When people are in poverty and in their low estate, when they are pinched with hunger and destitute of the clothing necessary to make them comfortable, how deeply they can feel for their friends! But place those very ones where they can have all they need to eat, of food that relishes and suits their appetite, and clothing enough to keep them warm and comfortable, and many of them will sit down and fold their hands, and if you speak to them about the wants of their poor brethren in foreign lands, and mention their own situation

in former days, their reply will be, "Oh, I had forgotten all about that! Yes, I believe, now you mention it, that I have seen the time when I had not sufficient food to satisfy the demands of hunger, nor clothing to make me comfortable and respectable. But, dear me, I had forgotten all that, that was in the past, and I have plenty now, and, what is that you are saying?" "Why, your brethren and sisters in foreign lands are suffering." "What! Did you say that some of our brethren and sisters are suffering? I have enough to eat, and all the clothing I need to make me comfortable, and a pretty good cabin that I built myself, and I am in debt to no one and quite happy and comfortable, and I wish you would not trouble me about other people."

This is the story, and these are the feelings of some of the Latter-day Saints that have been gathered from the depths of poverty. I do not wish to chide them for their well doing, and neither do I nor my brethren require of them things that are unreasonable; but we are under obligations to our families, connections and friends, and then to the whole human family. We are not independent of them; we are not here isolated and alone, differently formed and composed of different material from the rest of the human race. We belong to and are part of this family, consequently we are under obligations one to another; and the Latter-day Saints in these mountains are under obligations to their brethren and sisters scattered in the nations who, through indigent circumstances, are unable to gather to themselves the comforts of life. No matter what may be the cause of their poverty, they are helpless and destitute. Could I pick out any in this congregation who have been in these circumstances? I presume I could, a few score.

Sometimes I am inclined to be silent rather than speak of facts that have come under my own observation. I have seen people in districts of country where they were so destitute of the comforts of life that if they gave a meal to a friend they had to pinch themselves, perhaps, for a week, having barely sufficient to keep body and

spirit together; and yet when these very individuals get into circumstances in which they are well fed and well clothed, they forget their former lives.

There are certain things, connected with what we see and know to be facts, that actually form principles, and resolve themselves into eternal principles, and if people could see and understand them they would be a benefit to them. But we are on the surface, or outlines of the facts concerning the Latter-day Saints. There are many of our brethren who have been born and brought up in America, who have never been called to pass through the ordeals of poverty that some of our people have in the old countries. A few of these American Elders, wanting in faith, honesty and integrity, while on foreign missions, have borrowed money from these impoverished people, with a promise to pay when they returned home; but those promises have not been observed. I do not know whether there are any such Elders here this afternoon; but whether there are or not, I want to say to them wherever they may be, that I have no fellowship for a man that will make a promise and not fulfil it, and especially under such circumstances as I am talking about now; and if there is such an Elder in this congregation, I say omit partaking of the sacrament here to-day, and never cease your efforts until you pay that honest debt. I do not offer this as a petition, but as counsel, to be observed by all such individuals in the Church, on the penalty of being disfellowshipped by the Saints. But to myself and all of you who are free from such obligations, I pray you to listen to the prayers of those who are asking for deliverance; and I have a few words to say with regard to this matter on this wise—We have nothing but what has been given or loaned us of the Lord; and if we have our hundreds or thousands, we may foster the idea that we have nothing more than we need; but such a notion is entirely erroneous, for our real wants are very limited. What do we absolutely need? I possess everything on the face of the earth that I need, as I appear before you on this stand. I am not hungry, but I am well fed; I am not cold, but

I am well clothed. I am not suffering or a hat, for I have hair on my head, and when I go out doors I have my hat to put on; and with these and a shelter to protect me from the scorching heat or the piercing cold, I have everything that a man needs or can enjoy if he owned the whole world. If I were the king of the earth I could enjoy no more. When you have what you wish to eat and sufficient clothing to make you comfortable, you have all that you need, I have all I need. Some persons, I know, will ask, "Why not give the rest to the poor?" I will answer this question, as far as I am concerned, by saying I do give to the poor and am willing to. If the poor had all the surplus property of the rich, many of them would waste it on the lusts of the flesh, and destroy themselves in using it. For this reason the Lord does not require the rich to give all their substance to the poor. It is true that when the young man came to Jesus to know what he must do to be saved, he told him, finally, "Sell all that thou hast and distribute unto the poor, and thou shalt have treasure in heaven, and come, follow me;" and a great many think that he told the young man to give away all that he had, but Jesus did not require any such thing, neither did he say so, but, simply, "distribute to the poor." If the poor knew what to do with what they have, many, yea many in this land would have all that is necessary to make them comfortable. But it is different with the great majority of our friends over the water—they are fettered and bound, and in the prison of poverty, and have not power to extricate themselves from the thralldom and wretchedness they are in, and hence it becomes our duty to lend a helping hand and send for them.

Many of us may think that we have nothing we can spare; but the providences of God might speedily make us think otherwise. If the Lord were to let loose our enemies upon us! Let Him hiss for the fly, and whisper for the locust, and they would come here by myriads and eat up every green thing there is in these mountains; and when they were destroyed, if the Lord so willed it, they could commence on the people and the cattle

and devour every living creature on the land. Do we know this? We might know and realize it. Then, if we had a little bread to eat we should be happy and contented, and in our poverty we would be willing to divide with and assist our poor brethren and sisters, and help to save them from starvation. But now the cry is, "I have a house, and I want my furniture! I have a farm, I want my teams and my wagons, and then I want a carriage and time to ride," until the whole world is swallowed up by the few.

You will excuse me if I say a few words with regard to myself in these charitable sermons. What is my feeling to-day? The same as it has been for years concerning houses, lands and possessions. I say to the people, "If you will give me for my property half what it cost me, I will devote that means for the gathering of the poor and the building of Zion upon the earth, and will start again with nothing. I have done it before, and I am willing to do it again if the people will take my property on these terms, and the means, to the last dollar, shall be used to send for the poor if they apostatize the next year. They will not apostatize where they are now; you could not hire them to do it, you could not whip them to it; you cannot starve their religion out of them; but bring them here and give them houses and lands, horses and chariots, make merchants and traders of them, and give them our means, then some of them will apostatize, but not all. Some of them will apostatize for very little, it takes but few dollars; but they will not do it where they are. I would bring them here if they would apostatize, for they must have a chance to prove themselves before God and angels with regard to their integrity to and faith in the religion that we believe in.

Now, brethren and sisters, I pray you to remember the poor, and every time you feel like spending twenty-five or fifty cents in tea or coffee, liquor or tobacco, stay your hand and put that money into a safety or charitable fund to help to gather the poor. Brother Joseph has been pleading for them; I am giving you the plan. If

we will leave off tea, coffee, liquor and tobacco, and devote the means as I have requested, we shall bring the blessings of Heaven to ourselves, and bestow the blessings of earth upon our brethren and sisters, and we shall feel that comfort and consolation that we could not feel otherwise. Our hearts will rejoice, our food will be sweet to us, our dreams will be pleasant, and our reflections will be filled with peace, comfort, and consolation in the power of God. But if we shut up our bowels of compassion, our condition will be exactly the reverse.

If the people will take this course

towards their poor brethren and sisters, it will relieve our hands at once. I suppose that there is a million of money now due the Perpetual Emigration Fund by those who have been gathered who have not paid their arrearage. But we cannot get it. If we were to send an agent through the Territory to collect this indebtedness from these brethren and sisters, it would probably cost more to sustain him than the amount he would collect, consequently we conclude to say nothing about it, and to use the means we have or that is contributed for this purpose.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, DECEMBER 27, 1870.

THE PASSING YEAR.

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WITH this Number closes the present Volume of the STAR, and a few more days will close this remarkable year of 1870. It has often been said that we are living in times big with events, and truly we are, for by common acknowledgment the present has been a wonderful year for making history. So crowded have been the last twelvemonths with extraordinary circumstances, that the events of six months ago appear to be years old. The judgments of God have been much preached about, and some persons had begun to think that they were delayed, or that they would not come at all, or that they were merely "old wives' fables." But things do not come to pass until they are ready, and most men, in view of the tremendous events of the year that will so quickly be gone forever, have begun to entertain a very different opinion, for there has arisen amongst many people a dreadful apprehension, a fearful looking for of that which may come. To numbers of worldwise people, who have prided themselves upon their prescience, the events of the year have been astounding, upsetting all their calculations, and showing that such persons, however intelligent in many things, were not filled with the spirit of prophecy.

As regards the work of the Almighty, in this Mission, it has been steadily and peaceably moving on. In Utah and in the United States in regard to Utah, events have been more stirring than for several years previous. An unwonted number of tourists from all countries have visited Salt Lake City, most of whom have been favorably impressed with the place and the people; extraordinary, unconstitutional, and proscriptive efforts have been made by

Federal officials and others in Utah and in and out of Congress for the overthrow of Mormonism; the ladies of Utah have protested against the unconstitutional legislation of Congress, and voted and petitioned in favor of the Mormon social system of a plurality of wives; Salt Lake City has been connected by rail with the Pacific Railroad and the Atlantic and Pacific oceans; co-operation and unity have increased among the Saints; and large amounts of money have been paid to the U. S. Government for lands in Utah by the settlers thereupon.

Among the many notable events of the year in the world we may mention the dreams of universal peace and brotherhood among all the people of Christendom rudely dispelled; the Pope's declaration of infallibility followed by his being divested of his temporal power: the military power of France, supposed to be the first in Europe, smashed to pieces like a potter's vessel; the Queen of Fashion dethroned; France lost an emperor and Germany found one; Prussianized Germany become the first military nation in Europe and the greatest power on the European continent; the nations ceased to talk of disarmament and begun to think and talk and plan about gigantic armies and to expect centuries fraught with the fiercest wars; Spain, having lost a queen, found a king; England been pledged by law to educate all her children; an English princess betrothed to a subject; the Church of England agitated and tottering, while *Punch* declares that, between Dissent, Catholicism, and learned infidelity, "the Old Church of England has gone to the dogs;" the ladies of England goaded to unwonted indignation by infringement by law of their personal liberty upon mere suspicion and without conviction or charge of crime; in the United States the rapid decline of the Republican party and the accession of corresponding strength to the Democrats, and the similar increase in free trade adherents.

To the Saints of God the signs of the times are full of meaning, the Lord is manifestly working both among His people and among the nations, for the accomplishment of His mighty purposes in the earth, stimulating to increased faith and renewed strength and exertions all those who desire the time to come when righteousness will cover the earth as the waters cover the face of the mighty deep.

Our space is brief, and we will close by thanking our subscribers and readers for their kindly appreciation and support, and embracing this opportunity, the only one left, to wish them the enjoyment of a happy New Year, the happiest they ever saw.

J. J.

SCANDINAVIA.—From the *Skandinaviens Stjerne*, Dec. 15, we learn that at a Conference held in Stockholm, Oct. 29 and 30, it was reported that Stockholm Conference, which is the most northern in Sweden, comprised 8 Branches, numbering 618 members, 39 persons baptized during the three preceding months, making the number of baptisms in that Conference from Jan. 1, 220. The ministers of the Lutheran Church had done their best in opposing the missionaries, and never before was the Conference in a better condition. The President of Westeros Branch had been fined twice for administering in the ordinances of the Gospel, first time about £1 and the next about £5 10s., still the Conference was out of debt and there was every prospect for a good work in the future.

A Conference was held in Malmo, in the southern part of Sweden, Nov. 19 and 20. Many energetic young men were engaged in missionary labors in that Conference, but the people were less inclined to receive the Gospel in that part of the country. The Conference contained 18 Branches, numbering 575 members, 26 baptized during the three preceding months.

Elder E. M. Cast arrived at Copenhagen, Sunday, Dec. 4. He had been appointed to labor in Stockholm Conference.

SALT LAKE CITY.—In this Number we conclude an article on Salt Lake City, from the *San Francisco Overland Monthly*. It must not be supposed that we endorse every line of such articles, for exaggerations and misstatements of greater or less consequence will creep in, and we have not the space to correct all and state the precise truth in every instance. But it is pleasant to read articles concerning Mormonism by outsiders, when they are evidently actuated by a frank and liberal spirit, although they may not see everything exactly as we do. In reading all such articles, those who have good common sense will not be at much loss how to receive them and how much to discount some of the views presented.

ARRIVALS.—Elder Lorin Farr left Ogden Nov. 22, and New York per steamship *Nebraska* Dec. 7, arriving at Liverpool Dec. 20, in good health and spirits, after a pleasant passage.

Elder Joshua Messervy, jun., of Hooperville, arrived at Liverpool per steamship *City of Washington* Dec. 22, on a visit to his friends in the Channel Islands.

CORRESPONDENCE.

AMERICA.*

New York, Dec. 5, 1870.

President Horace S. Eldredge.

Dear Brother—The company on the steamship *Manhattan* arrived on the 2nd instant, all well. They had a very rough passage. They left New York on the 3rd.

Brother Hooper is in Washington—he feels first-rate. Brothers Jos. A. and John W. Young are here, on business. Both are well and wish to be kindly remembered to you and sister Eldredge.

I believe everything is going on smoothly at home, notwithstanding our enemies. It will be as you said in your letter to me—they can do nothing to impede the work of the Almighty, but will in the end help to accomplish all He wishes in the midst of His people. I think it helps us sometimes to get a “poke in the ribs,” but one hates to have it all the time. We have to be patient and bear it, I suppose.

With kind regards to sister El-

dredge and the brethren, I must close, as I wish to leave to-day. Ever praying that you may be blessed in your mission, I remain yours faithfully,
W. C. STAINES.

Keene, Otonebe, County of Peterborough, Ont., Canada,
Dec. 7, 1870.

President Horace S. Eldredge.

Dear Brother—Please continue to send the *STARS* and the *Journal of Discourses*, and fill the inclosed order.

Since I was ordained an Elder under the hands of Elder George G. Snyder, a year ago this month, I have been holding meetings with my two brothers and two sisters only every other Sabbath, as we are 18 miles apart. We meet at each other's houses. A few strangers attend our meetings. I have baptized one man and have a hope that I shall baptize more yet.

Your brother in the Gospel,
JOHN CAMPBELL.

SALT LAKE CITY.

[CONCLUDED FROM PAGE 805.]

The most noticeable peculiarity relative to Salt Lake City, and the one which, more than all others combined, has given to it a world-wide notoriety,

is its revival, in an Anglo-Saxon commonwealth, of a marriage system utterly at variance with our modern civilization.

It should be remembered that the monogamous system of marriage is the growth of modern civilization, and is not the direct result of any system of religious teaching. Four-fifths of the human race to-day believe in polygamy; and in the days of the Jewish prophets, through whom we derive our religious faith, polygamy was the universal belief, practised, as they believed, by the absolute sanction and command of God. Christ made no direct assault upon a marriage system which, in his day, was universal.

The Mormon people, both men and women, are unquestionably sincere in the belief that polygamy is an essential portion of their religious faith, and that it is right. Upon no other theory can we account for the long submission of their women to its practice, and their earnest advocacy of the rightfulness of the doctrine. It is one of the supposed revelations to Joseph Smith; is, in their eyes, the will of God; and religious sentiment and enthusiasm enable them, uncomplainingly, to bear this great and grievous cross.

While the railroad and the intercourse consequent to its completion have thus inaugurated a revolution soon to be complete in public sentiment among the Mormons, they have likewise made them more widely and favorably known. The public, while none the less vigorous in its condemnation of their social system, begins to give them the honor which is their due for their persistent energy, industry, economy, temperance, and order. The people of the Pacific coast, especially of our newer mining districts, have always been ready in their admissions of the vast national value of the Utah agricultural settlements at their very doors. This cheap source of supply to the miners of the necessities of life has enabled them early to develop large districts, and add vastly to the common wealth. It is something for which we may all justly congratulate ourselves that during the last session of Congress, when a bill was pending relative to the forcible suppression of the Mormon marriage system—a bill so cruel, unjust, and vindictive in its provisions that it should condemn its authors to endless infamy—every member of the

Pacific Coast delegation, to whom alone the subject was in anywise familiar, was found in the ranks of the opposition. We may hope that the day for an armed crusade against any form of religious belief has forever passed. Cutting throats, however valuable an exercise for the discipline of an army, can scarcely be deemed a missionary work.

The solution of the Mormon problem is simple; in fact, if let alone, it will speedily solve itself. Unjust persecution has no other result than to strengthen religious fanaticism. The murder of Smith, the Mormon Prophet, gave a new lease of life to his tottering Church. Their subsequent persecutions were a perpetual advertisement, drawing to their ranks great numbers of fanatical people who considered that whom the Lord loved He chastened, and whose sympathies were intuitively with the weaker side.

Religious persecutions and wars have ever moved backward upon the dial-plate the hands which mark the onward progress of the race. Mormon polygamy, its evils and its cure, are questions in morals outside the field of political action. It is the department of the missionary rather than of the jurist, statesman or soldier. Our clergy, and not our Congressmen, should take this evil in hand. Already several eminent divines have taken this position, and warned us that this is not the age when Catholics can broil Protestants, Protestants grill Catholics, or Presbyterians hang Quakers for the glory of God. The faith of the forty millions of American Christians is not endangered by the presence among them of one hundred thousand people heretical upon the marriage question. It should rather be quickened into zealous action that these *quasi-heathens* are at their doors. And although the transfer of this great debate from Congress to the pulpits of the land may destroy the essential of a considerable number of obscure politicians, otherwise unknown, and thus permanence still forever the plash and babble of these several fountains of dish-water, yet even then we have faith to believe that the Republic and Salt Lake City shall live.

VARIETIES.

Wherever you go, carry sunshine with you.

What would a man do if he were shut up alone with a baby?

"F.," a correspondent of the San Francisco *Figaro*, speaking of President B. Young, says, "He continues to be as active as ever in administering to the spiritual and temporal wants of his followers. He is certainly a wonderful man for seventy years of age. His appearance does not betoken more than fifty. He appears to retain all his faculties, and is as hale, hearty and active as a young man."

A certain minister was not over fastidious about his wardrobe. One day, meeting his brother, who was also a divine, he was censured by him for being so careless about his dress, and especially reprimanded for wearing striped pants, it being altogether unclerical. Whereupon the humorous preacher retorted by saying: "Brother C., my religion does not lie in my breeches." True—parsons are not much more apt than other people to have the heft of their religion there.

THE MORMONS ON THE RIGHT TRACK.—The Mormons in Utah have just accomplished what the Gentiles have for a long time endeavored to do in vain. They have arrested a batch of Rocky Mountain brigands, who have lately made predatory incursions upon Pacific Railroad trains, capturing treasure and other valuables. If the Mormons stick to this sort of business they will win the approbation of people who do not exactly believe in some of their domestic habits.—*New York Herald*, Nov. 18.

A telegram from Salt Lake announces that on the 21st, "While a few militia of the Third Regiment were assembled to-day for the purpose of giving a reception to their martial band which had just received new instruments, the U. S. Marshal arrested some half a dozen or more of the officers, at the instance of Governor Vaughan, for a violation of the late Governor Shaffer's proclamation, and rebellion against the United States, according to the act of 1862." Thus have these modern roundheads, these Latter-day Saints of Utah, these armed and formidable rebels been crushed at one fell swoop of the angry talons of the American bird. To welcome a martial band, with horns of brass, yea, and tinkling cymbals, is a deadly offence against the law. Verily, this is a great land, and the Governor of Utah is a fearful potentate, and a brass band a thing to be dreaded, and things generally are of surpassing vastness—but who can doubt that the country will be saved, while such men are governors and such marshals abound in Zion."—*Helena (Montana) Gazette*, Nov. 23.

POETRY.

THE LORD WILL PROVIDE.

In some way or other the Lord will provide:

It may not be my way,
It may not be thy way,
And yet in His own way
"The Lord will provide."

At some time or other the Lord will provide:

It may not be my time,
It may not be thy time,
And yet in His own time
"The Lord will provide."

DIED.

FITZGERALD.—At Draperville, Nov. 21, Ann Wilson, wife of Perry Fitzgerald. Born Nov. 10, 1812, in Yorkshire, England.—"*Deseret News*."

HORSLEY.—At Southport, Lancashire, Dec. 20, Hugh Ensign, son of Samuel Peckett and Sarah Horsley, aged 7 months and 8 days.

MAW.—At Plain City, Weber County, Nov. 9, Ann Davis, wife of Robert Maw. Born at Llanelly, South Wales. Aged 27 years and 18 days.—"*Ogden Junction*."

SHELLEY.—At American Fork, Nov. 19, James B. Shelley, aged 78 years, 10 months, and 12 days.—"*Deseret News*."

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